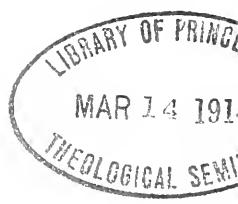


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Thomas Smyth, D. D



Complete Works

OF

Rev. Thomas Smyth, D. D.

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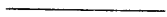
REV. PROF. J. WM. FLINN, D. D.

NEW EDITION

WITH BRIEF NOTES AND PREFACES

BIOGRAPHICAL SKETCH IN LAST VOLUME.

VOLUME VIII.



Columbia, S. C.

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1910.

EDITORIAL NOTE.

Dr. Smyth's Complete Works comprised in these volumes are published under written instructions left by him. The cost of publication is paid by a fund which he provided.

The Editor's work has been confined mainly to proof reading and to occasional recensions of the printed text. The works are re-issued not for the general book-market, but for donation to public libraries.

J. WM. FLINN

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The Unity of the Human Races

PROVED TO BE

THE DOCTRINE OF SCRIPTURE, REASON AND SCIENCE :

WITH

A REVIEW OF THE PRESENT POSITION AND THE- ORY OF PROFESSOR AGASSIZ.

✓
By THOMAS SMYTH, D. D.,

MEMBER OF THE BRITISH AND AMERICAN ASSOCIATIONS FOR THE ADVANCEMENT
OF SCIENCE.

FROM THE AMERICAN EDITION, REVISED AND ENLARGED BY THE AUTHOR.

“*Ἀνθρώπου ἡδιστον ἄνθρωπος.*”—ARISTOTLE.

“Man is surely of all things in the creation most interesting to man.”

EDINBURGH:
JOHNSTONE AND HUNTER.
MDCCCLI.

THE POINT OF VIEW FROM WHICH WE DESIRE TO EXAMINE THIS IMPORTANT SUBJECT, IS THAT OF ENTIRE CONFIDENCE IN THE REVELATIONS OF GOD, BOTH IN HIS WORD AND WORKS: THERE ARE RELIGIOUS MEN WHO WOULD ADHERE TO THIS FORMULA IN TERMS, BUT PRACTICALLY LOOK UPON THE SCIENCE WITH SUSPICION AND HOSTILITY; AND THERE ARE NATURALISTS EQUALLY READY TO SAY SCRIPTURE AND NATURAL PHENOMENA CANNOT CONTRADICT EACH OTHER, BUT IT IS ONLY IN ORDER TO BOW SCRIPTURE RESPECTFULLY OUT OF THE WAY.

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INTRODUCTORY LETTERS.

I.—*From* WILLIAM CUNNINGHAM, D. D., *Professor of Divinity and Church History, New College, Edinburgh.*

EDINBURGH, *October 28, 1850.*

MY DEAR SIR,—I have read carefully your treatise “On the Unity of the Human Races,” recently published at New York, and I regard it as a very masterly and valuable work. It displays a thorough knowledge of the subject, and of all that has been written upon it down to the most recent productions. The argument is conducted with much ability, and is brought to a triumphant conclusion. As in all probability the subject will be fully discussed in this country at no distant period, I would reckon it an important service to the cause of truth and of divine revelation, if your work were republished among us.—I remain, &c.,

REV. DR. THOMAS SMYTH.

WM. CUNNINGHAM.

II.—*From* ROBERT S. CANDLISH, D. D.

EDINBURGH, *November 15, 1850.*

MY DEAR SIR,—I rejoice to learn that your very valuable work “On the Unity of the Human Races” is about to be republished in this country, under your own superintendence, and with the advantage of your latest improvements. I am not qualified to offer an opinion in regard to the learning and research of your volume, beyond expressing my admiration of the copiousness, variety, and completeness of your information. I can better appreciate your lucid order and admirable method, as well as the clear and satisfactory nature of the whole of the argumentative discussion.

I consider your book to be the most comprehensive manual we can well have on this important subject; and I look upon it as a signal and seasonable service rendered to the cause of divine truth.—I am, &c.,

(Signed) ROB. S. CANDLISH.

III.—*From* ALEXANDER DUFF, D. D., *of Calcutta.*CARGILL, BY PERTH, *August 20, 1850.*

DEAR SIRS,—The work of the Rev. Dr. Smyth of Charleston, “On the Unity of the Human Races,” I have perused with no ordinary pleasure. In connection with the cause, alike of humanity and of revelation, the subject treated of is one, not of second-rate, but of first-rate importance. And the treatment of it, as conducted in Dr. Smyth’s volume, may well be characterized as scholar-like without pedantry, elaborate without tediousness, comprehensive without diffuseness, and argumentative without dryness. With a few omissions in the arrangement of the materials, which on revision will doubtless occur to the learned author himself, I would earnestly recommend you to secure the reprint of the volume in this country, as a volume eminently fitted for extensive popular usefulness.—Yours, &c.,

ALEXANDER DUFF.

IV.—*From the* REV. HENRY COOKE, LL. D., *of Belfast.*BELFAST, *October 25, 1850.*

MY DEAR DR. SMYTH,—Your work “On the Unity of the Human Races,” I have read with attention, and, I trust, with profit. So early as the year 1807, my thoughts were turned to the subject by reading Kame’s “Sketches of the History of Man;” and since that time, I have occasionally examined some of the writers who support the theory of various origins. The doctrine of the unity of origin I believe, not merely because I find it unequivocally taught in the divine Scriptures, but also because I find it supported by such numerous analogies, in the cases of plants and animals, which are so wonderfully influenced and externally changed by climate, habitat, and human management; and still farther, by such a Baconian induction of facts, that it seems to me impossible to admit the soundness of the Baconian principles of philosophizing without arriving with you at the same conclusions.

I believe that, by this work, you have done the cause of truth and humanity a great and lasting service, not lessened by the candour with which you have treated your opponents, while it is enhanced by the potent research and lucid arguments by

which you have illustrated and confirmed your own views.—
Yours in the gospel, H. COOKE.

V.—*From the* REV. ROBERT HALLEY, D. D., *of Manchester.*

MANCHESTER, *August 15, 1850.*

MY DEAR SIR,—I have read your work “On the Unity of the Human Races” with great interest and delight. I think the argument is conducted with great ability, and the illustrations admirably selected, and very appropriate. It is a work of great importance at the present time, and will, I think, obtain the circulation it so well deserves.—Yours most truly,
REV. DR. SMYTH. ROBERT HALLEY.

VI.—*From the* REV. LEONARD BACON, D. D., *of New Haven, United States.*

DALTON, *November 6, 1850.*

DEAR SIR,—The extraordinary pressure of my engagements between the date of the publication of your work “On the Unity of the Human Races,” and the time of my leaving home, did not permit me to read the book with the close attention which is due to so thorough and elaborate a work on so important a subject; yet I may be allowed to thank you for the diligence and zeal with which you have undertaken the discussion, and to acknowledge the ability with which you have exhibited theological and historic arguments for the original unity of all the races of mankind. The moral, political, and religious bearing of the question invest it with the very highest importance. I rejoice that, among the clergy of Charleston, there has been found one to vindicate, by physiological reasoning, the specific unity of all men, as a fact in natural history, against the Socialism that would make a distinct species of each human variety—and another to maintain, so effectively, the descent of all nations from one parentage, against the hasty conclusions that would assign a multiform origin to the common humanity of our species.—Respectfully yours,

REV. DR. SMYTH.

LEONARD BACON.

VII.—*From* R. G. LATHAM, Esq., M. D., *Member and Vice-President of the Ethnological Society, London, and author of works on the "Varieties of Man," "The English Language, &c.*

MY DEAR SIR,—I have been so much in locomotion for the last fortnight, that your kind and gratifying letter has only just reached me.

Your book, too, which you have so courteously favoured me with, has yet to be read with due care. I have as yet only had time to get a general view of its principles, and the learning and ingenuity which supports them. I am glad that the doctrine of what I call the *Multiplats Protoplasts* has been fairly grappled. Though bearing importantly upon natural history in general, the ethnologist must be the chief investigator of it. I think it not likely to find much difference in our views on the point.

R. G. LATHAM.

VIII.—*From the* REV. JAMES M'COSH, LL. D., *author of "The Method of the Divine Government, Physical and Moral."*

MY DEAR SIR,—I have carefully read your work "On the Unity of the Human Races," and I have risen from the perusal with a deep impression of its value and importance. The reading of the author is evidently extensive, and the treatise is well written and well reasoned. In the biblical and historical departments, it seems to me to be particularly successful. I am not acquainted with the views of Agassiz, who seems unfortunately to have broached of late opinions adverse to the Unity of the Human Races; but, with the assistance of Prichard and Bachman, you have, in natural history, effectively disposed of the old objections. You have thus furnished a valuable defence of a portion of truth, which has several most important bearings both on religion and morality.

JAMES M'COSH.

IX.—*From the* REV. DAVID BROWN, *Glasgow, author of a work on the Second Advent, &c.*

GLASGOW, October 10, 1850.

MY DEAR SIR,—You have done a great service to truth, by your seasonable work "On the Unity of the Human Races"

—one of those mixed questions which belong alike to the domains of Science and of Scripture. That the investigations of the former should, on this subject, appear to jar with the utterances of the latter, will startle no one who knows with what hostility to revelation the inquiries of naturalists in other departments were once imagined to be fraught—nay, rather recollecting how those inquiries have resulted in new and beautiful confirmation of divine truth, there cannot but arise, even out of that seeming discrepancy, the joyous conviction, that here also scientific researches into the natural history of the human races—prosecuted in a comprehensive, patient and modest spirit—will, in proportion as they advance, be recognized as in harmony with the Bible. Meanwhile, all rashness on either side is to be deprecated. If the attempt to prove a *diversity* of original races from the book of Genesis be absurd, let us, on the other hand, rise above the temptation to enlist the facts of the naturalist on the side of *unity* a hair's-breadth farther than present investigation will warrant. We know, indeed, what is at stake. That the original unity of the human family is absolutely vital to Christianity, there can be no doubt in the mind of any one competent to judge on the point. But if the caution be used by the naturalist in generalizing on his facts, I have no fear for the result. There may come a time when physical research will yield irrefragible evidence of the unity of the human races. But what if that time should never come? If the testimony of science be found not *inconsistent* with revelation, it is all we can absolutely demand of the Author of both.

Should the unity of the human family be discoverable only from the Bible, while nothing in its natural history is found to teach the contrary, with this state of matters the friends of revelation may rest content; assured that the deep instincts of the human breast, and every social, moral, and religious consideration, will come trooping to the aid of the biblical doctrine, and so rivet the faith of it in every well-regulated mind, as to render such negative conclusions of science innocuous.

The research, Rev. and Dear Sir, which you have brought to bear upon this subject, the candour which you have manifested, and the ability with which you have discussed the ques-

tion, alike in its physical and its moral bearing, have laid the friends of the unity of the human family under a deep debt of gratitude to you, and I trust the reprint of your work in this country, will tend to fortify the lovers of science and of Scripture against the fascination of honoured names on the side of error.—I am, &c.,

DAVID BROWN.

X.—*From the* REV. J. H. FOWLES, *Episcopal Minister, Philadelphia, United States.*

PHILADELPHIA, *September 23, 1850.*

MY DEAR SIR,—Your late work “On the Unity of the Human Races,” together with a note, was left at my house during my usual summer vacation. On my return last week, I was pleased to turn my attention to it; and am convinced that you have treated the subject in an able and interesting way, and that you have done the cause good service. Trusting that your labour may be recompensed by the amount of good which it accomplishes, and that all your expectations in it may be realized,—I remain, &c.,

J. H. FOWLES.

To the REV. THOMAS SMYTH, D. D.

XI.—*From* J. G. LORIMER, D. D., *St. David's Free Church, Glasgow.*

MY DEAR DOCTOR,—I have finished this morning the work “On the Unity of Races.” It is truly admirable—in every respect first-rate. It contains by far the best discussion of the subject, with a view to the Scripture doctrine, which I have ever seen. I trust it will be duly appreciated, and prove extensively useful.—Believe me, &c.,

REV. DR. SMYTH.

J. G. LORIMER.

XII.—*From the* REV. J. PYE SMITH, D. D., F. R. S., *Author of Geology and Scripture, &c., &c.*

This work of the Rev. Dr. Smyth I have perused with much satisfaction. He has collected a vast variety of arguments and evidences, which establish, with accumulated force, his position—the Unity of the Human Races, as to both species and

origin. I think it impossible for an upright mind to refuse acquiescence in his conclusion. With him, too, I agree that there are difficulties, as in all science, which we cannot at present remove; but, weighed against the positive arguments, they cannot rationally arrest our conviction. It is to be expected that the progress of observation and the augmentation of accurate knowledge in meteorology, actinology, terrestrial magnetism, and probably some agencies in natural history not yet thoroughly understood, will contribute much to the resolving of the perplexity. There may also have been something preternatural in a judicial infliction upon HAM. Gesenius tells us from Plutarch, that this term, in the old Coptic, denotes both *heat* and *blackness*. It might be a case somewhat analogous to that of Gehazi. (2 Kings vi. 27.) The want of scholarship, the presumptuousness, the irreverence, the impiety, with which some writers in the United States treat the Scriptures, is disgusting.

It appears that the able and pious author has been hurried and distressed in the composition of this very desirable work. He probably employed persons to collect materials for his numerous references, who were either uninformed or careless; and evidently the book was printed far from his eye. A revised edition would be a welcome acquirement.

Yet, if this be not obtained, the work, in the hands of candid readers, earnest for TRUTH, will be found a treasure.

J. PYE SMITH, D. D., F. R. S.

GUILDFORD, Dec. 23, 1850.

OPINIONS OF THE PRESS.

I.—OF THE WORK AS IT APPEARED FOR SUBSTANCE IN NUMBERS.

A series of admirable papers from the pen of the Rev. Thomas Smyth, D. D., has recently appeared in the columns, respectively, of the *Southern Presbyterian* and *Southern Baptist*, both published at Charleston, S. C., in which the author has aimed to establish "The Unity of the Human Races," as "The Doctrine of Scripture, Reason, and Science," and we think with signal success, and certainly with commanding ability. In concluding their publication, the *Presbyterian* says: "We are glad that so full and able an exposition of the subject has been made. We hope they will some day be gathered, and put before the public in a more permanent form." We concur with this hope, and trust that such a purpose may not be long delayed.—*True Union, Baltimore.*

The question of the Unity of the Races has become *the question* of the day, and is likely to become one of increasing and absorbing interest to the cause of inspiration, humanity, and missionary effort. We have been much gratified to know that the series of articles thus far published by ourselves, and several other religious papers, has been read with deep interest in almost every section of our country.—*Southern Presbyterian.*

The first of a series of articles, from the pen of Rev. Dr. Smyth of Charleston, on the "Unity of the Races," appeared in our last Number; the second will appear next week. This is a deeply interesting subject, and the distinguished writer is well qualified to do it justice.—*Cincinnati Presbyterian.*

The articles on this subject close with the present Number. Our readers will agree with us that they are able, learned, and elaborate—much the most instructive essays to be met with on that subject.—*S. Presbyterian.*

As a general thing, we do not like serial articles in a newspaper—our readers, for the most part, we presume, are of the same mind. Yet there are some subjects proper for discussion in a weekly religious paper which cannot be dispatched in a single article. That which is employing the pen of Dr. Smyth, in the numbers which appear weekly on our first page, is of this sort. We dare say thousands of our readers have been interested and edified in the perusal of those masterly and elaborate articles; which, by the way, ought to be reproduced in a volume, and which we understand will probably be the case.—*Southern Christian Advocate.*

In this Number also, the first part of the series of articles by the Rev. Dr. Smyth, on the "Unity of the Races," is completed. And though we have had no intimation of the fact, we have no hesitancy in expressing the belief that they will soon be put, as they ought to be, in a more permanent form. We seldom see in a newspaper a series of articles on any subject which evince the same amount of labour and research; and as a defence of one of the outposts of christianity, which both the learned and superficial have at times assailed, it seems to us altogether unanswerable.—*Richmond Observer.*

It is with great pleasure that I have learned your intention of publishing the work of Rev. Dr. Smyth, on the "Unity of the Races." I have had the opportunity of examining several parts of the work, and can truly say, that for solid learning, fair and concise statement, and lucid reasoning, it is the best work I know on that subject.—*Rev. Wm. A. Plumer, D. D.*

II.—OF THE WORK AS ISSUED IN NEW YORK, FROM THE
AMERICAN PRESS.

From the LITERARY WORLD of New York.

This question of the "Unity or Diversity of the Human Races," is at this moment engaging the attention of the friends of science and religion in Europe and America, with deep and peculiar interest. It is discussed, on the one hand, purely as a question of natural science. The present volume, by the Rev. Dr. Smyth of Charleston, S. Carolina, treats the question as inseparably connected with the Mosaic history and the truth of Scripture. This truth he fortifies and establishes by the results of scientific argument and research. His view of the necessary connection between the theologic and scientific points of view is forcibly stated in this expression, "Unless all men have descended from Adam by ordinary generation, they cannot, according to the Bible, have any part or lot in the great salvation." In the city of Charleston, S. Carolina, there has existed for many years, a "Literary Conversation Club," composed of gentlemen of scientific and literary pursuits. The question of the "Unity or Diversity of the Human Races," has there been long and earnestly discussed. Mr. Smyth's work is the result of his defence of the unity side at the discussions of this club.

From the NEW YORK OBSERVER.

This volume contains an elaborate and able discussion of a question which is now attracting a large measure of attention. "In 1846," says the author, "during the visit of Professor Agassiz, this question was discussed by the Literary Conversation Club of Charleston, when I was led to the formation of the plan of this volume. The interest awakened by the publication of Dr. Nott's Lectures, in further examination of this question, and especially in its relations to the Bible, induced me to prepare three discourses on the Unity of the Human Races, which were delivered in Charleston in November, 1849. At the same time, the publication of a series of articles upon the subject was commenced in the 'Southern Christian Advocate,' the 'Southern Baptist,' the 'Southern Presbyterian,' the 'New Orleans Presbyterian,' the 'Presbyterian of the West,' and in the 'Watchman' and 'Observer' of Virginia. These articles, modified and elaborated, constitute the present volume. They were written amid the numerous occupations of a pastoral charge, and the growing infirmities of feeble health.

"My object has been, to take a comprehensive survey of the whole subject in its relations to Scripture, reason, and science. The argument is cumulative; and the conclusion, therefore, depends not on any one line of reasoning, but upon the combined effects of all. Some are in themselves incomplete, and others only presumptive; but, on the doctrine of probability, it may appear that the concurrence of so many distinct lines of proof in establishing the original unity of the human races, is equal to the clearest demonstration."

Dr. Smyth deserves the thanks of the christian public for his learned and effective labours in the cause of truth. Infidelity has received more than one withering rebuke at his hands.

Professor Agassiz's professional reputation may give some currency to his assertions; but the facts and reasonings set forth in this volume, and others of a kindred nature, will keep all sincere inquirers after truth from doubting the truth of the declaration, that "God hath made of one blood all nations of men."

From the PRESBYTERIAN of New York and Philadelphia.

The views of Professor Agassiz have been so widely circulated, and have attracted so much attention, that we are glad they have been carefully, and with great ability, reviewed in this masterly work. In defending the Scriptural and only rational doctrine on this subject, Dr. Smyth has done good service to the cause of truth, and has added to his own reputation as a man of learning and patient research. This volume should be widely read, and we trust it will speedily find its way into public and private libraries.

Second Notice.

We are pleased to learn that Dr. Smyth's recent work on the unity of the human races is about to be republished in Edinburgh, where it has been favourably noticed by some of the leading and master minds in the Free Church. It was noticed briefly and favourably in our paper on its first appearance; and we take the opportunity of again directing attention to it, as an able and conclusive refutation of the infidel argument of Professor Agassiz and others; which, in despite of Scripture, would make the race of men of different blood, and trace them to different origins. Professor Agassiz professes not to be an unbeliever, and yet he has lent the influence of his reputation to the subversion of one of the plainest teachings of Scripture. Dr. Smyth meets him and his coadjutors at all points; and not only establishes the Scriptural statement, but wields a true science against a science falsely so called. We are surprised at the slender grounds on which scientific men are ready to erect a theory, and at the reckless boldness with which, at the hazard of reputation, they publish their immature thoughts to the world. We advise them, in their future tilts, not to endanger the little brains they may possess by running against a stone-wall. The Scriptures are impregnable, and they are impregnable because they are true. They have withstood all previous assaults; the severer the test to which they have been subjected, the more signal has been their triumph; and the very science which has been appealed to for the overthrow of their authority, has ultimately turned out to be their handmaid.

From the NEW YORK JOURNAL OF MEDICINE.

The object of the author has been, in the preparation of this volume, "to take a comprehensive survey" of the unity of the human races "in its relation to the Scripture, Reason, and Science." The deep interest surrounding the natural history and origin of man, renders it one of the first subjects of science; and, in the language of Dr. S., "even were the question it involves less remarkable and less important, in regard to the present and future condition of the species, the methods of argument and sources of evidence are such as may well engage and engross every scientific inquirer." There has of late been thrown around the question of the unity of origin, doubts, and the author of this book has made a thorough and scientific attempt to clear up these doubts, and in a logical and christian-like manner he has proved himself competent to the task he has undertaken. We have only space to subjoin the following extract:—

"To the clear and certain establishment of the truth involved in this question, it is, we think, essential, that its twofold character should be borne in mind. So long as naturalists were agreed that unity of species argued unity of origin, the question might be regarded as single, and one of exclusively scientific character. But since the theory has been introduced and sanctioned by Professor Agassiz, that *the same species* may have been created in many different provinces, and over their whole extent, the question of origin must be regarded as entirely distinct from the question of specific unity. The former is a question of fact, to be decided by historical evidence. The latter is a question of scientific observation and

induction. The question of origin, therefore, can be determined only by the evidence of Scripture, history, tradition, language, religion, and the adaptations of christianity to the mind and heart of all men. The question of species is to be tested by those criteria which are employed to fix the classification of other animals. Between these questions there need be, and there ought to be, no collision, since the infallible certainty of the *single origin* of the human races, leaves the scientific investigation of their *present* specific character and classification altogether untrammelled, so that it might even be found convenient to regard as distinct species what are now considered as only varieties, and yet leave their unity or origin to be decided by its appropriate evidence.

From the SOUTHERN MEDICAL AND SURGICAL JOURNAL.

Amongst the various questions which are at this time under the discussion of men of science, none possess more interest, or are entitled to a larger share of attention, than those connected with the natural history of man. The doctrine of the unity of the human races has been admitted, and is yet received by the great mass of the christian world, but there are able scientific men, who dissent from this doctrine, and their efforts for its overthrow have brought into the field some equally able advocates of human unity. Among the ablest of these last, are Drs. Bachman and Smyth, both of Charleston.

Dr. Smyth's work is devoted to "a comprehensive survey of the whole subject in its relations to Scripture, Reason, and Science." It evinces great ability and research, and its positions are sustained by facts and arguments of great interest and force. A careful perusal, we think, will scarcely fail to lead the reader to adopt Dr. Smyth's conclusion, that all the races of men have sprung from one pair. Professor Agassiz, and some others who hold to the plurality of origin of the human races, profess to rest their theory on the declarations of Scripture; upon this question Dr. Smyth's argument is complete and unanswerable, and such must be the conclusion of every impartial reader, even should he incline to the views of Agassiz in other particulars.

Dr. Smyth's work richly merits, and will doubtless have, an extensive circulation. We understand that an edition will soon appear in England, and from some notices we have read, we doubt not it is destined to attract considerable attention, and secure for the author the same high reputation in that country which he now enjoys in his own.

From STRINGER AND TOWNSEND'S INTERNATIONAL WEEKLY MISCELLANY.

The Rev. Thomas Smyth, D. D., of South Carolina, whose work upon the "Unity of the Human Races," suggested by the recent declarations of infidelity by Professor Agassiz of Harvard College, and others, has been published by Putnam, and received with a hearty applause by christians and scholars, is not, as is commonly supposed, an American author, though he has long resided in this country. He was born in Belfast, in the north of Ireland, and educated at the Royal College in that city, pursuing afterwards his theological studies in London, and at Princeton, in New Jersey. He has been eighteen years minister of the Presbyterian Church in Charleston, where he was married, and where he will probably always reside, while in this country. Dr. Smyth possesses one of the largest and most valuable private libraries in the United States, and has therefore been able to compose his learned works in theology, history, &c., under advantages but seldom enjoyed by our authors. His chief productions are, *Apostolical Succession*, 1842; *Presbytery and not Prelacy the Scriptural and Primitive Polity of the Church*, 1843; *Ecclesiastical Republicanism*; *Ecclesiastical*

Catechism; Claims of the Free Church of Scotland; Life and Character of Thomas Chalmers, with Personal Recollections; Nature and Functions of Deacons; The Rite of Confirmation Examined; Bereaved Parents Consoled; Union to Christ and His Church; The True Origin and Source of the Mecklenburg Declaration of Independence, with a Continuation on Presbyterianism, the National Declaration, and the Revolution; Denominational Education; Pastoral Memento: Life and Character of Calvin; the Westminster Assembly; and the Unity of the Human Races proved to be the Doctrine of Scripture, Reason, and Science. Dr. Smyth has also written largely in the "Biblical Repertory," the "Southern Presbyterian Review," and other periodicals.

From the ALBANY STATE REGISTER.

Professor Agassiz in one of his lectures announced the startling doctrine, that the black races and the white races were not descended from the same stock; that we alone can claim Adam as our ancestor, while the progenitor of the African must be looked for somewhere else, and have been created at some other time.

This theory of the plurality of origin in the races of men, of course strikes at the foundation of revelation, and virtually denies the account given in the beginning of the book of Genesis. It naturally called forth many replies, of which this, by Dr. Smyth, is the most able we have seen. His object is to take a comprehensive survey of the whole subject in its relations to Scripture, Reason, and Science, proving that all men must be of the same original Adamic family; that "God hath made of one blood all nations that dwell upon the face of the whole earth."

We commend this work to our readers for the ability of its argument, and also for its general interest on a subject which has lately excited much discussion. It is not intended for the theologian alone, but will be read with pleasure by all who care for scientific investigations. Being written with much learning, it contains as full statements of the different points as can be embraced in a work of popular character.

From the SOUTHERN PRESBYTERIAN.

The views of Professor Agassiz have been so widely circulated, and have attracted so much attention, that we are glad they have been carefully, and with great ability, reviewed in this masterly work. In defending the scriptural, and only rational doctrine on this subject, Dr. Smyth has done good service to the cause of truth, and has added to his own reputation as a man of learning and patient research. This volume should be widely read, and we trust it will speedily find its way into public and private libraries.

From the WASHINGTON UNION.

The subject-matter of this volume has long since given rise to argument in the scientific world; and, as there are but partial data upon which a just decision could be based, it is not wonderful that the greatest diversity of opinion should have existed. Very recently, the distinguished naturalist, Agassiz, promulgated his opinion on the subject; and stated, that although he looked upon man as forming a unity, yet there was undoubted diversity in the origin of the races. A sketch of these opinions has been published; and it is to be regretted that the Professor did not expand his views, and enter into more satisfactory detail on so interesting a subject, and one concerning which his voice has such a right to be heard. We understand Professor Agassiz, in his outline, to admit that mankind form a unit, but to insist that there were varieties forming the great class, yet totally distinct from each other. He seems unwilling also to grant that the natural

causes at work upon our globe could have produced the numerous variations from an original type.

In his examination of the subject, he introduces two great classes of men, terming them the historical and non-historical—to the former of which, as laid down in Biblical history, he attributes the origin of the white races alone.

For support of his argument, he passes over Scriptural authority, since he has assumed to be undoubted, as far as our historical race is concerned; but, in investigating the origin of the others, he depends upon the analogies which have always held in zoological investigations; and it seems to us that analogy, though termed the weakest form of metaphysical argument, has far more claim on our consideration when the subject is purely one of natural history.

Dr. Smyth, who is well known as a learned theological writer, has taken a part in the Charleston conversations on this subject; and for many years, he states, it has formed for him the topic of anxious consideration.

In its discussion, he has divided his book into the relations to Scripture, reason, and science, forming his conclusions, not from the testimony of either division, but by means of a cumulative argument, based upon the data to be gleaned from the whole. His great theological acquirements have well fitted him to adduce and collate all the lights the Scripture can afford, and there are many brilliant ones, we must admit. As far as reason is concerned, his argument bears the stamp of a clear, logical mind, and his scientific knowledge appears to be of the highest order. That the subject is most interesting is undoubted; yet to us it seems a sea of mixed probabilities and doubts; and Dr. Smyth himself admits "that the argument is one of probability, always tending to greater certainty, though it may be incapable of ever reaching that which is complete." The author seems earnestly to have brought every faculty to bear upon his subject, in order that his conclusions might be complete; and we think, as far as it lay in his power, his duty has been faithfully performed, and will be satisfactory to many, though we have not the slightest doubt that he must prepare himself for criticism from many sources. We venture to predict that the book will meet with an extensive circulation, and a careful perusal.

From the CHRISTIAN CHRONICLE of Philadelphia.

In a notice, necessarily as short as this must be, it is impossible to give even an abstract of the line of argument which Dr. Smyth pursues. He has traversed thoroughly the entire ground in dispute; in fact, he has left no single item untouched, which could add to the cumulative weight of his positions. Having, as we have already remarked, proven from Scripture and history, that all nations descended from two parents, Adam and Eve, he devotes by far the largest portion of the book to the scientific view of the subject; in which he demonstrates that the theory built by Agassiz upon his false analogy between man and the lower animals, is in every respect a most unphilosophic and unscientific one. After a thorough reading of this book, our exclamation was that of the epigrammatist, Martial—"*Ne sutor ultra crepidam.*" which, being freely translated, is—"Mr. Agassiz, you had better stick to your fishes, and not meddle with things beyond your province." . . . Never have the bulwarks of our religion been so successfully assailed as now. The mere scoffer at all that is pure and good, can do but little injury. But the great luminaries in the literary and scientific firmament; men who are examplers of purity, honesty, sobriety, and, in fact, of all the christian virtues; and who amid their bewildering theories of cosmogony, physiology, and psychology, have forgotten to consult the inspired and unerring records sent us from heaven, may shed down on the social world a light baneful and blighting as it is

brilliant. The christian ministry, we believe, are to a great extent accountable for the prevalence of these errors. We would not have them deliver scientific lectures from the pulpit; but we deem it vitally important, that those passages of Holy Writ which come within the sphere of science should be so expounded to the people, as to appear not conflicting with true science. Four years since, an anonymous writer of great vigour published in London, "The Vestiges of Creation." It was republished and read extensively in this country, scattering among our educated youth the seeds of a most baneful philosophy. And yet how many christian ministers were capable or were willing to expose its monstrous errors? Until the evil is almost ineradicable, no remedy is applied.

We therefore are under great obligations to Dr. Smyth for the timely and able defence which he has given us of this cardinal doctrine of our Bible. It behooves the christian church to read and circulate its truths, and the christian ministry to elucidate and enforce them; so that the erroneous views of such men as Professor Agassiz, on this great question, may be consigned, by a competently discriminating public, to that condemnation which they so justly merit.

From PROFESSOR BUSH, *in the* NEW YORK NEW CHURCH REPOSITORY.

In the present instance, the work has been prepared with special reference to a particular state of the question; that is, with reference to the recent work of Dr. Nott, Dr. Barrett's address before the South Carolina Medical Association, and the views of Professor Agassiz, and others, lately put forth in this country on the opposite side, and as Dr. Smyth thinks (except in the case of Agassiz) from a love of infidelity and a hatred of the Bible, rather than any motives for the advancement of science or a true love of knowledge. His primary object, therefore, is to rescue the Scriptures from the grasp of the sceptic, and for that purpose to throw all possible obstacles in the way of those who wish to establish the theory that mankind are descended from more than a single pair. And his task he has performed with a good deal of research, learning, and ability; and besides embodying in his work considerable information, valuable to the general reader, has interspersed it with many sensible remarks and useful suggestions in regard to the manner of conducting the inquiry.

From the ALBION.

A very learned and able work: we think Dr. Smyth has done good service to the cause of science. We cordially recommend the volume to our readers.

From the HOME JOURNAL.

An able work which we commend to philanthropists, physiologists, and anthropologists. The author draws his arguments from reason, scripture, and science, and to our apprehension makes a strong case of the side of the question he espouses.

From the CHRISTIAN REVIEW.

This work is one of real ability, and deserves the attention of those who desire to examine the subject of which it treats.

From the COURIER AND ENQUIRER.

In this work, the Professor's theory is thoroughly reviewed, and an extended and elaborate argument is presented to establish by scripture, reason, and science, the doctrine of the unity of the human races. Dr.

Smyth is a man of acknowledged ability, and is the author of a number of works upon controverted topics connected with theology. He is a man of learning, a strong, clear reasoner, and a vigorous and effective writer. He has treated the subject with great fulness, and in a manner which entitles his work to general attention and favour. It is published in a very handsome volume, which will be extensively useful.

From the JOURNAL OF COMMERCE.

Doctor Smyth's treatise is elaborate and comprehensive, embracing the whole argument, and presenting in the clearest and most convincing light the various facts, considerations, and inferences, which in their combined effect render the conclusion irresistible, that man was created in one locality only, and in one pair only; that the race descending therefrom was by God's providence dispersed over the earth, its several sections endued with constitutional powers adapted to their respective localities; and that the existing varieties of the human family are analogous in kind and degree to those which distinguish the breeds of the domestic animals, and must be referred to adventitious causes such as climate, situation, food, habit of life, &c. This is the scripture doctrine and the generally received view. The few who question it would be made still fewer if brought to consider the arguments adduced in this volume.

From the BOSTON TRANSCRIPT.

This work is based upon a series of popular essays which have appeared in some of the leading religious papers. It is designed to present a comprehensive view of the whole question, as a doctrine of scripture, science, and reason. The author has devoted many years to the investigations of his subject, and he has treated it with marked ability, and in a very thorough and comprehensive manner.

From the CHRISTIAN INTELLIGENCER.

This useful book, which has been well received in the community, is much wanted at the present crisis. The work is the substance of a series of articles which appeared recently in various Southern periodicals. The argument is cumulative: but when we see so many distinct lines of proof converging to a single point, we think the unity established in a manner equal to the clearest demonstration. The work will be popular; and Mr. Putnam has done good service by publishing it.

From the ALBANY STATE REGISTER.

We commend this work to our readers, for the ability of its argument, and also for its general interest on a subject which has lately excited much discussion. It is not intended for the theologian alone, but will be read with pleasure by all who care for scientific investigations. Being written with much learning, it contains as full statements of the different points as can be embraced in a work of popular character.

From the BALTIMORE PATRIOT.

The work before us is regarded as the ablest and most conclusive argument that has been made in reply to Professor Agassiz, and as such is commended to the general reader. The question, apart from its religious bearing, is one of much interest; and the learning, science, and knowledge which Dr. Smyth displays in this work are evidences of his ability to treat it, commensurate with its religious importance and interest.

From the CHURCHMAN.

Professor Agassiz, among others, has recently advocated the theory, that the present varieties of the human races are descended from different stocks—a notion in direct opposition to his former statements on the subject. Dr. Smyth's present volume is founded on three lectures delivered by him in Charleston, in 1849, and also on a series of articles published in several Southern papers. It shows much learning and research, and very ably demonstrates the truth of the Scriptural account of the origin of all mankind from a single pair, and subsequently from Noah and his sons, and meets the objections founded on the supposed impossibility of such an original. He then enters into a carefully-arranged and ably-conducted positive argument for this unity, drawn from comparative anatomy, the principles of classification, the unity of the species, the nature and connection of language, history, and tradition, and the adaptation of christianity to all. The unphilosophical assumptions of those who maintain the new theory are satisfactorily pointed out. Professor Agassiz's theory is specially examined, and shown to be inconsistent with Scripture and science. The injurious effects of such a theory on the welfare and prospects of the negro race, is demonstrated in a fervid and christian spirit. Dr. Smyth refers to the ablest authorities; and his work evidences deep thought, as well as sound arguments and scientific knowledge.

From the RECORDER.

The subject of the origin of the human race is exciting a considerable degree of attention among scientific men; and, since the views lately avowed by Professor Agassiz at the meeting of scientific men at Charleston, that interest has extended somewhat more widely. We are inclined to think that undue weight has been given to his opinions on this subject. As a naturalist he undoubtedly stands high; but we believe that his views on a very important point relative to the movement of the glaciers, have been shown conclusively, by Professor Forbes of Edinburgh, to be incorrect. He had made the glaciers his study for years, and his residence at Neufchatel gave him unusual facilities for that purpose, yet we find that his theories were not sustained by the facts in the case. We are inclined to think, though we would speak with all deference, that the same will be found true in reference to the opinion which he volunteered at Charleston on the origin of the human race. Dr. Smyth has read very extensively on the subject, and given a rapid synopsis of the principal facts and reasonings relative to it. The subject is one with which every clergyman should be familiar, that he may be able to meet cavillers and satisfy the inquiries of serious minds. There is no work with which we are acquainted, except the large and expensive one of Prichard, that contains so many important facts bearing on the question as this. We would therefore advise our readers to buy this book and study it.

*From HARPER'S NEW MONTHLY MAGAZINE.—HARPER & BROTHERS,
New York.*

The question discussed in the present volume, is one that has excited great attention among modern savants, and more recently, has obtained a fresh interest from the speculations concerning it by the popular scientific lecturer, Professor Agassiz of Harvard University. In many respects, Dr. Smyth has shown himself admirably qualified for the task he has undertaken. He brings to the discussion of the subject the resources of great and various learning, the mature results of elaborate investigation, a familiarity with the labours of previous writers, and a lively and attractive style of composition. The argument from Scripture is dwelt upon at

considerable length, and though presented in a forcible manner, betrays the presence of a certain tincture of professional zeal, which will tend to vitiate the effect on the mind of the scientific reader. Under the head of the Former Civilization of Black Races of Men, a great variety of curious facts are adduced, showing the original sagacity and advancement in all worldly knowledge and science, by which the family of Ham was distinguished. The testimony of a Southern divine of such high eminence as Dr. Smyth, to the primitive equality in the intellectual faculties of the Negro and European races, is not a little remarkable, and speaks well for his candour and breadth of comprehension. The discussion of the origin of the varieties in the human race is conducted with great ingenuity and copious erudition, but, it must be admitted, hardly succeeds in making out a case to the satisfaction of the inquirer, who regards the subject only in the light of history and philosophy.

The influence of the theory which he opposes, on the relations of the Southern States, is considered by Dr. Smyth to be of a different character from that set forth by many writers. He believes that it would be suicidal to the South in the maintenance of her true position toward her coloured population. The diversity of the Black and White Races was never admitted by the fathers of the country. They always recognized the coloured race which had been providentially among them for two centuries and a half as fellow-beings, with the same original attributes, the same essential character, and the same immortal destiny. The introduction of a novel theory on the subject, Dr. Smyth maintains, would be in the highest degree impolitic and dangerous, removing from both master and servant the strongest bonds which now unite them, and by which they are restrained from licentious, immoral, and cruel purposes.

Without reference to many statements, which will produce the widest latitude of opinion in regard both to their soundness and their accuracy, the work of Dr. Smyth may be commended as a treatise of the highest importance in the scientific discussion to which it is devoted, abounding in materials of inestimable value to the student, filled with the proofs of rare cultivation and scholar-like refinement, and every way creditable to the attainments and the ability of the author and to the literature of the South.

From the BIBLICAL REPERTORY AND PRINCETON REVIEW.

We shall not enter into the curious and instructive history of this controversy in its earlier stages; except to say that the battle was waged ever since the modern revival of the subject by Voltaire and his coadjutors in France, Germany, and England, on the question of the Unity of the Species in the Human Race. No one unacquainted with the subject has any conception of the amount of learning and labour drawn into the discussion.

The work of Dr. Smyth, the latest on the subject, owes its chief value to the fact that it is a general index, under the form of a resumé of the argument, to a large portion of what has been written on both sides of every view that has been taken of the question. Of its merits we have already spoken in general terms in a former number of our Journal. Besides the extraordinary display of bibliographical research, which we think must add to the reputation which Dr. S. has already achieved in this department of study, he may well congratulate himself if his learned work has contributed to precipitate the change of ground which the question has undergone in the hands of Professor Agassiz.

From the SOUTHERN PRESBYTERIAN REVIEW.

The work of Dr. Smyth has been received with high encomiums, both in this country and in Europe, where it is about to be republished. It

cannot fail to enhance his well-earned reputation for extensive research and varied reading. The reader will find in it a mass of novel and striking facts of the most interesting character, gathered out of the stores of a rich library, and from all departments of learning, and presented, not in the dry and heavy style usual in learned disquisitions, but in a clear, lively, and entertaining manner. We could have wished some alterations in the arrangements of the materials, and occasionally more compactness in the argumentation; but it furnishes the most ample means for the reader to construct an argument for himself, and directs him to the best sources for further investigations. Our pleasure in reading the volume has been diminished by the conviction that the labours of the author in its preparation were one chief means of inducing the malady which has for a time exiled him from his home, his friends, his church, and his indefatigable efforts in the cause of truth and righteousness.

III.—NOTICES FROM THE BRITISH PRESS OF THE AMERICAN EDITION.

From the WITNESS of Edinburgh.

There are two returning errors of a diametrically opposite character which arise out of natural science, and of which the last century has seen several revivals, and the centuries to come must witness many more. The one, that of Maillet and Lamarck, sees no impossible line between species, or even genera, families, and classes; and so, holds that all animals, the human race as certainly as the others, may have commenced in the lowest forms, and developed during the course of ages to what they now are. The other, that of Kames and Voltaire, recognises in even the varieties of the species impassable lines, and holds, in consequence, that the human race cannot have sprung from a simple pair. And both beliefs are as incompatible with the fundamental truths of revelation as they are with one another. The Lamarckian form of error has been laid on the shelf for a time; nor will it be very efficiently revived until some new accumulation of fact, gleaned from the yet unexplored portions of the geologic field, or the obscure fields of natural history, and pregnant with those analogical remembrances between the course of creation and the progress of embryology with which nature is full, will give it new footing, by associating it with novel and interesting fact. The antagonist error is at present all alive and active in America, where it has been espoused by naturalists of high name and standing, and it has already produced volumes of controversy. Nor is there a country in the world where, from purely political causes, there must exist a predisposition equally strong to receive as true the hypothesis of Voltaire. The existence of slavery in the Southern provinces, and the strong dislike with which the black population are regarded by the whites throughout the States generally, must dispose the men who hate or enslave them to receive with favour whatever plausibilities go to show that they are not of one blood with themselves, and that they owe to them none of the duties of brotherhood. We have perused with interest and instruction, a very learned and able volume on this subject by the Rev. Dr. Thomas Smyth of Charleston, one of the most accomplished Presbyterian ministers of the United States, with whose works on the apostolical succession, and the claims of the Free Church of Scotland, many of our readers must be already acquainted: and who, though residing in the centre of a slave district, and exposed to much odium on the part of the abolitionists, has been the first to come forward in this controversy, to assert, in behalf of the black man, the "unity of the human races," and that all men have fallen in one common father, the first Adam, "created a living soul," and that there is salvation to all in one common Saviour, "the last Adam," made a quickening spirit.

From the SCOTTISH GUARDIAN.

Dr. Smyth's work we have read with the greatest interest. It is clear and conclusive throughout; not leaving infidelity a refuge in a single point, whether scientific, rational, or scriptural. It is by far the most complete work on the subject which we have ever seen, adapted to the state of present science and research. It leaves nothing to be desired. We cannot express a better wish for truth, than that, when assailed, she may ever find as accomplished an advocate. The work reflects the highest credit on the talents, learning, scientific knowledge, and christian spirit of the author. Let us add, that it is creditable to the christian ministry, planted in the midst of a slave population, and tempted, therefore, to lean to a theory which, in its practical applications, would so far shelter slavery and slaveholders, that its members have come boldly forward to vindicate the unity of the human race, and to teach unpalatable truths in the ears of the powerful. Surely it is in the same degree discreditable to find science and philosophy, ever bountiful of their liberality and charity, in favour of a theory which, if generally adopted, its friends cannot but know would tell injuriously upon the condition and prospects of the negro race.

From the CRITIC.

Science is here reviewed in connection with religion. Dr. Smyth argues with great power, that the doctrine of Scripture, that the human race sprang from one stock, is literally true; and he meets and answers, *seriatim*, the objections of physiologists who have contended that, because in form, feature, and mental and bodily organization, the existing races of man differ so widely, therefore they could not have sprung from one common ancestor.

From the BELFAST MONITOR.

We always hail with lively interest any work from the pen of our much esteemed friend, Dr. Smyth of Charleston. From his habits of laborious investigation, close and correct reasoning, and study of general principles, as well as from his fervent love of truth, and his power of composition, we are prepared to find in any work which he publishes a thorough investigation of the subject, and arguments and conclusions which are deserving of the most attentive consideration. We have perused this work with no common interest, designed as it is to expose and refute a number of daring, though specious, infidel objections to the Scripture account of the origin of the human race, and to vindicate the doctrine of revelation on this important subject. We have occasionally paid some attention to this point, and have read a little on the subject. But we are free to declare that we know of no work which, in so brief a space, and in such lucid terms, and by such solid reasoning, contains an equally full and satisfactory discussion of the question. The historical and doctrinal evidence of Scripture is clearly stated and ably illustrated—the former civilization of the black races of men is satisfactorily shown—the origin of the varieties of the human species is traced—and the unity of the race is demonstrated by various forcible and conclusive arguments. The argument is cumulative, and when the different sources of proof are properly weighed, and brought together, the result to any candid mind, who is capable of understanding the question, must be a very decided conviction of the truth of Scripture testimony on this subject. Dr. Smyth states clearly and ably refutes the objections which have been advanced by late writers to the unity of the human races, and in the Appendix he furnishes satisfactory information respecting the scriptural knowledge of Africa, the adaptation of christianity to the negro race, and other collateral topics. The work indicates very extensive reading and research, is replete with valuable

information, and furnishes an able and unanswerable reply to the dogmatic assertions and crude theories of some modern infidels who, from observable varieties in the human races, have aimed to overturn the Scripture testimony to the descent of all human beings from one original pair, and thus to impede all efforts for the moral improvement and evangelization of mankind. We regard this volume as a valuable contribution to the evidence for plenary inspiration and supreme authority of the Word of God; and we rejoice that so learned and able a writer as Dr. Smyth has grappled so successfully with the bold statements and sophistical reasonings of men, proud in their own conceits, who have been assiduously labouring to undermine the foundations of our most holy faith. It gives us pleasure to learn that a British edition of this work is in course of publication. We trust the esteemed author will be long spared to reap the fruit of his diversified and arduous labours—and still farther to serve his generation, by the will of God, through the productions of his matured study.

From the LONDON EVANGELICAL MAGAZINE.

Of the works published of late on this subject, that now introduced to the notice of the reader is the most thorough and complete.

Dr. Smyth here presents the mature fruits of a long and laborious inquiry. The work, in point of research and reference, reminds us of the productions of days long gone by, when our learned fathers, in the seclusion of their study, spared no time and toil in the preparation of their immortal tomes. Upon few books of the same bulk, we should think, has there been attention bestowed by their authors, at all equal to that which the valuable work before us exhibits. We should gladly devote some space to an examination of the contents, but we reserve for ourselves this pleasure till the work is republished in England, which it will be shortly. We should cordially recommend its perusal to all on this side of the Atlantic who take an interest in the important subject. In the mean time, we cannot but present our congratulations to Dr. Smyth, already so well known in America, and to some extent in England, by his works on Apostolical Succession, and Presbyterianism, on the large accession to his literary fame which he will assuredly derive from this very admirable volume.

From the BRITISH QUARTERLY REVIEW.

Dr. Smyth is a laborious and intelligent writer. The present subject has occupied his thoughts for some years, and the volume before us is the result. The plan of the treatise might have been more scientific; but its accumulations of material, with the judicious estimate formed of the testimony borne to the general issue by so many different lines of fact, entitle the work to no common measure of attention from all persons interested in the inquiry to which it relates, and especially from all thoughtful men concerned to vindicate the authority of the sacred writers.

From the ENGLISH PRESBYTERIAN MESSENGER.

This volume shows to what good account a clear head and powerful memory may turn the treasures of a splendid library. Not that Dr. Smyth is a man of mere learning; but the skilful use of his vast information has not only given force to his argument, but a very instructive and amusing character to many chapters of his book. The recent views of Professor Agassiz appear to have excited more attention in the Southern States of the Union than they have yet awakened in Europe; and it is a cause of rejoicing that one so well equipped for the controversy has entered the field. We are glad to find that Dr. Smyth has consented to prepare for the press an English edition.

PREFACE.

THE subject discussed in this volume has formed the topic of anxious consideration with me for many years. In 1846, during a visit of Professor Agassiz, this question was discussed by him in the Literary Conversation Club of Charleston, South Carolina, when I was led to controvert his positions and to the formation of the plan of this volume. The interest awakened by the publication of the Lectures of Dr. Nott of Mobile on the "Biblical and Physical History of Man" in the further examination of this question, and especially in its relations to the Bible, induced me to prepare three discourses on the Unity of the Human Races, which were delivered in Charleston, in November 1849. At the same time the publication of a series of articles upon the subject was commenced in the Southern Christian Advocate, the Southern Baptist, the Southern Presbyterian, the New Orleans Presbyterian, the Presbyterian of the West, and in the Watchman and Observer of Virginia. These articles, modified, elaborated, and now rearranged and enlarged, constitute the present volume. They were written amid the numerous occupations of a pastoral charge, and the growing infirmities of feeble health. They will, therefore, call for much allowance, both as to style and arrangement. Since writing out the argument, it has been strengthened by several illustrations drawn from the recent scientific examination of the same subject in an elaborate Essay by the Rev. Dr. Bachman of Charleston, the learned author of the *Quadrupeds of America*, and joint author and editor of *Audubon's Birds of America*, and from some articles in our leading Reviews.

My object has been to take a comprehensive survey of the whole subject in its relations to Scripture, Reason, and Science. The argument is cumulative, and the conclusion, therefore, depends not on any one line of reasoning, but upon the combined effect of all. Some are in themselves incomplete, and others only presumptive, but on the doctrine of probability it may appear that the concurrence of so many distinct lines of

proof in establishing the original unity of the human races, is equal to the clearest demonstration.

There is certainly, as has been said, no subject of science of deeper interest than that which regards the natural history and original condition of man. Even were the question it involves less remarkable and less important in regard to the present and future condition of the species, the methods of argument and sources of evidence are such as may well engage and engross every scientific inquirer. The evidence is drawn from all parts of creation—from the mind, as well as from the bodily conformation of man himself. The argument is one of probability, always tending to greater certainty, though it may be incapable of ever reaching that which is complete. But this is a method of reasoning well understood to be compatible with the highest philosophy, and peculiarly consonant to our present faculties and position in the universe; and in this ocean of disquisition “fogs have often been mistaken for land,” as in so many other regions of science, we may at least affirm, that the charts are more correctly laid down than ever before; the bearings better ascertained; and that our reason can hardly be shipwrecked, on this great argument, if common caution be observed in the course we pursue.

PREFACE TO THE ENGLISH EDITION.

IN preparing this work for an edition in this country, at the urgency of many valued friends, the author has endeavoured, as far as the state of his health would allow of application, to avail himself of all the suggestions which have occurred to his own mind, or which have been kindly furnished by others, and especially by the Rev. Alexander Duff, D. D., to whom he would express his great obligations. He would also tender his thanks to G. R. Latham, Esq., for an early copy of his most valuable work on the Varieties of Mankind, from which many valuable facts confirmatory of his views have been inserted.

The whole work has been rearranged, with the addition of two new chapters at the beginning of the volume, and several valuable additions, especially the very interesting account of the Veddhas of Ceylon, which, by the great personal kindness of the author, Sir James Emerson Tennent, he is permitted to extract from the manuscript of his yet unpublished volume on the Social and Christian history of that country.

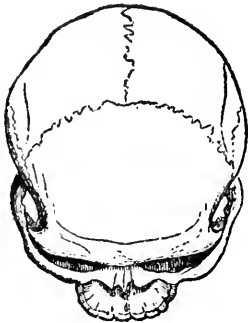
A few pages of matter irrelevant to the general question discussed, have been omitted, and the Inquiry into the Former Civilization of Black Races, has been thrown into an Appendix, in order that differences of opinion on that subject may not affect the reader's judgment of the direct arguments of the work.

And that the book may not appear to force itself rudely upon the notice of the British public, some Introductory Letters from eminent men who have examined it, are prefixed.

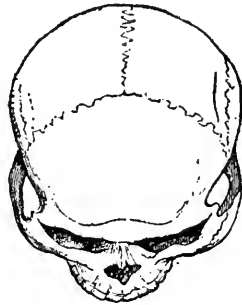
THE AUTHOR.

EDINBURGH, *September* 1851.

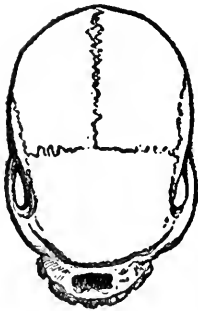
The comparative length and breadth, the degree of prominence in the face,



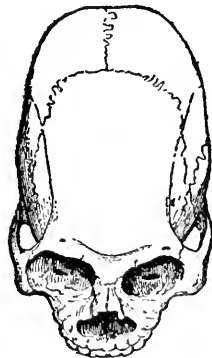
Caucasian.



Mongole.

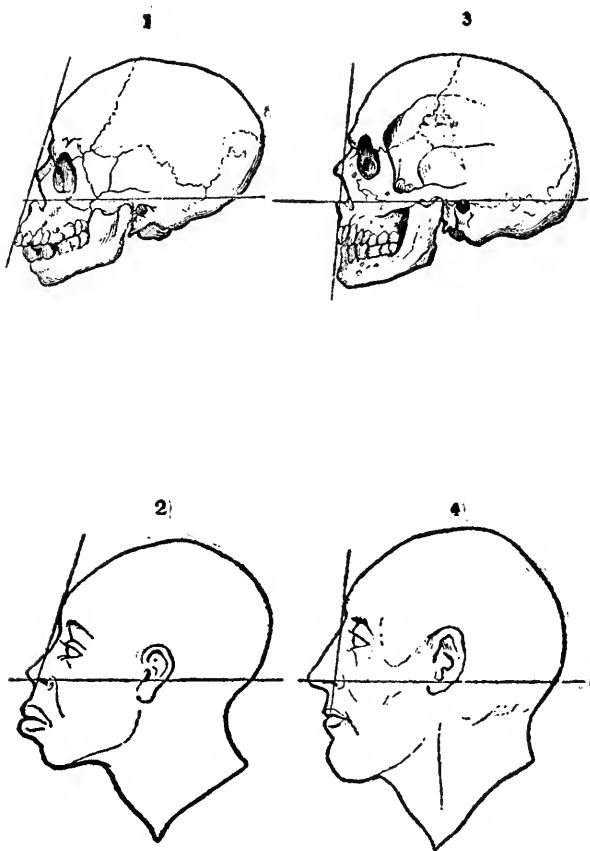


Negro.



Titicacan.

and that, also, of the malar bones and zygomatic arches, in different races.



FROM CAMPER.

1 and 2.—The skull and facial outline of a young Negro.
3 and 4.—The skull and facial outline of an ordinary European.

CHAPTER I.

ON THE NATURE AND IMPORTANCE OF THE DOCTRINE OF THE UNITY OF THE HUMAN RACES.

PART FIRST—ANTHROPOLOGY.

Philosophiâ ineptâ res ineptior nulla est.

*Quid tum si fuscus Amyntas?
Et nigrae violae, sunt et vaccinia nigra.*

Man, in the most degraded condition of savage life, stands alone; and is still a being of "large discourse, looking before and behind."

MAN, considered as possessed of a physical organization, is an animal; and comes under the scientific analysis and arrangements of zoology. The example of Aristotle, who excluded man from the pale of the animal kingdom, has not wanted followers in the present age. Brisson, Pennant, Vic d'Azyr, Daubenton, Tiedemann, and Swainson, have protested, more or less strongly, against his introduction into an arrangement of the brute mammalia. Mr. Swainson, after urging the "innate repugnance, disgust, and abhorrence in every human being—ignorant or enlightened, savage or civilized—against the admission" of any relationship between man and the lower orders of mammalia, proceeds to say, "Now, the very first law, by which to be guided in arrangement, is this, that the object is to be designated and classified by that property or quality which is its most distinctive or peculiar characteristic. This law, indeed, is well understood; and has only been violated by systematists, when they designate man as an animal. Instead of classing him according to his highest and most distinguishing property—Reason, they have selected his very lowest qualities whereby to decide upon the station he holds in the scale of creation. Because, as an infant, he has suckled at the breast of his mother, he is to enter into the class of animals called mammalia; and, because he has nails upon his fingers and toes, he is to be placed among the unquiculated animals; and, because some of the apes have an hyoid bone (*os hyoides*—a bone common to all mammalia, though differently modified in each group), man is to be classed with them in the same group!

What are all these but secondary characters, totally unfit to designate his true peculiarities?"*

Mr. Ogilby, on the other hand, observes, that the order *ERECTA* of Illiger is "founded upon metaphysical, rather than physiological considerations; and destroys at once both the harmony and simplicity of his arrangement. The pride of intellectual superiority and moral endowments has, indeed, frequently induced naturalists to consider man as forming a distinct and separate order by himself, and to fancy that it would be degrading the lord of creation to associate him in the same group with the apes and monkeys (and also the lemurs and opossums); but such scientific weakness cannot destroy the numerous affinities which actually characterize the structure of these animals as compared with our own, or blind the unprejudiced observer to the obvious relations which subsist between the *bimana* and the *quadrumana*. The metaphysician and the divine may, without impropriety, consider man apart from the rest of the animal kingdom, and in relation only to his intellectual and moral nature; but the naturalist must view him in a different light. Anatomical structure and organic conformation are the only principles which the zoologist can admit as the foundations of natural science; and, in this respect, man is too closely connected with the apes, and other *simiæ*, to admit of being placed so widely apart from them as he has been in some recent classifications of mammals."†

If, however, as Mr. Martin well remarks, the end of organization be to provide instruments capable of duly administering to the instincts, or the intelligence, or the necessities of animals, then must the organization of man—which accords with the unique situation in which he is placed in the great plan of creation, with his intellectual superiority and moral endowments (according to the "law of harmony")—elevate him, physiologically considered, no less than metaphysically.

But, granting this, it is undoubtedly true that it is upon the physical organization of living bodies, setting aside instinctive or rational qualities, that the laws of arrangement are founded.

*Swainson on the "Natural History and Class of Quadrupeds," pp. 8-10.

†See "Observations on the Opposable Power of the Thumb in various Mammals. By W. Ogilby, Esq."—Proceedings, Zool. Soc., L., 1836, p. 28.

And if this principle be kept in view as the *sole* end of the classifications of zoology, and such divisions are regarded as having exclusive reference to mere physical organization, and not to the whole nature and the entire properties of being, then they are not only not objectionable, but highly conducive to the simplification and advancement of science.

Looking at him in this light, then, man, having a vertebral structure, is arranged under the general DIVISION of the VERTEBRATA, as distinguished from the MOLLUSCA, the ARTICULATA, and the RADIATA. Being nourished by the food provided by the maternal breasts, or mammæ, man is ranked under the more limited CLASS of MAMMALIA. Having two hands, in contradistinction to all other mammalia, he is again placed under the separate ORDER of BIMANA. And, as all men have at least many general resemblances, by which they are at once assimilated to each other, and distinguished from all other mammalia, all men are classed under the still more limited and characteristic division of GENUS HOMO—a term derived from the Greek word *γενος*, which signifies origin or lineage.

Thus far there is no difficulty and no variance of opinion respecting the zoological classification of the human family, except among the followers of Maillet and Lamarck.* “These philosophers maintained that there is no impassable line between species, or even genera, families, and classes; and so held that all animals—the human race as certainly as the others—may have commenced in the lowest forms, and developed during the course of ages to what they now are.” This form of error, after ineffectually struggling for a fresh existence, through the skillful assistance of that very credulous midwife, the author of the “Vestiges of Creation,” has again come into the world still-born, and been consigned—perhaps with a very unnecessary pomp of learned refutation—to an untimely grave.

*Lamarck says, “I have no doubt that all the mammalia have originally sprung from the ocean; and the latter is the true cradle of the whole animal kingdom. In fact, we see that the least perfect animals are not only the most numerous, but that they either live solely in the water, or in those very moist places where nature has performed, and continues to perform, under favourable circumstances, her direct or spontaneous generations; and there, in the first place, she gives rise to the most simple animalcules, from which have proceeded all the animal creation.”—(See *Philos. Zool.*, tome ii.)

“Nor will this theory be very efficiently revived until some new accumulation of fact gleaned from the yet unexplored portions of the geologic field, or the obscurer fields of natural history, and pregnant with those analogical resemblances between the course of creation and the progress of embryology with which nature is full, will give it new footing, by associating it with novel and interesting facts.”†

Geology, however, as well as reason, observation, and experience, gives incontestable proof of the original, permanent, and untransferable characteristics of all the divisions, orders, and genera into which animals have been naturally and necessarily divided from the very beginning of their creation until now; and the thorough investigations of modern science establish the most complete and absolute separation, both as it regards ORDER and GENUS, between man and all other animals. Of these, the nearest approximation to the human form is found in the monkey tribe, and especially in the ourang outang, the engé-ena, and the chimpanzee tribes, or, as Mr. Martin classifies them, the Troglodytes, the pythicus, and the hylobates.* If, therefore, it can be shown that there are generic and immutable distinctions, by which, with all their *analogous* resemblances, man is separated from, and elevated above, the quadrumanous animals, it will be still more obvious that there is no relationship or affinity between man and other mammalia.

This inquiry constitutes ANTHROPOLOGY, in distinction from ETHNOLOGY.

“The natural history of man,” says Mr. Latham,§ “is chiefly divided between two subjects—ANTHROPOLOGY and ETHNOLOGY. ANTHROPOLOGY determines the relations of man to the other mammalia; ETHNOLOGY, the relations of the different varieties of mankind to each other. Anthropology is more immediately connected with zoology, differing from it chiefly in the com-

†Hugh Miller, in review of this work.

See Monek's Reply to the Vestiges of Creation; the Footprints of the Creator, by Hugh Miller; the Principles of Zoology, by Professor Agassiz, &c. See also Agassiz on the Succession of Organized Beings, in the New Edinburgh Philosophical Journal, for April, 1850, p. 162; and, also, Professor Sedgwick's Discourse on University Education, fifth edition. Preliminary Dissertation and Supplement to the Appendix.

*Natural History of Mammiferous Animals, p. 361. &c.

§Natural History of the Varieties of Man, pp. 559, 560.

plexity of its problems, *e. g.* the appreciation of the extent to which the moral characteristics of man complicate a classification which, in the lower animals, is, to a great extent, founded on physical criteria."

As, therefore, the essential unity of all the human races depends for one of its strongest proofs upon the essential difference of all these races from every other class of animals, we shall devote some space to this argument.

As animals of a high order of conformation and endowments, there are undoubtedly points of similarity between monkeys and men. "This is exemplified, however, less in the shape of the teeth, except that the molars are bluntly tuberculate, than in the condition of the lungs and liver—the position and appearance of the intestinal canal—the attachment of the vermiform appendix to the cœcum—the structure of the stomach, which, however, is thicker and narrower at the pylorus—and in the disposition of the arteries, arising from the arch of the aorta. But with every abatement, and exalting them to the head of the simiadæ, the most remarkable external characters in which they agree consist in the absence of a tail and of cheek-pouches, and in the extraordinary length of the anterior extremities compared with the posterior."*

Naturalists, therefore, to use the words of Mr. Martin, have regarded man as the example of an order *per se*, having characters by which it is distinguished from every other into which the mammal class is divided. Among these are Illiger and Cuvier. Illiger, in his "Prodrômus Systematis Mammalium," has taken the name of this order from the attitude of the human race, and entitled it *erecta*. Cuvier, from one of the structural peculiarities of the race—viz. the possession of two true hands—has termed it *bimana*—a title which most naturalists, both Continental and British, have adopted. The essential characters of man, considered as the order *bimana*, may be stated as follows:—

Attitude erect—the body being supported on the lower limbs only, which are developed according to the weight to be sus-

*See Martin's Natural History of Mammiferous Animals, especially Monkeys, p. 361, &c.

tained, and the mode in which that weight is to be supported; feet plantigrade, pentadactyle (five-toed), nonprehensile.

Superior extremities free, claviculated, and terminating in true hands, being organs of touch and of prehension, and having the thumb so developed as to antagonize with the tip of each finger separately, or with the whole together. The head supported by, and nearly balanced upon, the spine; the cranial portion greatly developed in proportion to the face; the lower jaw short, and its symphysis modelled into a true chin. The teeth of equal length, and approximating together, without intervals: incisors, $\frac{4}{4}$; canines, short, $\frac{1-1}{1-1}$; bicuspid molars, $\frac{2-2}{2-2}$; true molars, bluntly quadricuspid, $\frac{3-3}{3-3}$; = 32. The cerebral hemispheres of the brain greatly preponderating; the mass of the brain being voluminous, in proportion to the nerves communicating with it. Growth slow; infancy long; maturity acquired at a comparatively late period. Skin smooth; natural weapons, offensive or defensive, denied by nature.

Mammæ two, pectoral. Os coccygis abbreviated and incurved. Species—*Homo sapiens*, Linn.

Dr. Lawrence enumerates man's generic differences from all other animals as follows:—

1. Smoothness of skin, and want of natural offensive weapons, or means of defence.

2. Erect stature, to which the conformation of the body in general, and that of the pelvis, lower limbs, and their muscles in particular, are accommodated.

3. Incurvation of the sacrum and os coccygis, and consequent direction of the vagina and urethra forwards.

4. Articulation of the head with the spinal column by the middle of its basis, and want of ligamentum nuchæ.

5. Possession of two hands, and very perfect structure of the hands.

6. Great proportion of the cranium (cerebral cavity) to the face, receptacles of the senses, and organs of mastication.

7. Shortness of the lower jaw, and prominence of its mental portion.

8. Want of intermaxillary bone.

9. Teeth all of equal length and approximated, inferior incisors perpendicular.

10. Great development of the cerebral hemispheres.
11. Greatness of brain in proportion to size of the nerves connected with it.
12. Great number and development of mental faculties, whether intellectual or moral.
13. Speech.
14. Capability of inhabiting all climates and situations; and of living on all kinds of food.
15. Slow growth, long infancy, late puberty.
16. By very great peculiarities connected with the functions, times, and seasons of procreation.

These peculiar characteristics of man are so numerous and strong, as to have led all naturalists, with very few exceptions, to arrange a separate order or genus for himself. The same rules by which the characteristics of distinct and separate species and genus are determined, as it regards other animals, when applied to man, in view of his physical and other qualities, have led naturalists to the unhesitating conclusion, that he is at a much greater distance from all other animals than they are from one another, and that he must therefore be regarded as a distinct genus, which contains under it no species, but only permanent varieties.

In all that man possesses in common with the brutes, he is characterized by superiority, and exhibits a marvellous adaptation to all the higher and varied functions and occupations to which he, and he alone, is destined. Physiologically and anatomically, therefore, in the complicated nature of his organization, in his structure, in his organs, in the multiplicity of his relations to the external world, in the great variety of his functions, in his nervous system, in his development, in his limitations to territory, habits, food, and employment—man is pre-eminent.

“In man,” says Dr. Roget, “in whom all the faculties of sense and intellect are so harmoniously combined, the brain is not only the largest in its size, but, beyond all comparison, the most complicated in its structure. All the parts met with in the brains of animals exist also in the brain of man; while several of those found in man are either extremely small or altogether absent in the brains of the lower animals. Sœmmer-

ring has enumerated no less than fifteen material anatomical differences between the human brain and that of the ape."

"The importance," says Mr. Martin, from whom we again largely quote, "to be attached to the zoological characters afforded by the slighter modifications of structure, rises as we ascend in the scale of being. In the arrangement of mammalia and birds, for example, minutiae which, among the Inocclibiata, would be deemed of little note, become of decided value, and are no longer to be neglected. Even the modifications, however slight, of a common type, now become stamped with a value, the ratio of which increases as we advance from the lower to the higher orders. Hence, with respect to mammalia, the highest class of vertebrata, every structural phase claims attention; and when we advance to the highest of the highest class, viz., man, and the quadrumana, the naturalist lays a greater stress on minute grades and modifications of form, than he does when among the cetacea or the marsupials; and hence groups are separated upon characters thus derived, because they involve marked differences in the animal economy, and because it is felt that a modification, in itself of no great extent, leads to most important results. Carrying out the principle of an increase in the value of differential characters as we advance in the scale of being, it may be affirmed that, upon legitimate zoological grounds, the organic conformation of man, modelled, possibly, upon the same type as that of the chimpanzee or ourang, but modified with a view to fit him for habits, manners, and, indeed, a totality of active existence, indicative of a destiny and purposes participated in neither by the chimpanzee nor any other animal, removes man from the quadrumana, not *merely in a generic point of view*, but from the pale of the primates, to an exclusive situation. The zoological value of characters derived from structural modifications, is commensurate with the results which they involve. Let it then be shown that man, though a cheiropoda (hand-footed), possesses structural modifications leading to most important results, and our views are at once justified. If, therefore, the class mammalia be divided into sub-classes, or subordinate sections, each section including orders, then there is no objection to the application of the term cheiropoda, primates, or any other, to a section including

the orders *bimana* and *quadrumana* (except that it renders an arrangement needlessly complicated), as terms, in themselves, are of little importance. It is not against these that the argument is directed; but against the establishment of the primates as an order including the genera man, monkey, and bat; and, consequently, also, against the inclusion in the order *cheiropoda* of *bimana* (man), *quadrumana* (the old-world monkeys and lemurs), and *pedimana* (the American monkeys and the opossums), as coequal families. It may be answered, that the term order, as applied to *cheiropoda*, has a much wider—a more comprehensive signification than is allowed it by Illiger or Cuvier, and that its subordinate groups are of the same value as Cuvier's orders. But, if so, the use of the term, in any other sense than that attributed to it by the standard authorities, can scarcely be justified.

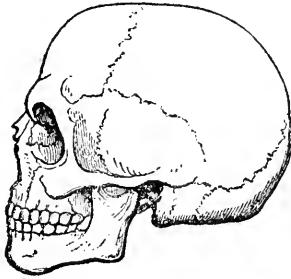
“Without dwelling on these points, however, it remains to explain the differential characters of man, with a view to prove that the modifications of his structure involve consequences which draw as wide a line, zoologically considered, between him and the *quadrumana*, as between the *quadrumana* and the *carnivora*. It is scarcely necessary to say, that, to man alone, of all animals, is the erect attitude easy and natural—that the magnitude and position of the cranium, the structure of the spinal column, the osseous and muscular development of the pelvis and lower extremities, necessitate such an attitude.* One advantage gained by this arrangement is the freedom of the superior extremities, the lower limbs being the sole organs of progression. In the ourang and chimpanzee, all four extremities are organs of locomotion. The chimpanzee, it is true, can proceed on the ground supported, or rather balanced, on the lower extremities, calling the superior only occasionally into use, except in as far as they are needed to maintain the equilibrium of the body. But man walks with a free and vigorous step, very unlike the vacillation of the tottering chimpanzee, and with his arms at liberty for action in any way that may be required.

*See full on this point in Dr. Hall's *Introductory Essay to Pickering on the Races*, and Martin, pp. 25, 28, 29, 30, 69, and 97.

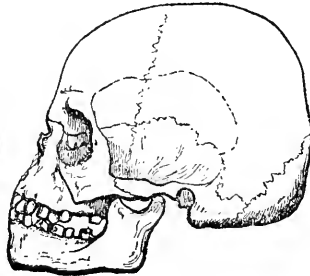
“It is usual to designate the graspers, which terminate the anterior limbs of the simiæ, as hands. If, by the term hands, it is implied that they are equivalent to the hands of man, then their claim to the appellation must be denied. Mr. Ogilby observes, that the extremities of the quadrumana, ‘instead of being mere organs of locomotion, execute the still more important functions of prehension and manipulation.’ It is admitted that the anterior hands of the simiæ are capable of grasping, but not in the same way as the hands of man; for in none of the simiæ is the thumb of the anterior hand fairly opposable to the fingers. Besides, the ape has these graspers not only terminating the anterior extremities, but the posterior also; and, indeed, the latter approach nearer the human hand, as far as the development of the thumb is concerned, than the anterior. Here, again, an important difference, involving signal consequences, exists between man and the quadrumana. While the posterior extremities of the quadrumana are more powerfully prehensile, and have the thumb better developed than it is on the anterior, the feet of man are not prehensile, and the whole form of the foot militates against the possession of a prehensile power. The short toes, all on the same plane—the solidity of the instep—and the firmness of the ankle-joint, are decided characteristics. Among barbarous nations, the toes may, indeed, have more freedom than among civilized people, and may be capable of hooking round small objects; but, with every allowance, the human foot is not a prehensile organ, like the posterior graspers of the monkey; and a greater difference exists between the human foot and the analagous organ of the simiæ, than between the latter and the hind foot of any unquiculate animal, as the squirrel or the dormouse.

“After all, it is upon modifications of one great type of structure that all the orders among the mammalia are founded; and the characters of the hands and of the feet of man—regard being had to the consequences involved by their modifications, and to the increase of value attached to even the slightest variations of structure, as we ascend the scale—are, of themselves, sufficient to establish man’s distinctive situation, as the representative of an order: for man is the only true biped among terrestrial mammalia.

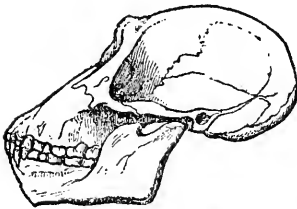
“Let other structural peculiarities of the human frame be now compared with those of the nearest anthropomorphous simiæ. Comparative views of the skulls of the European and the negro (figs. 1, 2), on the one hand, and of the chimpanzee and ourang (figs. 3, 4), on the other, are here presented, in



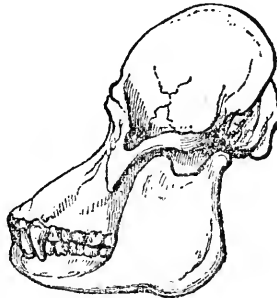
No. 1.—European.



No. 2.—Negro.



No. 3.—Chimpanzee.



No. 4.—Ourang.

order that their respective proportions may be the more easily appreciated, and to show that the differences between the cranium of man and of these simiæ are not limited merely to the development of the forehead, the ratio between the face and the cranial cavity, the hiatus between the upper canines and the incisors, the oblique position of the incisors, the length of the canines (though circumstances of great importance), but extend also, to a variety of other points of structure.

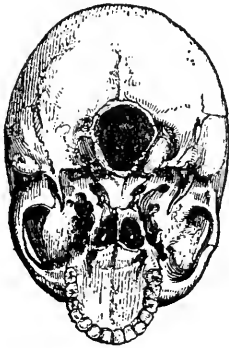
“It has been reiterated, that the skull of the negro forms an intermediate link between that of the European and of the

ourang or chimpanzee; and one point of approximation between the former and the latter is said to consist in the situation of the foramen magnum. Now, in the skull of a negro (fig. 2), this foramen differs in position but very little from that of the well-formed skull of a native of England (fig. 1); while the posterior situation of the foramen, both in the skull of the chimpanzee and the ourang, is very remarkable. Again, the distance from this foramen to the incisor teeth (which is so considerable in the anthropomorphous simiæ), compared with its distance from the occiput, is nearly the same in the negro as in the European; and, as Dr. Prichard remarks, the antero-posterior admeasurement of the basis of the skull is, relatively, very much larger in the ourang and chimpanzee than in man, as is strikingly displayed by the different situation which the zygomatic arch occupies in the plane of the basis of the skull. In man, the zygoma is included in the anterior half of the basis of the cranium; in the head of the adult chimpanzee, as well as in that of the ourang, the zygoma is situated in the middle region of the skull, and, in the basis, occupies just one third part of the entire length of its diameter. The extent, besides, of the bony palate, and the greater breadth between the canines than between the last molars, both in the chimpanzee and ourang, so as to allow of the spreading and want of continuity of the incisors, with respect to each other and to the canines, widely distinguish between the skulls of these animals and those of any of the human race. Both in the negro and European, the base of the skull, around the foramen magnum, is boldly convex, according to the development of the cerebrum; whilst, in the simiæ, the base of the skull is flat, which form is indicative of a curtailment of the volume of the brain beneath, in accordance with that of the cerebral hemispheres at their upper and anterior aspect.

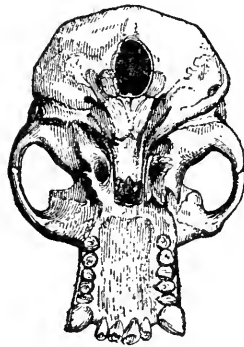
“The cancellous mastoid processes, which are so large in the human skull, are scarcely to be discovered in the skulls of the simiæ. These processes are represented in the chimpanzee by a ridge behind each auditory foramen, the internal cellular structure of which, as Professor Owen observes, is visible through the thin external table. The styloid process of the temporal bone, also, is entirely wanting in the simiæ. It exists

in the negro, as well as in the European. These important differences may readily be distinguished in the figures 5 and 6, which represent the base of the human skull and of the ourang.

“It has been observed by Professor Owen, that in some skulls of negroes, and in one of an Australian savage, he found the sphenoid bone not impinging on the parietal at its lower anterior angle, as it does in the skulls of Europeans; and that, in this respect, they agreed with the skull of the chimpanzee, but not of the ourang. This trifling variation does not affect



No. 5.—Base of Human skull.



No. 6.—Base of skull of Ourang.

either the form or volume of the cranium; and, besides, it is not a constant character in the negro, nor even in the chimpanzee.

“The great density of the negro’s skull has been noticed by Paau, Sœmmerring, and other naturalists; but it is not peculiar to the negro race: in most savage nations the skull is thicker and harder than among civilized races. The ancient Egyptians also were remarkable for the density of the cranium. The thickness of the skull of the negro indicates neither intellectual inferiority nor structural approximation to the ourang or chimpanzee; in fact, though the crania of the various races of mankind may vary, as compared with each other, throughout an almost unlimited series of minor details, they preserve inviolate their great characteristics of distinction; no inter-

mediate condition is discoverable among them, no half-human, half-simian form, indicative of the 'Homo ferus, tetrapus, mutus, et hirsutus'—the Caliban of science—the link which binds man to the arboreal quadrumana. It is obvious that skulls distorted by art from their natural form, cannot be taken into account; such, for example, as the skulls of the flat-headed Indians, and other tribes of America, which owe their unnatural configuration to long-continued pressure, commenced immediately after birth; or the skulls of an ancient Peruvian race, found in the sepulchres occurring in the great alpine valley of Titicaca; which, though Mr. Pentland attributes their singular contour to nature, and not to art, have been, it cannot be doubted, subjected to the same treatment as is still continued among the Columbian tribes, and is also practised by the Caribs of St. Vincent's. However ape-like these distorted skulls may be (and the observation applies also to the deformed skulls of idiots), they are not to be regarded as indications of any natural approximation to the simiæ.

"A distinction between the skulls of all nations and those of the simiæ, upon which much of the character of the human face depends, and which is not destitute of importance, may here be noticed; namely, the elevation, in man, of the nasal bones, which form the bridge of the nose; while, in the simiæ, the nasal bone (for it is single) lies flat and depressed.

"Scæmmerring, Camper, and Vrolik, have endeavoured to prove, that in the pelvis of the negro there is an approximation, in its form, to the lower mammalia; a degradation in type, imparted, as Dr. Vrolik observes, 'by the vertical direction of the ossa ilii; the elevation of the ilii at the posterior and upper tuberosities; the greater proximity of the anterior and upper spines; the smaller breadth of the sacrum; the smaller extent of the haunches; the smaller distance from the upper edge of the articulation of the pelvis, and the projection of the sacrum, or the shortness of the conjugate diameter; the smallness of the transverse diameters at the spines and tuberosities of the ischium, and the lengthened form which the pelvis derives from these peculiarities.' All these characters, as he says, recall to mind the conformation of the pelvis in the simiæ, the elongated shape of the pelvis being, in fact, the character

on which this approximation is assumed to depend. To judge by the skeleton of the female of the Bushman tribe, who died at Paris in 1815, the pelvis, according to Dr. Vrolik, is inferior to that of the negro, as evidenced by the vertical direction, the length and narrowness of the ilii. According to the same writer, the pelvis of the Javanese is remarkable for its smallness, its lightness, and the circular form of the opening of its upper cavity. According to Professor Weber, the variations of the human pelvis resolve themselves into four forms; and he contends that examples of each occur in all races of mankind, no particular figure being the exclusive or permanent characteristic of any given race—in fact, that very form of the pelvis which deviates from the ordinary type, in whatever race it may occur, finds its analogues in other races of mankind. The four varieties of the pelvis, according to the extensive researches of this anatomist, are the oval, and round, the square, and the oblong; and of each of these he gives European examples, as well as examples occurring among the Botocudo Indians, the Negroes, the Caffres, and the Javanese. Still, according to his researches, it would seem that the form most frequently occurring among Europeans is the oval; among the American nations, the round; among the Mongolians and kindred tribes, the square; and among the races of Africa, the oblong.

“Admitting, as is doubtless the case, that the pelvis, as well as the cranium, varies among different nations, yet, even in the form farthest removed from that of the European type, the genuine characters of the human pelvis are found; viz: those connected with the support of the trunk in the erect attitude, with the direction of the thigh bones, and with the volume of the glutæi muscles. In short, the pelvis of the human race, like the skull, is removed by a wide interval from that of the most anthropomorphous of the simiæ; and the simiæ, in the form of this part, are far nearer to the carnivora than they are to the human species.

“A comparison of the lower limbs among the various races of mankind might be here followed out, for these also exhibit slight differential peculiarities; but it is useless to proceed farther. The question recurs—Is the naturalist, upon the acknowledged distinctions between man and the simiæ, justified in

regarding the human being as the type of a distinct order? If man be the only being endowed with mind—the only being capable of examining his own formation, and that of other animals—the only being to whose intellect the paths of science are open—to whom alone it belongs to learn and practise arts, and, from an investigation of the laws of nature, to arrive at the knowledge of a great First Cause; if it be to his mind, and not to instinct, that he has to resort for the maintenance of his own existence, his safety, and his civil advancement; and if his bodily organization comport with this possession of mind, and harmonize with it alone—so that between his mind and body there exist a mutual balance and correspondence—then, though the ape may have an analogy to him in certain points of his structure, it can claim no real affinity. The anthropoid appearance of the chimpanzee may, indeed, startle us; and has led to the assignment to it of a far higher ratio of intelligence than it really possesses; but, it must be remembered that, from the chimpanzee to the stupid nocturnal loris, there is a consecutive chain of gradation; WHILST MAN IN THE MOST DEGRADED CONDITION OF SAVAGE LIFE, STANDS ALONE, AND IS STILL A BEING OF 'LARGE DISCOURSE, LOOKING BEFORE AND BEHIND.'

“One department of zoology is the right discrimination between the groups into which natural objects are resolvable (and which is rather to be accomplished by taking the totality of organization into account, than by pertinaciously looking at only one or two points of structure): yet, strange to say, one naturalist places man, the monkeys, and the bats together; and another, excluding the bats, considers man, the monkeys, and the cheirpodous marsupials, as constituting a natural order.

“It may be deemed that the system which would establish man as the type of an exclusive order, is the result of a sort of pride, repugnant to the fancied disgrace which the association of him with the simiæ and cheirpodous marsupials would seem to reflect upon our species. But such is not the case; for man can be neither raised by one system nor lowered by another. It is because the totality of his conformation, taking into account the increase in the value of characters as we ascend in the scale, appears to justify his exclusive situation, that it is assigned to him; while, on the contrary, to include man, the

simiæ, and bats in one order, because man has hands and the simiæ have hands, or hand-like paws; or, because in the human species the mammæ are pectoral, as in bats and monkeys, seems to be an effort to distort analogies of structure into proofs of direct and positive affinity.

“Again, the opinion may be expressed that, according to the law of harmony—the condition of existence which ordains the mutual accordance of organization with necessities, instinct and intelligence—man, having a situation in the great scheme of nature unique as to mind, destiny, and the place in creation he has to fill, must have an organization in unison with his intellectual exaltation—his mental isolation; and which will furnish data sufficient, if duly weighed, to satisfy the physiologist as to the propriety of his being considered as the representative of an exclusive order.”*

“Man,” says Agassiz, “in virtue of his twofold constitution—the spiritual and the material—is qualified to comprehend nature. Having been made in the spiritual image of God, he is competent to rise to the conception of his plan and purpose in the works of creation.” Again, he says, “Besides the distinctions to be derived from the varied structure of organs, there are others less subject to rigid analysis, but no less decisive, to be drawn from the immaterial principle with which every animal is endowed. It is this which determines the constancy of species from generation to generation, and which is the source of all the varied exhibitions of instinct and intelligence which we see displayed from the simple impulse to receive the food which is brought within their reach, as observed in the polypus, through the higher manifestations in the cunning fox, the sagacious elephant, the faithful dog, and the exalted intellect of man, which is capable of indefinite expansion. Such are some of the general aspects in which we are to contemplate the animal creation. Two points of view should never be lost sight of or disconnected; namely, the animal in respect to its own organization, and the animal in its relation to creation as a whole. By adopting too exclusively either of these points of view, we are in danger of falling

*See Martin's “History of Man and Monkey,” pp. 200-209, and the whole work, from which the above is drawn.

either into gross materialism, or into vague and profitless pantheism. He who beholds in nature nothing besides organs and their functions, may persuade himself that the animal is merely a combination of chemical and mechanical actions and reactions; and thus becomes a materialist. On the contrary, he who considers only the manifestations of intelligence and of creation, without taking into account the means by which they are executed, and the physical laws by virtue of which all beings preserve their characteristics, will be very likely to confound the Creator with the creature. It is only as it contemplates, at the same time, matter and mind, that natural history is true to its character and dignity, and leads to its worthiest end, by indicating to us the execution of a plan fully matured in the beginning, and invariably pursued; the work of a God infinitely wise, regulating nature according to inscrutable laws, which he has himself imposed on her. The mind of men—as displayed in the exercise of reason, memory, imagination, hope, retrospection, comparison, imitation; in a perception of the sublime, the beautiful, and the ridiculous; in friendship, love, and the various social affections; and, as involving speech, contradistinguished from mere cries or sounds—harmonizes with his physical endowments, and proclaims him the lord of creation. ‘And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image.’”

The right of man, therefore, to an isolated station, at the head of the animal kingdom, is, says Dr. Hall,* founded upon just and solid grounds. Everything connected with his history forces the conviction upon us, that he not only differs from the mammals, but is elevated above them. His physical organization accords with his mental endowments, and is befitting a being whose hopes and views are not bounded by mortality. Who that contemplates the personifications of human beauty, embodied in the noble statue of Apollo, or in the lovely figures of the Graces, by Canova, or in the Venus of antiquity, dreams of the affinity of the ourang? The attempt to degrade man to

*“Analytical Synopsis of the Natural History of Man.”

the level of the ape, because the ape has the anterior limbs organized as graspers, or rude hands, is hardly justifiable in true philosophy. Physical differences, of sufficient magnitude, exist between man and the simiæ, to forbid his amalgamation with them; much less with the beings of which any other order is composed. And though Linnæus and others could find no characters by which to distinguish between man and the monkey—and though the group primates of Linnæus has been revived by modern naturalists—every arrangement grouping together man, the monkeys, and the bats, carries with it (in spite of all authority), like the statute of clay and metal, the palpable tokens of its own incongruity; and, as Mr. Lawrence well observes, “the principles must be incorrect which lead to such an approximation.”

In addition, however, to those broad and prominent distinctions already enumerated, the human race, in contrast with all other animals, use fire—sing—laugh—weep tears of sympathetic joy and sorrow—change their habits—vary their employments—diversify their methods for attaining the same ends—provide various means of transportation, both by sea and land—construct and diversify their habitations in adaptation to climate and condition—have arts, languages, and laws—are possessed of intellect, imagination, and reason—are endowed with the mysteriously sublime power of conscience, a sense of responsibility, a knowledge of right and wrong, an anticipation of immortality and future retribution, a belief in God, the maker, preserver, and the judge of all, and a constant fear of death and eternity.

“It is,” says Dr. Hoppus, “man’s intellect, and his moral sense—his conscious capacity of an excellence he has never reached—his inward vision of the true, the beautiful, and the good—that invest him with a dignity which belongs to him alone of all earthly things; and, more than any mere external superiority, mark him as a creature of a higher order, and adapted to nobler ends, than the rest, between which and himself there is a wide and inaccessible distance. It is true that other animals not only often excel man in the perfection of their senses, but also give unequivocal indications of possessing other faculties. They recognize the past, and are influenced

by association. They appear to dream. Like man, too, they are capable of a variety of affections and emotions. Like him, they can be agitated with terror, and can anticipate pain and danger. When provoked or injured, they are enraged; and when humanely treated and caressed, they often show grateful returns. They exhibit a sagacity, between which and reason it is not always easy to draw the line. Some naturalists, whose talents and researches entitle them to the highest deference, would say that even the infusorial animalcules, the polygas-trica or polysystica (some of which are not more than 1-2000th of a line in their greatest diameter, and revel in a single drop of water, or in the fluids of other animals), live an age of 'emotion and thought' in their ephemeral life of a few hours. But, without inquiring how low in the scale of being we are to trace the existence of something more than mere animal sensibility and blind mechanical instinct, we certainly cannot continue to ascend without meeting with something more, even before we reach the highest point. If we may, with the naturalist, speak of the pectoral and caudal fins of fishes as their hands and feet—the analogue of these parts in the quadrumana and bimana—we may surely say, when we observe the sagacity and the affections of the animals most conversant with man, and which have sometimes been termed his 'friends,' that they have a mind, in many respects, the analogue of his own. Still, their limited range of understanding is evinced in their want of rational curiosity—in their appearing incapable of wonder in the midst of a universe where all is wonderful—in their deficiency of moral feeling, and the sense of a Creator.

"Man advances in knowledge and attains to truth; but his fellow-animals exhibit no progression. Their life is uniform from age to age. Every individual has all the knowledge of its species—every species all the knowledge of its pregenitors. The bird still builds her nest, the beaver his house, the bee her cell, as they ever did; and while the architecture of man has improved, from the rude wooden hut of the Nomadic tribes to the immortal temples of Greece, the workmanship of the lower animals has always been so perfect in its kind as to need no improvement. It is true that the sagacity (as we term it) of animals is quite a distinct manifestation from those won-

derful instincts which seem to operate almost as mechanically as the physical laws of nature; and this sagacity appears sometimes to approach very nearly to reason. But we soon perceive, on the comparison, how widely different is the reason of the lower animals from that of man. If they can ever be said to reason at all, their reasoning is but as a single link—it is never carried out into a long chain. Man has a reason that can stretch itself forward into a continuous series—a reason which allies itself with æsthetical and moral feeling, and with religion.

“One of the great characteristics of man is the power he possesses of reflecting on the phenomena of his own consciousness. This reflex consciousness is at the same time a deep and unfathomable mystery of his nature. Our practical familiarity with the operations of our own minds, indeed, prevents us from being fully alive to the marvellous constitution of the inner man. The internal scenery of consciousness is often viewed without any sentiment of novelty, like the visible objects we have been accustomed to from infancy; all is coeval with the memory of ourselves. It is, perhaps, only when we survey the results of mind, that we become adequately open to the impression of its grandeur and dignity among created things. If the vast and magnificent temple which is the most striking memorial of the genius of Sir Christopher Wren, made the sepulchral superfluous, and his best eulogy was the inscription, *Si monumentum requiris, circumspice*,—how true is it, in the general, that man’s greatness is best seen in his works? Alas, that such a being should, by a perverse and evil will, often place himself in a depth of degradation to which the brutes cannot descend!”*

We are brought, therefore, to the indubitable conclusion, that man of every race and clime is separated by natural, necessary, and permanent distinctions of the most important characters, from all other animals, and that he constitutes an order

*On the Superiority of Man to all other Animals, see Carpenter’s *Human Physiology*, pp. 67-76. Agassiz regards man as widely distinguished from even the highest kind of monkeys, *Zoology*, p. 40, ch. iv. p. 43, &c., and p. 641. See also Dr. Goode’s *Book of Nature*; Brande’s *Cyclopedia*, art. Man; Rees’s *Cyclopedia*, art. Man; *London Quarterly Review*, Jan. 1850, p. 8. See also Martin’s *Natural History of Man and Monkeys*. London, 1841, p. 338, &c.

and a genus by himself. Such is the position at present maintained by all naturalists of any eminence or worth.

NOTE A.

In a "Description of Two additional Crania of the Engé-ena (Troglodytes gorilla, Savage), a second and gigantic African species of a Man-like Ape, from Gaboon, Africa," by Jeffries Wyman, M. D.,† it is said:—"It is interesting to contrast the measurement of the cranial capacity of these members of the quadrumanous group with that of some of the human races. It results from Dr. Morton's table, at page 263 of this volume, that the smallest mean capacity in man is that derived from Hottentots and Australians, which equals only 75 cubic inches, while that of the Teutonic nations amounts to 90 cubic inches. The maximum capacity of the engé-ena, is therefore considerably less than one-half of the mean of the Hottentots and Australians, who give us the minimum average of the human races."

In man the intermaxillary bones form a projecting ridge on the median line, both in and below the nasal orifice, and at the middle of the border of this opening form the projecting "nasal spine," which is not met with in any of the lower animals, and is, therefore, *an anatomical character peculiar to man*. With regard to this conformation of the intermaxillary bones, the engé-ena recedes farther from man than the chimpanzee. Two infra-orbital foramina exist on each side. The crests are not so well developed as in the cranium just described. The occiput having been in part destroyed, the cavity of the cranium is completely exposed. A groove for the lodgment of the longitudinal sinus is well defined; "digital impressions," formed by the cerebral convolutions, exist, but not well marked, the crista-galli is merely rudimentary, and is represented by a very slight median ridge, the olfactory fossa is quite deep, the cribriform plate being on a level with the middle of the orbit; about five parallel grooves for the lodgment of the branches of the dura matral artery exist on each side.

Zoological position of the Engé-ena.

With the knowledge of the anthropoid animals of Asia and Africa which now exist, derived from the critical examinations of their osteology, their dentition, and the comparative size of their brains, by various observers, especially Geoffroy, Tiedmann, Vrolik, Cuvier, and Owen, it becomes quite easy to measure, with an approximation to accuracy, the hiatus which separates them from the lowest of the human race. The existence of four hands instead of two, the inability to stand erect, consequent on the structure of a skeleton adapted almost exclusively to an arboreal life, the excessive length of the arms, the comparatively short and permanently flexed legs, the protruding face, the position of the occipital condyles in the posterior third of the base of the skull, and the consequent preponderance of the head forwards, the small comparative size of the brain, the largely-developed canines, the interval between these last and the incisors, the three roots to the bicuspid teeth, the aryngal pouches, the elongated pelvis, and its larger antero-posterior diameter, the flattened and pointed coccyx, the small glutæi, the smaller size of the lower compared to the upper portion of the vertebral column, the long and straight spinous processes of the neck,—these, and many other subordinate characters, are peculiarities of the anthropoid animals, and constitute a wide gap between

†Read before the Boston Society of Natural History, October 30, 1849; and see in the Edinburgh New Philosophical Journal, for January 1850.

these and the most degraded of the human races, so wide that the greatest difference between these last and the noblest specimen of a Caucasian, is inconsiderable in comparison.

Whilst it is thus easy to demonstrate the wide separation between the anthropoid and the human races, to assign a true position to the former among themselves is a more difficult task. Mr. Owen, in his earlier Memoir, regarded the *T. niger* as making the nearest approach to man, but the more recently discovered *T. gorilla*, he is now induced to believe approaches still nearer, and regards it as "the most anthropoid of the known brutes."** This inference is derived from the study of crania alone, without any reference to the rest of the skeleton.

After a careful examination of the Memoir just referred to, I am forced to the conclusion, that the preponderance of evidence is unequivocally opposed to the opinion there recorded; and, after placing side by side the different anatomical peculiarities of the two species, there seems to be no alternative but to regard the chimpanzee as holding the highest place in the brute creation. The more anthropoid characters of the *T. gorilla*, which are referred to by Professor Owen, are the following:—

1. "The coalesced central margins of the nasals are projected forwards, thus offering a feature of approximation to the human structure, which is very faintly indicated, if at all, in *T. niger*."* This statement is applicable to all the crania which I have seen, and especially to the two crania described in this paper. Nevertheless, the extension of the nasals between the frontals, or the existence of an additional osseous element, is a mark of greater deviation from man.

2. "The inferior or alveolar part of the pre-maxillaries, on the other hand, is shorter and less prominent in *T. gorilla* than in *T. niger*, and, in that respect, the larger species deviates less from man."† The statement in the first portion of this sentence is certainly correct, but a question may be fairly raised on that in the second. The lower portion of the nasal opening in the *engé-ena* is so much depressed, especially in the median line, that the intermaxillary bone becomes almost horizontal, and the sloping of the alveolar portion takes place so gradually, that it is difficult to determine where the latter commences, and the nasal opening terminates, and in this respect, it deviates much farther from man than *T. niger*.

3. "The next character, which is also a more anthropoid one, though explicable in relation to the greater weight of the skull to be poised on the atlas, is the greater prominence of the mastoid processes in the *T. gorilla*, which are represented only by a rough ridge in the *T. niger*."‡

4. The ridge which extends from the ecto-ptyergoid along the inner border of the foramen ovale, terminates in *T. gorilla* by an angle or process answering to that called "styliform" or "spinous" in man, but of which there is no trace in *T. niger*.§

5. "The palate is narrower in proportion to the length in the *T. gorilla*, but the premaxillary portion is relatively longer in *T. niger*."||

These constitute the most important, if not the only, characters given in Professor Owen's Memoir, which would seem to indicate that the *engé-ena* is more anthropoid than the chimpanzee, and some of these, it is seen, must be received with some qualification.

If, on the other hand, we enumerate those conditions in which the *engé-ena* recedes farther from the human type than the chimpanzee, they will be found far more numerous, and by no means less important. The larger ridge over the eyes, and the crest on the top of the head and occiput, with the corresponding development of the temporal muscles, form the

**Op. Cit., vol. iii. p. 414.

‡P. 394.

*Op. Cit., p. 393.

§P. 395.

†P. 39.

||Ibid.

most striking features. The intermaxillary bones articulating with the nasals, as in the other quadrumana and most brutes, the expanded portion of the nasals between the frontal,—or an additional osseous element, if this prove an independent bone,—the vertically broader and more arched zygomata, contrasting with the more slender and horizontal ones of the chimpanzee, the more quadrate foramen lacerum of the orbit, the less perfect infra-orbital canal, the orbits less distinctly defined, the larger and more tumid cheek-bones, the more quadrangular orifice with its depressed floor, the greater length of the *ossa palati*, the more widely-expanded tympanic cells, extending not only to the mastoid process, but to the squamous portion of the temporal bones,—these would of themselves be sufficient to counterbalance all the anatomical characters stated by Professor Owen, in support of the more anthropoid character of the *engé-ena*.

When, however, we add to these the more quadrate outline of the upper jaws, the existence of much larger and more deeply-grooved canines, molars with cusps on the outer side, longer and more sharply pointed, the *dentés sapientiæ* of equal size with the other molars, the prominent ridge between the outer posterior and the anterior inner cusps, the absence of a *crista-galli*, a cranial cavity almost wholly behind the orbits of the eyes, the less perfectly marked depressions for the cerebral convolutions, and above all, the small cranial capacity in proportion to the size of the body, no reasonable ground for doubt remains, that the *engé-ena* occupies a lower position, and consequently recedes farther from man than the chimpanzee.

The whole subject, in addition to the general observations quoted from him, will be found treated with great minuteness by Mr. Martin in his "Natural History of Man," from p. 1, to p. 194, where he examines the brain, the osseous system, the teeth, the digestive organs, the integuments and clothing of man, in comparison with monkeys. See also from p. 338 to p. 545. See also "Dr. Scouler's Remarks in Dr. King's Geology and Religion," pp. 110-112.

NOTE B.

"It is now time," says Mr. Otway,* "after perhaps too tediously laying down the opinions of others, to state my own; and it is, that I see nothing in the structure, or instincts, or intellectual capacities of *any* animal but *man*, that has a tendency to the renewal of life in another world; observing, as I do, various intellectual powers capable of promoting their own wellbeing, and of contributing to the welfare of man, still I find no power of accumulating knowledge. The elephant is now no wiser than he was in the days of Alexander; the dog has not learned any thing from his forefathers—he has not taken advantage of their mistakes or attainments; the ant advances not in the polity of her republic; the bee was as good a mathematician a thousand years ago. There is no progression—no power of combination; and this is as it should be; it is the means of upholding God's original grant of dominion to man. Give animals but a sense of power and a capability of combination, and the brute or the insect creation could and would drive man from the face of the earth. But what is of still more consequence, I find no development whatsoever of the religious principle—not a spark of the expectation of another life. With man we see in the lowest of his species an expansiveness in the intellectual and moral structure, that produces longings for immortality; and within the most darkened of the human race you can light up the aspirations, the hopes, and fears connected with another world. Compare in this way the lowest of the human family—the Bushmen of South Africa, whom Captain Harris, in a recent work, describes as follows:—"They usually reside in holes and

*"The Intellectuality of Animals." Dublin, 1847.

crannies in rocks; they possess neither flocks nor herds; they are unacquainted with agriculture; they live almost entirely on bulbous roots, locusts, reptiles, and the larvæ of ants; their only dress is a piece of leather round their waist, and their speech resembles rather the chattering of monkeys than the language of human beings.' Now, there is little or nothing here better than what is found amongst many of the inferior animals. But, let us take a young Bushman, and put his mind under a right educational process, and we shall soon excite in him what we must ever fail to do in the young monkey, or dog, or elephant. We can communicate to him the expansiveness that belongs to an heir of immortality; within him are the germs of faith, hope, and religious love, which do *not* exist in inferior animals."

For the following observations on the human soul, and its distinctiveness from animal life, both in men and brutes, I am indebted to my friend, the Rev. Joseph Bayley:—

"The Scriptures teach us that man is a threefold being. 'I pray God,' says the apostle, 'your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.' 'Your spirit—*πνευμα*—i. e. your rational soul; 'your soul'—*ψυχή*—i. e. your animal life; 'your body'—*σωμα*—your corporeal frame. Those two living, *thinking* principles are again distinguished by him in his epistle to the Hebrews. 'The word of God is able to divide asunder soul and spirit'—*δίκινδύμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος*—penetrating as far as to the division of soul and spirit.. We are here taught two important truths respecting our thinking principle—that it is twofold, the one part perfectly distinct from the other, and yet both so interwoven that it requires divine skill to separate them.

"The Hebrew language, which seems to have been divinely suited to theological purposes, is carefully accurate in distinguishing these two lives in man. In the account of man's original formation, we are told that God *breathed* into his nostrils the *breath* of life, and man became a living soul. The word here rendered breath is *נשמה* (*neshama*), and is applied exclusively throughout the Scriptures to *rational* powers. In our translation it is frequently rendered *breath*, probably from its having been *breathed* into man by God. From a careful examination of all the passages where it occurs, it will be found—1. It is never applied to animals; 2. It is applied to man to distinguish him from animals; 3. It is applied to man's rational soul, as distinguished from his animal life; 4. It is applied to God.

"The word *רוח* (*ruach*) spirit, is applied equally to animals and to men, and also to the wind, and to the Spirit of God. As far as it relates to our present inquiry, it seems to be the generic term for sentient life. of which *נשמה* (*neshama*) is a species exclusively applicable to rational life.

"*רוח* (*ruach*) spirit, is applied to the sentient powers of men and beasts in Eccl. iii. 21, 'Who knoweth the spirit (*רוח*) of man that goeth upward, and the spirit (*רוח*) of a beast that goeth downward to the earth.'

"On the other hand, man is distinguished from animals by his having a (*נשמה*) rational soul. 'All the spoil of these cities, *and the cattle*, the children of Israel took for a prey unto themselves; but *every man* they smote with the edge of the sword, until they had destroyed them, neither left they any to *breathe*—*כל-נשמה*—they did not allow to remain any rational soul.—(Josh. xi. 14.)

"Here it is plain that the distinction between man and the inferior animals is the נשמה rational soul.

"Again, we find man declared to be possessed of two living principles, the רוח animal life, and נשמה rational life. Job xxxiv. 14, 15.—'If he set his heart upon man, if he gather unto himself his spirit (רוח animal life) and his breath (נשמה rational life), all flesh shall perish together, and man shall turn again into dust—thus assigning a twofold deprivation as the cause of death. To the same purpose Isaiah says—'God the Lord giveth breath (נשמה rational life) unto the people upon it, and spirit (רוח animal life) to them that walk therein' (chap. xlii. 5)—recognizing two living principles in man. We might cite other examples.

"This breath (נשמה rational life) is declared to be the seat of understanding. 'The spirit (נשמה) of man is the candle of the Lord, searching all the inward parts of the belly.'—(Prov. xx. 27.) 'There is a spirit (or He, the Spirit) is in man, and the inspiration (נשמה breath of rational powers) of the Almighty giveth them understanding.'—(Job. xxii. 8.) We here find the word applied to God, as also in Job xxxiii. 4—'The spirit of God hath made me, and the breath (נשמה) of the Almighty hath given me life.'

"The word occurs only twenty-four times in the Old Testament, and is always (with two exceptions) rendered by some derivative of πνεω (πνευμα twice, εμπνευστις once, εμπνεου four times, αναπνοη once, πνοη fifteen times. It is never rendered by ψυχη. Between the period of the Septuagint translation, and the writings of the New Testament, πνευμα seems to have taken the place of πνοη, for the latter is not once employed in the New Testament to designate the rational soul. There is one ambiguous phrase (ζωη και πνοη), life and breath, in Acts xvii. 25. Indeed, πνοη occurs but twice in the New Testament.

"We have thus seen that man agrees with animals in having an organized material frame—a body, and a living principle animating that frame, and capable of thought and will. Superadded to this, man has a rational soul. It is most probable that all the powers of the rational soul have their corresponding powers in the animal life. As an animal, man is capable of love, joy, hatred, fear, hope, &c. Our actions are the result of the combined energy of these two principles, making the body the instrument of their will.

"These two principles harmonize in man's natural state. But when the Holy Ghost renews the soul, the animal part is left unrenewed, and then commences the struggle referred to by the Apostle—'I delight in the law of God, after the inward man, but I see another law in my members warring against the law of my mind.'—(Rom. vii. 22, 23; 1 Pet. ii. 11.)

"This continued struggle produces all that defective obedience, tainted service, and defilement of life which beclouds the christian's course, until he has laid down his vile body, awaiting its renovation in the morning of the resurrection."

CHAPTER II.

ON THE NATURE AND IMPORTANCE OF THE DOCTRINE OF THE UNITY OF THE HUMAN RACES.

PART SECOND.—ETHNOLOGY.

A multiplicity of protoplasts for a single species is a contradiction in terms. If two or more such individuals (or pairs), as like as the two Dromios, were the several protoplasts to several classes of organized beings (the present members being as like each other as their first ancestors were), the phenomenon would be, the existence in nature of more than one undistinguishable species; not the existence of more than one protoplast to a single species.—DR. LATHAM.

*Man has his daily work for body or mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways;
While other animals inactive range,
And of their doings God takes no account.—MILTON.*

We have now shown that, even considered as an animal, and in his purely physical and natural endowments—that is to say, anthropologically—all the races of man are essentially distinct from the lower animals, and that they are all to be arranged under the separate GENUS HOMO.

But naturalists have found it necessary, in accordance with the principles of science and the facts before them, to subdivide animals into SPECIES, as well as into GENERA, ORDERS, and DIVISIONS. Not to dwell fully on this point, which will afterwards come under consideration, we will simply observe here that SPECIES, like GENUS, ORDER, and CLASS, is founded upon fixed and permanent forms of being; exhibiting, indeed, certain modes of variation, of which they may be, more or less, susceptible; but maintaining throughout those modifications a sameness of structural essentials, transmitted from generation to generation, and never lost by the influence of causes, which otherwise produce obvious effects. It is by keeping this principle in view that we unhesitatingly decide upon the specific distinction between fossil reliquæ of extinct animals, and those now extant, of near affinity; between the mammoth and the Asiatic elephant; between the fossil species of rhinoceros, and their living representatives.*

*Martin.

Species are, therefore, permanent. In his work on the principles of zoology, published in 1840, M. Agassiz defines species to be "the lowest term to which naturalists descend, if we except certain peculiarities generally induced by some modification of native habits, such as are seen in domestic animals. The species," he adds, "is founded upon less important distinctions; such as colour, size, proportions, structure, &c." Every animal has its own characters, by which it is distinguished, and which constitute it a species. Each species consists of individuals. Individuality is the ultimate division; and, when we designate a species, we include, in that title, every similar individual. Thus, when we call the tiger a species, we include, in that word, every tiger—one being the representative, or prototype, of all. For those minor distinctions termed VARIETIES, the terms *breed*, in reference to the lower animals, and *race*, when we speak of man, are employed.†

Now, this subject has given origin to a very different controversy from that occasioned by the theory of Larmarck, with whom there is no such thing as either species, genus, or any fixed and permanent form of being. For, granting that no animal by any series of mystical transformations can become an animal of a different species, it has been made a question whether *permanent* varieties are not marks of specific difference, and therefore of different original parentage. This question is much agitated as it respects the different breeds of horses, cows, swine, and other animals, but especially as it regards the human family. Among men there are, and ever have been since the first era of historical information, numerous and important differences both as it regards colour, hair, physiognomy, and anatomical structure. The classification of these

†A variety, says Dr. Latham, is a class of individuals, each belonging to the same species, but each differing from other individuals of the species in points wherein they agree amongst each other.

A race is a class of individuals, concerning which there are doubts as to whether they constitute a separate species or a variety of a recognised one. Hence, the term is subjective—*i. e.* it applies to the opinion of the investigator rather than to the object of the investigation; so that its power is that of the symbol for an unknown quantity in algebra. The present writer having as yet found no tribe, or family, for which a sufficient reason for raising it to a new species has been adduced, has either not used the word race at all, or used it inadvertently. Its proper place is in investigation, not in exposition.

various races of men has excited the curiosity, and employed the ingenuity of many able and learned men, some dividing them according to their locality, as Linnæus, Buffon, Blumenbach, Cuvier, Fischer, Dumeril, Desmoulins, M. Borg de St. Vincent, Pickering, &c. ;* others, according to their colour, as Lesson, &c. ;† others, by their skulls, and other varieties of form and structure, as Prichard ;‡ others, according to both location and form, as Martin§ and Latham.|| With this difference as to the division of the human races, there is equal variety among naturalists as to their number ; some, as Linnæus, Blumenbach, and Martin, dividing them into five divisions ; others, as Buffon, into six ; others, as Cuvier, Latham, &c., into three ; others, as Fischer, Prichard, &c., into seven ; others, as Lesson and Dumeril, into six ; others, into two, as Virey ; others, into eleven, as Desmoulins ; others, into seventeen, as M. Borg de St. Vincent ; and others, into twenty-two families, as Dr. Morton. "I have seen," says M. Pickering, "in all eleven races of men, and although I am hardly prepared to fix a limit to their number, I confess, after having visited so many different parts of the globe, I am at a loss where to look for others ;" and, he continues, in his zoological deductions, "there is, I conceive, no middle ground between the admission of eleven distinct species in the human family and the reduction to one." Mr. Burke again, of the *Ethnological Journal*, is confident that the number of distinct races must be indefinitely multiplied. Now, one of the most interesting and important questions, which can be agitated is, whether the human races are VARIETIES—that is, the result of a combination of causes, which have operated on different offsets of one origin—or are ABORIGINAL ; and, if the latter, whether this aboriginality, which involves the creation of them as they are, destroys specific identity, so that the same species may have distinct primordial beginnings.

This inquiry constitutes ETHNOLOGY, which determines the relations of the different varieties of mankind to each other.

*See presented in Martin, pp. 213, 214 ; and Fischer's "Synopsis Mammalium."

†"Mammalogie," and "Species des Mammiferes."

‡"Researches."

§"Natural History of Man and Monkey," p. 219, &c.

||"The Natural History of the Varieties of Man," by Robert Gordon Latham. London, 1850. A very able work.

"Ethnology," adds Mr. Latham,* "is more immediately connected with history; differing from it chiefly in its object, its method, and its arena.

"Whilst history represents the actions of men as determined by moral, ethnology ascertains the effects of physical influences.

"History collects its facts from testimony, and ethnology does the same; but ethnology deals with problems upon which history is silent by arguing backwards, from effect to cause.

"This throws the arena of the ethnologist into an earlier period of the world's history than that of the proper historian.

"It is the method of arguing from effect to cause which gives to ethnology its scientific, in opposition to its literary aspect, placing it, thereby, in the same category with geology, as a palæontological science. Hence it is the science of a method—a method by which inference does the work of testimony.

"Furthermore, ethnology is history in respect to its results: geology, in respect to its method. And, in the same way that geology has its zoological, physiological, and such other aspects, as constitute it a mixed science, ethnology has them also."

On this subject there is, we are sorry to say, great differences of opinion. Among the ancients the views entertained on this subject were defined by the presence or absence of divine revelation. Among the Jews to whom the word of God was proclaimed, and among whom the true knowledge of man's original history consequently prevailed, it was universally held, as it has been by Christians until now, that all the varieties of the human family have originated—from some causes, either supernatural and miraculous, or otherwise—among the descendants of one original parentage. Among the other nations of the earth, including Greece and Rome, the opinion prevailed that every country had its own race of inhabitants, created upon its own soil, and under the tutelage of that particular deity by whom the country was governed. This opinion however, as it was essentially heathen in its origin and character, so did it prevail or perish just as Paganism prevailed or

*P. 560.

gave place to the religion of heaven, and to the divinely-inspired doctrine of the unity of all the races of men.*

When however, in modern times, infidelity sought to erect its dominion upon the ruins of Christianity, Voltaire, Rousseau, Peyrere, and their followers, introduced the theory of an original diversity of human races, in order thereby to overthrow the truth and inspiration of the sacred Scriptures. They had no manner of doubt that the unity of the human races is every where taught in the Bible; but they argued, that in all their varieties there are impassable lines—that they are distinct species—that they could not have sprung from a single pair—and that the Bible, therefore, cannot be true. In this opinion, and for the same purpose, modern infidel writers—such as Kames, Gibbon, Paine, &c.—have concurred. In the present day, this theory of a plurality of distinctly-created races of men has, therefore, found currency among infidel writers, who have employed it for the avowed purpose of opposing Christianity. Dr. Nott, in his lectures,† attempts to show that this doctrine of man's unity is impossible—that the Bible does not teach it—and that those passages from which the doctrine of the unity of races of mankind is gathered, are either no part of the inspired record, or are misinterpreted; that the books ascribed to Moses are a mere collection of old traditions and contradictory myths, many of them entirely unworthy of credit; and that these books were probably compiled at a much later period than that usually ascribed to them, while the Mosaic chronology is irreconcilable with the discoveries of modern science, and the revelations of Oriental and Egyptian archæology. Voltaire held that there were “as well marked species of men as of apes.” Kames was more unhappy in his illustration. “If the only rule afforded by nature for classing animals can be depended upon,” we find him saying, “there are different species of men as well as of dogs.” Gibbon, though his remark on the subject takes the characteristic form of an ironical sneer, in which he says the contrary of what he means, deemed it more natural to hold that

*Miaon-tse, the name of the aboriginal Chinese, means *the children of the soil*.—“Latham on the Varieties of Man,” p. 25.

†On the Biblical and Physical History of Man.

the various races of men originated in those tracts of the globe which they inhabit, than that they had all proceeded from a common centre and a single pair of progenitors. Mr. Burke,† Drake,‡ and others, have adopted and published the same views, and a cordial welcome has been given to the work of Dr. Nott, by certain scholars of France and Germany, who have translated the doctor's first two lectures, "On the Natural History of the Caucasian and Negro Races, delivered in Mobile in 1844," into several of the languages of Europe.

The same theory, however, has also been put forth by men of the highest scientific characters, who found their conclusions upon what they deem scientific observations, experiment, and fact. How far this opinion prevails in Great Britain we are unable to say, but that it has its advocates even here, there can be no manner of doubt. Hamilton Smith, in his "Natural History of the Human Races," has much that would argue his belief in this theory; and Mr. Martin, in his "Natural History of Man and Monkeys,"* and Professor Lowe,§ seems to lean to the same opinion; while Dr. Nott—after affirming that "to his mind, modern discoveries in geology and natural history are totally irreconcilable with the Book of Genesis; and that of the genus homo there are several distinct species; that physical causes cannot change a white man into a negro, and that to say this change has been effected by a direct act of Providence, is an assumption which *cannot be proved, and is contrary to the great chain of nature's laws*"—actually asserts, that while "sorry to come in collision with those I respect—with Agassiz, Morton, Pickering, and all the leading Egyptologists of Europe, on my side—there does not remain a shadow of a doubt on my mind that I am right, and that the *truth* will soon prevail.

It is, however, among the scientific naturalists and physiologists of the United States that the theory of a plurality of originally created races of men has most extensively prevailed, and this, too, *quite* as much in the north as in the south, including the names of Professor Agassiz, of world-wide repu-

†Ethnological Journal.

‡Book of American Indians.

*Natural History, p. 169.

§Professor Lowe, in his work on the Domesticated Animals of Great Britain. Introduction.

tation, and of the justly celebrated Dr. Morton, author of "Crania Americana," "Crania Egyptiaca," and other learned works. The theory advocated by these naturalists is, that though the human species be properly but one, it is, according to the known analogies both of plants and animals, that it should have originated in various centres—a conclusion which the strongly-marked varieties of the race which occur in certain well-defined geographic areas, serve to substantiate, or at least to render the most probable. Under the influence of such distinguished men, these views are likely to be very widely diffused, and incorporated with the teaching of some of the most influential universities, seminaries, and periodicals, of that country. In the earnest discussions which have been entered upon in the progress of this inquiry, Dr. Kneeland, of Boston, delivered the annual lecture before the Harvard Natural History Society, in May last. He took the ground, that the received opinion that all human beings are descended from one pair—Adam and Eve—is not supported by the Mosaic record, and, according to known facts and well-established analogies, cannot be true. He thus coincides with the recently-expressed opinion of Professor Agassiz, who, it is said, will shortly give to the public his views on this interesting question at some length.*

British naturalists are not less likely to take an active part in this discussion, because against the new ground assumed by Agassiz, many of the old facts and arguments, on which Dr. Prichard relied for the determination of this question, will not bear. Already, Professor Edward Forbes has, in an illustrious manner, sustained the doctrine advocated by Linnæus, Prichard,† Humboldt,‡ Bachman, and other naturalists, and proved that analogy and facts are not in favour of the creation of the same species in a plurality of centres; but that all plants and animals of the same species are members of specific centres beyond their area, and have migrated to their present provinces

*See also the "Christian Register" of Boston, "Christian Examiner and Review," of Boston, "The Washington Union," "The Democratic Review," &c.

†"Researches," vol. i.

‡"Cosmos," vol. i. p. 363.

over continuous land before, during, or after the glacial epoch. § Dr. Knox, in his "Lectures on Races of Men,"* says—

"I, in opposition to these views, am prepared to assert that race is every thing in human history; that the races of men are not the result of accident; that they are not convertible into each other by any contrivance whatever.

"But, it may be said, christianity has done much. This I doubt. But, admitting it to be the case, its progress is not evident. To me it seems to lose ground. It presents, also, a variety of forms, essentially distinct. With each race its char-

§ "Memoirs of the Geological Survey of Great Britain," and quoted in Humbolt's "Cosmos," and Somerville's "Physical Geography," vol. ii. p. 75. Professor E. Forbes has shown that some of the primary floras and faunas have spread widely from their original centres over large portions of the continents, before the land was broken up into the form it now has; and thus accounts for the similarity, and sometimes identity, of the plants and animals of regions now separated by seas; as, for example, islands which generally partake of the vegetation and fauna of the continents adjacent to them. Taking for granted the original creation of specific centres of plants and animals, Professor E. Forbes has clearly proved that "the specific identity, to any extent, of the flora and fauna of one area with those of another, depends on both areas forming, or having formed, part of the same specific centre, or on their having derived their animal and vegetable population by transmission, through migration, over continuous or closely contiguous land; aided, in the case of Alpine floras, by transportation on floating masses of ice. Since man's appearance, certain geological areas, both of land and water, have been formed, presenting such physical conditions as to entitle us to expect within their bounds one, or in some instances more than one, centre of creation, or *point of maximum of a zoological or botanical province*. But a critical examination renders evident," the Professor adds, "that, instead of showing distinct foci of creation, they have been in all instances peopled by colonization, *i. e.* by migration of species from pre-existing, and in every case, pre-Adamic provinces. Among the terrestrial areas, the British isles may serve as an example; among marine, the Baltic, Mediterranean, and Black Seas. The British islands have been colonized from various centres of creation in (now) continental Europe; the Baltic Sea from the Celtic region, although it runs itself into the conditions of the Boreal one; and the Mediterranean, as it now appears, from the fauna and flora of the more ancient lusitanian province." Professor Forbes, it is stated further, in the report of his paper to which I owe these details—a paper read at the Royal Institution in March last—"exhibited, in support of the same view, a map, showing the relation which the centres of creation of the air-breathing molluscs in Europe bear to the geological history of the respective areas, and proving that the whole snail population of its northern and central extent (the portion of the Continent of newest, and probably post-Adamic, origin) had been derived from foci of creation seated in pre-Adamic lands." †

*"The Races of Men," by Robert Knox, M. D., Lecturer on Anatomy, and Corresponding Member of the National Academy of Medicine of France. See pp. 3, 8, 28, and 245.

† See Somerville's "Physical Geography," vol. ii.

acter is altered—Celtic, Saxon, Sarmatian, express, in so many words, the Greek, Roman, Lutheran forms of worship.

“I question the theories of progress in time. If, by progress be meant improvement as regards all animals, some, at least, of the extinct organic world were equal, if not superior, to that now existing. Man was probably there also. It is these, and other such questions, which Jesuits of all denominations (for they are not confined to the Roman Catholic world) declaim against. Hence, also, their dislike to the geologist and the anatomist. Science has nothing to do with such persons; and, but for the frequency of their open and insidious attacks, I should deem it lost time the giving to them even a passing thought.

“Wild, visionary, pitiable theories, have been offered respecting the colour of the black man; as if he differed only in colour from the white races. But he differs in every thing as much as in colour. He is no more a white man than an ass is a horse or a zebra. If the Israelite finds his ten tribes amongst them, I shall be happy.”

Man, also, he affirms, has lived through several geological epochs. “The precise geological period,” he says, “when man appeared on the earth, has not been determined; nor what race appeared first; nor under what form. But it is evident that man has survived several geological eras. On these points, all is at present conjecture; but, as man *merely* forms a portion of the material world, he must of necessity be subject to all the physiological and physical laws affecting life on the globe. His pretensions to place himself above nature’s laws assume a variety of shapes. Sometimes he affects mystery, at other times he is grandly mechanical. Now, all is to be done through the workshop. In a little while, the ultimatum (what is the ultimatum aimed at?) is to be gained through religion; and thus man frets his hour upon the stage of life, fancying himself something whilst he is absolutely nothing. For him, worlds were made millions of years ago; and yet, according to his own account, he appeared, as it were, but yesterday! Let us leave human chronology to the chronicler of events; it turned the brain of Newton.”

Another class of opponents against whom we shall have to contend are the followers of Swedenborg. In the Anglo-American "New Church Repository," conducted by the learned Professor Bush,* in a review of this work, it is said: "We believe that the word of God will allow of an interpretation falling in with either of the chief hypotheses which have been broached; and it is a circumstance which we think will weigh with all candid minds, that it is an interpretation held by the New Church before this question of the races, or of geology, came up for adjustment; and therefore is not the result of after thought, or one got up expressly to meet the pressure of the present case."

With them, the first chapters in Genesis—and, in short, all Scripture—are allegorical, and capable of a mythical and moral interpretation; not, of course, according to the principles of sound criticism which the author followed when he wrote his able work on Genesis, from which we shall have occasion to quote.

"Thus he lays great stress on the passage from Paul, 'God hath made of *one blood* all nations of men,' and conceives that this passage alone is sufficient to settle the matter. But we have not the idea that the best commentators of the day would affirm that the spirit of this passage would be lost if it were made to mean that all men were *morally* of one blood; alike responsible before God, and endowed with the same general human nature."

Professor Bush therefore adds—

"Seeing that, with our views of interpretation, the argument from the literal sense of the first eleven chapters of Genesis counts for very little, it will be readily perceived that we do not require so strong a series of proof to convince us of the diversity of origin as do those who hold to the literal sense of those chapters. In fact, we have no necessity for a prejudice towards either side of the question, and are therefore, without any merit on our part, placed in a mental position favourable to arriving at a just estimate of the evidence. Simply, then, as a matter of opinion, it seems to us that, so far as the evidences derived from the natural history of the race go, they preponderate in favour

*New York, June, 1850.

of a diversity of origin. The arguments drawn from the analogies of the animal kingdom look also in the same direction; while the considerations furnished by a study of the languages and traditions of the races have a bearing towards the universal unity of origin. Consequently, we conceive that the strongest point Dr. Smyth has made is contained in his fifteenth and sixteenth chapters—on the nature and connection of languages, and on the testimony of history and tradition.

“Thus, on the one hand, it is maintained that known causes are insufficient to account for the present observed varieties of the human race, supposing them to have descended from a single stock; and, therefore, we are obliged to infer that they have descended from several pairs, originally created with the peculiarities which now mark the leading races. A variety of opinion prevails in regard to the probable number of such original pairs; some supposing two different varieties, the white and the black, sufficient to account for all the other shades; others, again, suppose three—the white, black, and yellow, or Mongolian; counting the Malay, or brown race, and the American, or red race, as each varieties of the Mongolian, or the result of mixture with the black. Others, again, are disposed to make out five or six, and an indefinite number, perhaps twenty, different original centres, from which the whole race have proceeded.”

On this obscure and difficult question much may, and will be said, on both sides, before it is finally determined with absolute certainty. And, even were it decided according to the theory of Agassiz—that, in regard to vegetables and the lower animals, all the analogies were in favour of creation in various, and not in specific centres—the question of the unity of the human races would still remain unsettled. Whether, therefore, all men are of one species—whether specific unity implies unity of origin—and whether this unity can be proved historically, as well as scientifically—are points which may be examined, and perhaps resolved, while the *general* analogy of nature, in reference to both the fauna and the flora of our globe is still under doubtful investigation.

And surely, if there is one subject about which the human mind ought to be universally interested, it is the origin, history,

and character of man; and if there is one aspect in which this subject is more interesting than another, it is the relation in which men of all races stand to each other, and to their common God and Father in heaven. The importance, therefore, of our present inquiry cannot be overrated. It relates to man, and we must all feel with the Roman poet—"Homo sum, et nihil humanum a me alienum puto." This inquiry bears on ourselves. We are men; and whatever affects the nature, capacities, and destiny of the human family, must equally concern ourselves. The opinions we form of others, must shape their opinions concerning us. Our conduct towards others must, by the law of reciprocity, influence them in their treatment of us. And, as our actions must follow the direction of our conscientious belief, our opinion on this subject has an evident and important bearing on our own interests.

Nor does this influence stop with ourselves. It diffuses itself far and wide. It permeates the family and social circle, and in its widening influences gives tone and character to the political and commercial world. Nay, upon our views of this question the entire interests of humanity are pending. Upon it are suspended the progress of civilization, the diffusion of knowledge, the zeal of christian and general philanthropy, the elevation or degradation of entire races of men, in short, the elevation or extinction of all who are not of the particular race, be it black or white, savage or civilized, which succeeds in gaining the ascendancy. And this it is by no means certain must be the white race. For if the black races of men, *considered as a whole*, are now rapidly diffusing themselves over various regions of the earth from a variety of centres—if they are acquiring the knowledge and practice of war—if they rapidly double their numbers—if they are capable of a healthy occupation of vast portions of the earth where the white man cannot live, and of becoming well adapted to all other climates—and if they are capable of imitating all the vicious, and murderous, and ambitious propensities of the whites—what may we expect will be the result of a theory and conduct which shall excite throughout this accumulating mass of human beings the fiendish thirst for revenge and retaliation! Either, therefore, all men are of one human family, and thus united by the ties of brotherhood,

the claims of humanity, and the obligations of charity, or else there are races of men to be reckoned up by millions, and hundreds of millions, who can regard each other only as enemies or victims.

“Why,” asks Hugh Miller,* “should we respect the life of creatures not of our own blood? Bill Sykes tells Fagan the Jew, in ‘Oliver Twist,’ that he wished he was his dog, ‘for,’ said he, ‘the government that cares for the lives of men like you, lets a man kill a dog how he likes.’ But if these tribes be men not of our own blood—men who did not spring from the same source with ourselves, and for whom, therefore, christianity can make no provision—Why the distinction? It is only to those whom we believe to be of our own blood that the distinction extends. It is as lawful to shoot an ourang-outang, or a chimpanzee, as a dog or a cat; and with but mere expediency to regulate the matter, it might become quite as necessary to hunt down and destroy wild men, as to hunt down and destroy wild dogs.”

Let, then, the theory of a diversity of human races prevail and become general, and this whole question be cast loose from the restraints and authority of the Bible, and of our common humanity, and then the only question will be—“What will be most for mere selfish interest, popularity, or worldly applause?” And hence we find Dr. Nott declaring, “The time must come when the blacks will be worse than useless to us. What then? Emancipation must follow, which, from the lights before us, is but another name for extermination.” We might, therefore, well say of this theory with Dr. Lawrence, “that the moral and political consequences to which this theory would lead are shocking and detestable.” And yet this theory is maintained, and for the very purpose of sustaining upon it these barbarous conclusions. Thus, in the “Democratic Review” of New York, for April last, it is declared, that the differences among men “cannot be changed by advanced civilization, or any other means”—“that the philanthropic world for the last fifty years (by missionary efforts) has been proceeding entirely upon a false assumption;” and “that the effects of these efforts is to

*See Review of this work by Hugh Miller, in the Edinburgh Witness, July 13, 1850.

degrade the white species, and to destroy the dark species," whose destiny it is to be "finally swallowed up." Again, in a very recent review of this work in the same periodical, it is said, "With, according to our view, a very debasing tendency, he (Dr. Smyth) seeks to establish a universal brotherhood of black, red, yellow, and white. The brutalizing and soul-degrading theory that the white species are on a level with the incapable blacks, is undoubtedly that disposition which the Saviour so sharply reproves in him who hid his talents in a napkin." In like manner, a writer in another influential organ of public opinion at the north, in the United States,* in a recent notice, says, "A great hindrance to belief is the desire to disbelieve. We are glad to be able to doubt our relationship with the low and vulgar, and most are displeased at Dr. Goode's witty saying, that 'the negro, like the white man, is still God's image, although carved in ebony.'" According to the "Ethnological Journal," also, the determination of the differences of mankind is to lead to "the deduction of principles for human guidance in all the important relations of social existence." "It develops facts and principles whose application will ultimately change the face of the world."

But we further remark, that this question involves the truth or falsity of the Bible, and every interest of christianity. The theory of a plurality of distinctly-created races of man is necessarily infidel in its tendency. It is in open and direct opposition to the testimony of the Bible. It overthrows not only Moses, but the prophets and apostles also, and thus undermines the Scriptures as a divine record, both of doctrines and of duties. It was for this purpose, as we have seen, the theory was introduced by Voltaire, Rousseau, and Peyrere, and it is for this purpose it is wielded by Paine, Drake, Dr. Nott, and others. Neither is this infidel tendency obviated by admitting that the Bible is in part inspired, and in part human and erroneous. For, if this theory is adopted, it is left to every man to decide, according to his own notions and desires, what is, and what is not, revealed. There would be no common standard of truth and duty, and we would be driven to and fro, like storm-tossed and anchorless vessels upon the shoreless billows of an

*The Newark Advertiser.

uncharted sea. Neither will this tendency be prevented by allowing the Bible to be inspired, but only addressed to the Caucasian race of men; for the testimony of the Bible to the unity of the races is not found in any one, or in any few passages, but in all its doctrinal and practical teaching, so that, if limited to any one race, it must be proved self-contradictory.

“Zoologically, therefore,” as Hugh Miller strongly but truly affirms, “it will be seen that, against this restatement of the question by Agassiz, many of the old facts and arguments do not bear. Theologically, however, in every instance in which it assumes the positive form, and in which, building on its presumed analogies, and the extreme character and remote appearances of the several varieties of the species to which it points it asserts that the beginnings of the race must be diverse, and its Adams and Eves many; it is, in effect, the same. On the consequences of the result, it can be scarce necessary to insist. The second Adam died for but the descendants of the first. Nay, so thoroughly is revelation pledged to the unity of the species, that if all nations be not ‘made of one blood,’ there is, in the theological sense, neither first nor second Adam; ‘Christ,’ according to the apostle, ‘hath not risen, conversion is an idle fiction, and all men are yet in their sins.’”

This tendency of the theory of a plurality of races is not unobserved by many of its advocates. The views of Professor Agassiz, though far from being so openly infidel, are not less dangerous. In his remarks in the American Association, at its meeting in Charleston, in April 1850, made after the presentation of Dr. Nott's paper against the unity of the races, M. Agassiz took the opportunity to publish his opinion on this agitated question. He farther said, that, inasmuch as his opinions on this question had been made a matter of frequent inquiry, he would take this opportunity, once for all, to express his views very distinctly on the subject. He said, many mistakes and some ill feeling had arisen among naturalists from not understanding the grounds of the controversy which were assumed by opposing parties. As a general proposition, he would side with those who maintained the doctrine of the unity of the human races, *if by the unity of the race be meant nothing more than that all mankind were endowed with one common*

nature, intellectual and physical, derived from the Creator of all men, were under the same moral government of the universe, and sustained similar relations to the Deity. It was quite a different question, whether the different races were derived from the same common human ancestors. For his own part, after giving to this question much consideration, he was ready to maintain that the different races of men were descended from different stocks, and he regarded this position as fully sustained by divine revelation. The Jewish history was the history, not of divers races, but of a single race of mankind; but the existence of other races was often incidentally alluded to, and distinctly implied, if not absolutely asserted, in the sacred volume. Of this last assertion, he gave in proof, that there were other races of men, coexistent with Adam and his son Cain, dwelling in the land of Nod, and among whom Cain married and built a city.

Either, therefore, the received doctrines of the inspiration and authority of the Bible must be abandoned, and the theory of German rationalists—which regards the Bible as composed of traditionary and mythical legends, whose truth or falsehood must be determined by the rules of historical criticism—must be adopted, or else we must abandon all faith in the Bible and the religion it inculcates. The former is the course taken by Agassiz, and many other naturalists in America; while the latter ground is that which has been openly assumed by Dr. Nott, Mr. Gliddon, and others.* Momentous interests are therefore

*The full sentiments of this gentleman will be learned from the "Ethnological Journal," in No. 7 for December 1848, at page 297. He remarks, as he says, *en passant*—"Under this view, however, the ethnological inquirer is presented with a dilemma, either horn of which is awkward to his orthodoxy, because, if, grounded on the myths of Adam and Eve, he contend for unity of race, he must abandon plenary inspiration, and, with it, Gene-siacial chronology in any text or version of the pentateuch; or, should he advocate the inspired authenticity of Hebrew, Greek, or Samaritan numerals for ante-Abrahamic ages, he must (in the face of incontrovertible facts, conceded by Prichard himself, which shows that, within human record, neither time nor climate has ever transmuted a Caucasian into a negro, or *vice versa*) abandon the hypothetical primitive unity of the now diversified species of mankind." In page 297, he speaks of the contracted systems of English chronographers, which, if superlatively orthodox, are, &c., quoting Volney. See the whole article, from which it is evident, that, while he has devoted four years to Biblical studies (as he says), he has not learned the elementary distinction between the corruption or loss even of the original Hebrew numerals and the consequent knowledge of the true chronology they indicated, and the plenary inspiration of all that really

involved in the question of the unity or diversity of the human races, and every man, woman, and child, of every nation, kindred, tribe, and people, are concerned in its discussion.

To aid general readers in the investigation of this subject, is our object in the present work. We aim at being neither exclusively popular, nor exclusively scientific. Our work will, we hope, come within the range of the general reader, while it satisfies the demands of the professional student. We will endeavour to present a comprehensive outline of the whole argument, and a summary of the information gleaned from various works during a series of years.

And here let the reader be requested to observe, and fix in his mind as *necessary* to any clear and satisfactory result, the twofold nature of this question:—The unity of the human races, for which we “contend earnestly,” is the identical origin of all mankind, originally from Adam and Eve, and subsequently from Noah and his sons. This question, it must be admitted, is fairly and legitimately a scriptural one. It is plainly beyond the discovery of reason. It lies in regions to which the clue of history offers no guide. It is immeasurably beyond the reach of inductive observation. The facts we cannot discover. Reasoning upon these facts, and conclusions founded on that reasoning, we cannot make. The appeal must be made, therefore, to testimony, and that testimony must be divine. And if this testimony exists, then our belief in the

appertains to the Bible, so far as it is proved to be genuine and authentic. A pyramid is not less a pyramid because it is the fact that in some cases part is wanting, or part superadded to the original building. Nor is the Bible less the inspired Word of God because some numerals may have fallen out, or may have been foisted in. If not genuine, these numerals may be, and they will be, all abandoned, without touching the integrity of the text and the plenary inspiration of the Bible. Mr. Cliddon's studies appear, from his own references, to have been confined to such rationalists and sceptical writers as De Wette, Parker, Munk, &c. See *Journal*, No. 8, p. 354. No wonder, therefore, that he recognises no superhuman knowledge among the ancients (*ibid.* p. 385)—that he vehemently repudiates “any comparison between the physically harmless abominations of the Egyptians and those atrocities which hundreds of texts of Hebrew annals prove to have been quite common in Palestine, in the self-same days” (No. 9, p. 395)—that he gives to man an indefinite number of centuries prior to all recorded annals of his existence (No. 8, p. 357, and No. 10, pp. 406, 407), and that he “referred to this inscription in his first lecture, as an evidence that the ancient Egyptians believed in the immortality of the soul, although this dogma was unknown to the writers of the Hebrew Pentateuch. But see Munk's *Palestine*.” Paris, 1845, pp. 147-150.—(See p. 291).

original unity of the human races is—like our belief in the certain immortality of the soul in a state of happiness or misery, in all the doctrines of the Bible, and in the original creation out of nothing of the earth itself—an exercise of faith, and not a conviction produced by science. For even as it is “through faith we understand that the worlds were framed by the word of God; so that the things which are seen were not made of things which do appear,” (Heb. xi. 3), so through faith we believe also, that “God in the beginning made of one blood all the nations who now dwell upon the face of all the earth.” In this view of the question, it is altogether independent of the speculations of science, the theories of the physiologist, the classifications of the naturalist, or the dreams of the ethnologist; and is, therefore, to be determined by the same rules of historical criticism which decide upon any and every other doctrine of the Bible. In this view also, the question is as evidently not about a matter of curiosity, but one in which the inspiration and truth of the Bible are involved, and which is pregnant therefore with inconceivably important results.

To the clear and certain establishment of the truth involved in this question, it is, therefore, essential that its twofold character should be borne in mind. So long as naturalists were agreed that unity of species argued unity of origin, the question might be regarded as single, and as one of exclusively a scientific character. But since the theory has been introduced and sanctioned by Professor Agassiz, that the same species may have been created in many different provinces, and throughout their whole extent, the question of origin must be regarded as entirely distinct from the question of specific unity. The former is a question of fact, to be decided by historical evidence. The latter is a question of scientific observation and induction. The question of origin, therefore, can be determined only by the evidence of Scripture, history, tradition, language, religion, and the adaptations of christianity to the mind and heart of all men; while the question of species is to be tested by those criteria which are employed to fix the classification of other animals.

There is thus an aspect in which the question of the unity of the human races may be viewed, distinct from the inquiry into

origin, and in which it becomes a scientific inquiry; and that is, the question of fact regarding the present actual characteristics of the various races of men—the extent and nature of their differences—the possibility of accounting for them by natural and existing causes—the classification which these varieties require to be made of the races of men—whether all these races ought to be considered varieties of one species, or different species of one genus—and, finally, whether, in the case of any particular tribe of beings resembling man, such as the Dokos, &c., they are, or are not, to be admitted under the genus or the species homo, or are to be classed among some lower order. These, we apprehend, and these alone, are the scientific boundaries of this question. The only province to which science can direct its efforts in this inquiry, is the discovery of truth, by the sole use of our reasoning faculties in deducing laws and causes from the facts experimentally and veritably before us. In this view, all facts which come within the knowledge of our minds, whether by observation, experiment, or testimony—whether from the domain of history or philosophy—“all facts which,” as Dr. Morton says, “tend to establish analogies among men,” are “evidently proper and necessary to the scientific determination of this question.” A conclusion, therefore, cannot scientifically be arrived at in this inquiry by the testimony of anatomy alone, or of physiology alone, or of ethnography alone, or of history alone, or of experience and observation alone—but it can properly follow only from the examination of ALL the facts attested by ALL these sciences combined. The scientific, like the Scriptural argument, is cumulative. It rests not upon any one line of proof, but upon every thing which bears upon the determination of the proposition that all the existing races of men possess—amid all their diversities, physical, intellectual, and moral—attributes which essentially belong to man, and which, at the same time, identify all men as belonging to one and the same species. Now, between these questions there need be, and there ought to be, no collision; since the infallible certainty of the single origin of the human races leaves the scientific investigation of their present specific character and classification altogether untrammelled, so that it might even be found convenient to regard as distinct species which are now considered

as only varieties, and yet leave their unity of origin to be decided by its appropriate evidence—that is, by historical and scriptural testimony.

On this point, we cordially agree with Agassiz; since we believe that these two questions are entirely distinct in their whole nature, evidence, and treatment, and are therefore, scientifically considered, absolutely independent of each other. But it is on this very ground we withstand the learned professor, because he is to be blamed. As a naturalist, Professor Agassiz had only to do with the latter or scientific aspect of the question, and was in no way required to interfere with the former, or Scriptural question. We regard, therefore, his agitation of it as altogether gratuitous, and uncalled-for by any claims or requirements of science. The question of FACT might be examined, weighed, and discussed, upon the grounds of observation, experiment, and deduction; and the question of ORIGIN left to stand or fall upon its own merits. M. Agassiz, therefore, must have been very anxious for some reasons to give his views on the Scriptural relations of this question, when he embodied them in a paper on “The Distribution of Animals;”^{*} and, to the amazement of every one, presented them before the American Association for the Advancement of Science.[†] This course we regard as emphatically unscientific. The absolute independence of the different sciences is the great attainment of our age. Formerly, theologians undertook to decide scientific questions, and to interpret scientific facts. But now, the arrogance and the intolerance would seem to be changing sides: and scientific observers are to interpret and determine the nature of inspiration, and the actual teachings of the Bible. Formerly, the scientific world said to the church, Let us alone, and we will let you alone. But, having secured the non-interference of the church, they will not let it alone. They transcend the limits of their sphere and functions, and dogmatize upon that with which they have, as men of science, no concern. It was, indeed, a sorrowful spectacle, when true science was seen descending from her lofty heights, and, clothing herself

^{*}See in the Boston Christian Examiner and Review for April 1850, and the New Edinburgh Philosophical Journal for Jan. 1850.

[†]At its meeting in Charleston, in April 1850.

in the weapons which had been forged in the armoury of infidelity by Voltaire, Peyrere, Rousseau, Paine, and such workmen, waged war upon that divine Word "against which no weapon shall ever prosper," nor even "the gates of hell prevail." How different was the spirit and language of the immortal Locke! "The Holy Scriptures are to me, and always will be, the constant guide of my assent; and I shall always hearken to them as containing infallible truth relating to things of the highest concernment. And where I want the evidence of things, there is yet ground enough for me to believe, because God has said it; and I shall presently condemn and quit any opinion of mine, as soon as I am shown that it is contrary to any revelation in the Holy Scripture." M. Agassiz also confounds altogether the Mosaic testimony respecting the central origin and dispersion of the human race, with its allusions to the lower animals, about whom, as we shall see, Scripture makes no definite statement which is not capable of interpretation in accordance with the facts of science. His disproof, therefore, of *one common centre of origin* for all the fauna and flora of the globe, in no way militates against the clear and frequent testimony of Scripture respecting the common relation of all mankind to Adam and Christ. It is upon this common relation of all men to the first Adam, and to the second Adam, who is Christ, that the whole scheme of divine mercy is founded, and an interest in its unspeakable blessings offered to "every creature in all the world." And hence, in rejecting these facts, M. Agassiz will be regarded by the great body of the Christian world as overturning the very foundations of Christianity itself.

In this volume both these questions will be considered, and their lines of demarcation pointed out; but as the question of *origin* involves all that is important and essential in the inspiration of the Bible and the scheme of redemption, the determination of this point will be chiefly kept in view. We will, therefore, adopt the following plan. We will, in the first place, offer some presumptive arguments in favour of the unity of the human races. Secondly, we shall examine the historical and doctrinal evidences of Scripture. Thirdly, we shall take up the scientific argument in favour of the unity of the races, and examine especially the theory of Professor Agassiz.

Fourthly, we shall endeavour to prove the unity of the races from the universality, nature, and connection of language. Fifthly, we shall endeavour to show that the unity of the races is sustained by the testimony of history and tradition. Sixthly, we shall examine how far the unity of the races can be proved from experience, from known changes which have occurred among the different races of men, from the insensible gradations of their varieties, and from their analogy to what takes place in other animals. After a resumé of our arguments, we shall then answer some objections, and show that the theory of a plural creation of distinct races is unphilosophical. Our argument, it will be perceived, is cumulative, and as it does not depend upon the cogency of any one line of proof, but upon the combined effect of all; so, on the other hand, the conclusion will not be weakened, if any one branch of the argument is deemed irrelevant or inconclusive, provided the others combine to render the unity of the human races Scripturally, reasonably, or scientifically true.

CHAPTER III.

PRESUMPTIVE ARGUMENTS IN FAVOUR OF THE UNITY OF THE HUMAN RACES.

Ἀστεα καὶ δ' ἄλλως ἑνὸς αἵματος ὡς λόγος ἐστὶ.—ANTHOL.
iii. 31, 6.

Nam a naturâ habemus omnes omnium gentium nullam aliam nisi humanam Deorum.—VELLEIUS.

We will now proceed to offer some positive arguments for the unity of the human race.

To this doctrine, as taught in Scripture, there have been serious objections raised by some naturalists and medical men in recent times, who are not willing to admit the testimony of God. It is affirmed that God did not make all nations of men of one blood or parentage, but of *many*, and that the present inhabitants of the earth consist of *many* distinct and entirely separate species created in different localities, and having different endowments and destinies.

“For some philosophers of late here,
Write, men have four legs by nature,
And that 'tis custom makes them go
Erroneously upon but two.”*

We will, therefore, in the first place, present some reasons to show that the presumption is altogether in favour of the doctrine of the unity of the human races, and that it must, therefore, be received as true, until it is demonstrated that the present varieties of men did not arise from one original species, either through the agency of natural causes, or of supernatural causes, or of both combined.

We would, then, observe, *in the first place*, that the unity of the human races has been always regarded as A FACT established beyond all controversy. This general belief does not, we know, prove the truth and certainty of this doctrine, but it does create a strong presumption in favour of its truth. It makes it very probable that it is correct. And it throws the entire burden of proof that all men are not of one species, upon those who

*Butler's "Hudibras."

say that this established fact is not true. For if the oldest historical record that exists—and that by hundreds of years—unequivocally asserts that the whole earth was peopled by the descendants of one family, and if this truth has been generally admitted *in the face of all the apparent difficulties which now exist*, they who deny this fact must be able to produce incontestable evidence that it is not true. And when we find that no *such* evidence is attempted to be produced, and that the rejection of the doctrine of the unity of the races is based upon a few differences which always existed and were always known to exist, we must regard it as unreasonable, unphilosophical, and inadmissible.

We remark, *in the second place*, that this is a question on which Christians of every denomination agree. ALL varieties of christian sects agree in regarding the unity of the human race as a doctrine of Scripture, and also as lying at the basis of christian obligation and duty, since in this identity of man's nature, and the consequent closeness of his relationship, is laid the foundation of all social duties and affections. And as the preservation and happiness of man depends upon the duties involved in this common humanity, so it is true that man alone, of all other terrestrial animals, is found capable of recognising it. ALL christians agree in representing God as "our Father," "all men as brethren," and Christ as "the Saviour of all men"—"the propitiation for our sins, and not for ours only, but also for the sins of the whole world." ALL agree in regarding it to be the duty of every human being to "love the Lord their God with all their heart, and soul, and strength, and mind, and to love their neighbor"—that is, every other human being—"as themselves." ALL agree in considering that this doctrine affects both the truth, inspiration, and authority of Scripture, and also the entire nature, extent, and obligation of christian duty. This inquiry, therefore, is both a religious and moral question, affecting equally our relations and obligations to God and to man.

Now the peculiar force of this concurrence of opinion will be at once perceived, when it is contrasted with the contrarities of opinion existing among these different denominations, on other subjects connected with the statements and disclosures of revelation; and when it is remembered that the Koran, as

well as the Bible, and Mohammedans, as well as christians, agree on this point.* It makes it very certain that in the opinion of ALL those who receive the Bible, or even a portion of it, as an inspired communication from God, its authority is compromised, and its truth implicated, by the rejection of this doctrine of the unity of the human races. And inasmuch, therefore, as such momentous interests are at stake, they who advocate a theory which so directly conflicts with the word of God must be required to produce evidence as conclusive and overwhelming for their theory, as can be given for the infallible accuracy of the sacred Scriptures.

We do not affirm that a man cannot, in any sense, receive and adopt the Bible as a book containing, among its learned and traditionary records, a *revelation* from heaven, and yet deny the unity of the human race. But no man can deny this doctrine, while he receives the Bible as having been, IN ALL ITS CONTENTS, arranged, ordered, and directed by a superintending Wisdom, which either directly communicated its statements, or—when their truths were otherwise known—preserved the inspired writers from all error in their compilation and presentation. Most certain it is, that this theory—by denying the truth and accuracy of the Bible in a particular tenet which is implied in all its doctrines and in all its duties—undermines altogether the authority of the Bible as an inspired book, and paves the way for that universal scepticism, to promote which the theory has been introduced and advocated in modern times by Rousseau, Voltaire, Peyrere, Nott, Drake, and the *Ethnological Journal*.†

We remark, *in the third place*, that the unity of the human race has been received as an established fact by many of the most learned and eminent men in EVERY department of scientific research bearing upon the investigation of the questions involved in the discussion.

*Among the signs by which God is known to his people, one is the "creation of the heavens and the earth, and the variety of languages and complexions."—Sale's Koran, vol. ii. p. 256.

†See Lawrence's Lectures on Man, p. 176, and references. Goode's Book of Nature, vol. ii. p. 83; and Encycl. Brit., art. Peyrere. Drake's Book of the Indians, book i. ch. 1.

It has been advocated by such SCHOLARS as Stanhope, Smith, Smellie, Wiseman, Chevalier Bunsen, Sir James Mackintosh, Sharon Turner, Goguet, *The Encyclopedia Britannica*, Rees' *Cyclopedia*, *The Encyclopedia Americana*, *The Edinburgh Review*, Bossuet, Berkeley, Captain Fitzroy, Faber, Archbishop Sumner, Boyle, Quetlet, Squier, Sir Walter Raleigh, *The U. S. Exploring Expedition*, Mills, *The Encyclopedia Metropolitana*, Brande's *Encyclopedia*,† Faber, Stillingfleet, Somerville, Johnstone, and Sears. Locke, speaking of Genesis i. 26, says—"The whole species of man, who is the image of his Maker, has the dominion over the creatures." And in his great work, b. iii. ch. vi. § 4, he says—"Other creatures of my shape may be made with more and better, or fewer and worse faculties than I have; and others may have reason and sense in a shape and body very different from mine."

Dugald Stewart is also very strong. "The capacities of the human mind," he says, "have been in all ages the same, and the diversity of phenomena exhibited by our species is the result merely of the different circumstances in which men are placed." With him may be associated Sir William Hamilton.

The same view was advocated by Delafield, Catlin, Elias Bourdinot, DeWitt, Clinton, Franklin Smith, Robertson—who says, "We know, with infallible certainty, that all the human race sprung from one source"—by Bishop M'Ilvaine, Archbishop Whatley, Murray, Wilford, Roberts, Hales, Bryant, Heeren, Lord Bacon, *The Universal History*, Michaelis,* Vin-

†On the Causes of the Variety of Complexion and Figure, &c.—Philosophy.—Lectures on Science and Religion.—See in *Edinb. Rev.* for 1849, Jan., art. *Ethnology*, pp. 83, 84; and Prichard's *Nat. Hist. of Man*, Dedication.—*Hist. of Eng.*, vol. i. *Intro.* p. 4.—*Sacred Hist. of the World*.—*The Origin of Laws, Arts, and Sciences*, vol. i. pp. 1-5.—Vol. ii. p. 134; and vol. vi. p. 274, &c.—Article, *Man*.—See *Selections from vol. iv.* p. 550, and a long article in favour of, in No. 3, for Jan. 1849, on *Ethnology*.—*Universal History*.—*Alciphron*, vol. ii. pp. 84, 85; 1732.—*Early Migration of the Human Race*, &c., by Capt. Fitzroy, R. N., and Gov. of New Zealand, vol. ii. p. 642, &c.—See Faber's *Eight Dissertations*, vol. ii. p. 288, &c.—*Records of the Creation*, vol. ii. p. 342, &c.—*Encycl. Brit.* vol. xvii. p. 78.—*Treatise on Man*, *Edinb. ed.*, pp. 97, 123.—*Ancient Monuments of the Mississippi Valley*, p. 304.—*Hist. of the World, in Wks.*, vol. ii. b. i. ch. 5, &c.—Vol. vi. pp. 117 and 194, as it regards all the Varieties of the Oceanic Tribes, by Hale.—*Logic*, p. 445, *Am. ed.*—*Hist. and Biogr.*, vol. i. pp. 10, 11.—*Of Art, Science, and Literature*, p. 712. *Col. 2, art. Man.*

**Eight Disscr.*, vol. ii. p. 319, and all his works.—*Origines Sacræ*.—*Physical Geography*, ch. 33, p. 436.—*Physical Atlas, Ethnographic Divisions*

cent, The Edinburgh Encyclopedia, Madden, Calmet, Wells, Locke, Flourens, New Edinburgh Philosophical Journal, George Ross, Esq., Lord Brougham, John Shute Duncan, and Milner.*

The unity of the human races has been adopted by all the most eminent NATURALISTS—some of whom have been sceptics, and have been led to its admission solely by the weight of irresistible evidence. Among naturalists, we may name Linnæus, Ray, Denham, Buffon, Pennant, Schreber, Erleben, Förster, Shaw, Pallas, Cuvier, Fischar, Illiger, Humboldt, Blumenbach, Leichenbach, Lichtenstein, Turton, Sir Wm. Hooker, Professor Buckland, Camper, Zimmerman, Mudie, Lyell, Gmelin, DeGuignes.† the French Academy of Science,‡

and Distribution of Mankind, p. 101.—Wonders of the World, 2nd series, ch. i.—Treatise on Government, in Wks., vol. ii. ch. xi., and vol. i. p. 269.—Prel. Dissert. to Encycl. Brit., p. 53.—Remarks on Dr. Morton's Tables on the Size of the Brain, in New Edinb. Phil. Journal, Jan. 1850, p. 330, &c.—Antiquities of America, pp. 119, 120, 139, 140.—N. American Indians, vol. i. pp. 5, 8, &c.—Star in the West. Trenton, 1816, on the Amer. Aborigines.—Mem. of the Antiq. of the West of N. Y. Albany, 1818, pp. 9, 10.—The Origin of the Amer. Indians, in De Bow's Review. —Wks., vol. ix. pp. 269-294.—Introduction to Delafield's Antiquities. "In reference to the question," he says, "whether all the races of men have descended from one common stock, the antiquities of this continent are especially interesting, and may prove of very great value. It is a question, indeed, for ever settled by the researches of Bryant, Faber, and Sir William Jones."—Political Economy, ed. 3d, p. 108, and App. A., p. 243, where he quotes several, and all Lect. v.—Encyclop. of Geography, p. 255.—Asiatic Researches, vol. vi. p. 455.—C. M. R. A. S., &c., in Journal of Roy, Asiat. Soc., vol. ii. pp. 87-92.—Chronology.—Mythology and Truth of Christianity, p. 245/ &c.—African Nations, vol. i. pp. 285, 286, &c.—Wks., vol. i. pp. 260, 269.—See vol. xviii. p. 248. *Ancient Hist.*—Spic. Parr., pp. 148, 5, and 7, in Nolan's Bampt. Lect. p. 498.

*Peripl. in Nolan's Bampt. Lect. p. 502.—Art. Mazzology, vol. xiii. p. 555.—Preface to Poems, by a Negro of Cuba. London, 1840, p. 22.—Dictionary of the Bible, &c.—Geography of the Bible, vol. ii.—Wks. 4to, vol. i. p. 510, &c.—Annales des Sciences, t. 10, p. 361.—Vol. xxvii. p. 358, Oct. 1839.—Origin of Nations in Ethnol. Journal, No. 3.—Edn. of Paley's Nat. Theol.—Botanical Theology.—Descriptive Atlas. London, 1850, p. 112.

†Systema Naturæ.—Wisdom of God in the Creation.—Physico-Theology.—Nat. Hist. v. iii. pp. 443-446.—On Quadrupeds.—Seauthiere.—Observations during Voyage round the World, ch. vi., § iii.—Geographische Geschichte, &c.—Glires.—Regni Animali.—Synopsis.—Prodromus.—Personal Travels, vol. ii. p. 565, and iii. p. 208.—De Gen. Hum. Var., p. 124.—Regni Animali.—Seauthiere.—Nat. Theol. &c.—Rees' Cyclopedia, art. Hooker.—Geology, vol. i., ch. 2.—On the regular Gradation, in Lawrence, p. 358.—The Naturalist.—Physical Man.—Geology, vol. i. p. 230; and Second Visit to the United States, vol. i. pp. 105, 208, 282, 283. "Whatever may be their (the negroes') present inferiority as a race, some of them have already." &c.—Goode's Book of Nature, vol. ii. p. 70.—Ibid. p. 75.

‡In their report we have an account of Blumenbach, in which they say, in reference to his first rule, "A profound gulf, without connection or

Audubon, Bachman, Guyot, Stark, Bushman, Mantell, Darwin, Pickering, and Professor Owen, who says, "he is not aware of any modification of form or size in the negro's brain, which would support an inference that the Ethiopian race would not profit by the same influences favouring mental and moral improvement, which have tended to elevate the primitively barbarous white races."*

"On the whole," says Buffon, "every circumstance concurs in proving that there was originally but one species." And it may be unhesitatingly affirmed that ALL NATURALISTS, who have described the genera and species of vertebrated races, have recorded their opinions in favour of the unity of the human race.

Many of the most eminent men in the MEDICAL profession have also adopted the opinion of the unity of the races, notwithstanding their perfect familiarity with all the differences disclosed by the scalpel and by comparative anatomy. Among these, we may mention Professor Owen, Sir John Richardson, Abernethy, Sir Charles Bell, Hunter, Lawrence, Prichard, Carpenter, Gardner, Moore, Combe, Godman, Rush, Goode, Tiedemann, Mitchell, Barrierre, Torrey, Davis, Physick,†

passage, separates the human species from every other. There is no other species that is akin to the human, nor any genus whatever. The human race stands alone. Guided by the facial line, Camper drew a resemblance between the ourang-outang and negro. He regarded the form of the skull, which makes an apparent resemblance, but overlooked the capacity of the skull, which makes a real difference. In form, the skull of the negro is near the skull of the European. The capacity of these two skulls is precisely the same. But that which is far more essential, the brain, is the same—absolutely the same. And, besides, what animates the brain in this case? The human spirit is one—the mind is one. In spite of its woes, the African race has had its heroes. M. Blumenbach, who has collected every thing which has honoured the race, estimated, as belonging to it, the most humane men and the bravest; also historians, savants, and poets. He had a library composed of books written by negroes."

*On the Unity of the Human Races.—The Earth and Man, pp. 239, 241, 242, 243, 244.—Elem. of Nat. Hist., vol. i. pp. 38, 39.—See Exploring Exped., vol. vi. p. 194.—Wonders of Geology, vol. i. p. 86.—Naturalist's Voyage.—On the Races of Men, p. 306, &c.—Quoted by Lyell in his Second Visit, vol. i. p. 105.

†Treatise on the Hand.—See Lawrence's Lectures, p. 180; and Brit. Encycl., vol. xvii. p. 78.—Lectures on Man.—Reserches into the Physical History of Man, 5 vols. 8vo; Physical History of Man, vol. i. 8vo; Analysis of Egyptian Mythology, vol. i. royal 8vo; Origin of the Celtic Nations, 8vo.—Physiology.—Great Physician, pp. 91-93.—Power of Soul over the Body, and of the Body over the Mind.—Constitution of Man.—American Natural History, vol. i. Introduction.—Rees' Cyclopaedia, Am. ed., to which

Horner, Sir W. Ainslie, Arbuthnot, Falconer, Prout, Boerhave, De Haen, Lackey, Parsons, Swinton, S. L. Mitchell, M'Culloch, Paxton, Haller, Gmelin, Cartwright, M'Culloch, and Johannes Muller—one of the greatest anatomists of our age, says Humboldt—and Todd, with his numerous and learned associates. To these we must add the names of Dr. John Charles Hall, and of Latham, and Wyman.

To these might be added also the great mass of living physicians in Great Britain and America; and Hamilton Smith allows that this is now the established doctrine of physiologists.*

Many of the most learned and celebrated ETHNOGRAPHERS and LINGUISTS have also adopted this opinion; such as the French Academy, Frederick Schlegel, Klaproth, Paravey, Merian, Humboldt, Herder, Count deGebelin, Abel Remusat Niebuhr, in his later and maturer opinions, Adrien Balbe,† Laplace, Montulca, Delambre, Colebrook, Davis, Sir William Jones, Hamilton, Wilfort, Col. Tod and Heeren, Professor

he contributed.—Book of Nature, vol. ii. lect. iii., p. 8.—See his paper on the Brain of the Negro compared with the European and the Ourang-Outang.—Professor of Anatomy and Physiology in the University of Heidelberg, and Member of the Royal Society.—Encycl. Brit., vol. xvi, p. 78.—Mosaic account confirmed by the Nat. Hist. of the Am. Aborigines in Bib. Repos., July 1833.—Ancient Monuments of the Mississippi Valley, p. 304.

*Observations on Atmospheric Influence, Moral as well as Physical, in five parts. By Sir W. Ainslie, M. D., M. R. A. S., F. R. S. E., in Journal of the Roy. Asiat. Soc. No. 3, vol. ii.—See on the Effect of Air on the Human Frame, ch. vi. xx.; in Ainslie, p. 58.—Falconer on Climate, pp. 123-152; in Ainslie, p. 58.—Chemistry, Meteorology, &c., b. ii.—See quoted in Lawrence, pp. 339, 340.—Ibid.—So. Editor of Delafield's Antiq. See p. 140.—Remains of Japhet. Lond. 1767.—Univ. Hist., vol. xx. pp. 162, 163.—Drake's Indians, p. 14.—Researches, Phil. and Antiq., concerning the Aboriginal Hist. of America. Balt. 1829; quoted in Drake, p. 15.—Member of the Royal College of Surgeons, London, in Paley's Nat. Theol., with plates and notes.—Proofs of the Attributes of God, from the Physical Universe, 3 vols. 8vo. Lond. 1837. See vol. iii. pp. 445, 453, 481, 489.—Physiol. des Menchen.—Cyclopedia of Anatomy and Physiology. as referred to.—Nat. Hist. of Man, pp. 144, 232.—Fellow of the Royal College of Physicians, Edinburgh, and author of Facts connected with the Animal Kingdom and Unity of our Species, and Analytical Synopsis of the Nat. Hist. of Man.—See on the Crania of Engé-ena, in New. Ed. Phil. Jour., Jan. 1850, p. 273, &c.

†See Redford's Scripture Verified, p. 56.—Philosophische der Sprache und des Wortes in ibid., and Wiseman, p. 70.—Quoted in do., pp. 160, 161; and Wiseman's Lect., pp. 68, 69, 72.—Romische Geschichte, 3 Ausgabe, Jer. Th. s. 60. See do., 163.—Atlas Ethnographique du Globe. Eth. 1. See Wiseman, p. 76.

Vater, M. Duponceau, Von Spix and Von Martius, Grotius, Adelung, Carl Ritter, Johnes, Grimm, Count Goulianoff, and the Academy of St Petersburg, Sharon Turner, Bunsen, Le Brotonne, Hodgson, Daniel, Gallatin, Barrington, and Reischenberger.*

The enumeration we have made of names eminent in every branch of science bearing upon the unity of the human race, will show that a majority of those whose opinions are most entitled to weight, have adopted the opinion that the human races are of one species and of one origin. And this they have done while holding the most opposite opinions on religious subjects; some being sceptical, and others belonging to every variety of denomination. And this they have done also upon various grounds of conclusive evidence.

Now, against this array of testimony, given by those whose province, it is to judge rightly of the degree of evidence in a question of natural history and ethnography, who are our opponents? Dr. Morton enumerates Virey, Borg de St. Vincent, Barton. In addition, we give his own name and that of Professor Agassiz; Dr. J. C. Warren, Professor Gibson, Dr. B. H. Coates, to whom Dr. Bachman adds Des Moulin and Broc. To these, Drake further adds the names of Voltaire, Lord Kames, and Thomas Paine. And we may increase the list with the names of Lamarck, Mr. Burke of the "Ethnological Journal," Mr. Gliddon, and Dr. Nott.

The argument founded on probability in favour of the unity of the human race, is therefore of such overwhelming power, that nothing short of clear and evident demonstration ought to overrule it.

*Redford, pp. 178, 179, and quoted in proof of the chronology required by the theory of the unity.—In do., p. 187, and *Encycl. Brit.*, vol. vi. p. 276.—Quoted in do., p. 188.—In Johnes's *Philological Proofs of the Original Unity and Recent Origin of the Human Races*. Lond. 1843, p. 14.—*Mithridates*, vol. i.—In Johnes's, p. 18.—In *Encycl. Brit.* vol. vi. p. 275.—Dr. Wiseman's *Lect.*, p. 68.—*Transactions of the Royal Society of Literature*, vol. i. pt. i.; Lond. 1827; pp. 17-106.—See *Edinburgh Review*, 1849, p. 77, &c. Am. ed.—*Civilization, Primitive*.—On the Berber Language in *Tr. of Am. Phil. Soc.*, 1829.—See in Prichard, p. 612, 3d ed.—On the American Languages, &c.—This subject will be seen discussed in a comprehensive and interesting manner in Barrington's *Treatise on Physical Geography*. New York, 1850, pp. 294-310.—See a valuable presentation of the Unity of the Human Races, as founded on Natural History, in Reischenberger's *Natural History, Elements of Mammalogy*, pp. 28-31.

We will only suggest, as a *fourth remark* in confirmation of this presumption for the unity of the human races, the fact, that all the world over, and in every age, men have practically acknowledged this unity by the amalgamation of all the various races of men; so that, at this moment, there is not, as we have seen, a pure and unmingled race on the face of the globe. Dr. Morton has indeed laid it down as a fact, in relation, at least, to the negro race, that the same repugnance that exists in the different species of animals is also evidenced among the varieties of men; that "this repugnance is only partially overcome by centuries of proximity, and by the moral degradation consequent to the state of slavery." He adds, "Not only is this repugnance proverbial among all nations of the European stock among whom negroes have been introduced, but it appears to be equally natural to the Africans in their own country, towards such Europeans as have been thrown among them; for, with the former, a white skin is not more admired than a black one is with us."

"We would heartily wish," says Dr. Bachman, whose language we will employ, "in behalf of good morals, that these views of our esteemed friend could be verified by our experience in regard to the two varieties to which he alludes. Charleston has, from time to time, received the majority of its male inhabitants from our Northern United States and Europe. Personal observation does not verify his assertion, that it requires centuries of proximity to remove this natural repugnance. On the contrary, the proofs are sufficiently evident, and to a melancholy extent, that if it existed on the day of their arrival here, it faded away, not after the lapse of centuries, but in a very few days. In regard to the Europeans in their own country, this repugnance is even less than in the Northern States of America. In passing through the small village of Stratford, which recalls to the mind of all travellers the memory of the Bard of Avon, we observed on the steps of a neat cottage a well-dressed and rather pretty white woman, leaning on the shoulders of her husband, a full blood African. They were surrounded by their mulatto progeny. This family, we ascertained, was on terms of social intercourse with the neighborhood. We also recollect having seen well-dressed young white men and women walking

arm in arm with negroes in the streets of Edinburgh, London, and Paris. However revolting this sight may be to our American feelings, yet it did not appear to be regarded with the same repugnance by the communities in Europe. On the other hand, the repugnance of the African in his own country to the white man, may be the result of the jealousy of the former on account of the superiority of the latter; but it is very evident that the white race has not only every where established its superiority over the African, but it has won its way to all manner of intercourse. Nor does this repugnance exist between the Caucasian, the Mongolian, and other varieties. There are in Russia whole regions of country where many races from the Caucasian, and some from the Mongolian, the descendants of the ancient Huns, have intermarried for ages, and they have so blended that it is difficult to trace their several origins. This admixture of two or more varieties does not, on the one hand, appear to have had a deteriorating effect on the Caucasian, and certainly elevates those whose remote origin can be traced to the Mongolian. In regard to the admixture of a superior with an inferior race in America, which in almost every case results in degradation and crime, it should be discountenanced by every lover of virtue, of good order, and of sound morality."

This presumptive argument we will conclude by giving the testimony of one of the most extensive and scientific travellers of this age or any other age—we mean Baron Humboldt. It is taken from his recent work entitled *Cosmos*.*

"Whilst attention was exclusively directed to the extremes of colour and of form, the result of the first vivid impressions, derived from the senses, was a tendency to view these differences as characteristics, not of mere varieties, but of originally distinct species. The permanence of certain types, in the midst of the most opposite influences, especially of climate, appeared to favour this view, notwithstanding the shortness of the time to which the historical evidence applied; but, in my opinion, more powerful reasons lend their weight to the other side of the question, and corroborate the unity of the human race. I refer to the many intermediate gradations of the tint of the skin, and the form of the skull, which have been made known

*Vol. i. p. 351.

to us by the rapid progress of geographical science in modern times; to the analogies derived from the history of varieties in animals, both domesticated and wild; and to the positive observations collected respecting the limits of fecundity in hybrids. The greater part of the supposed contrasts to which so much weight was formerly assigned, have disappeared before the laborious investigations of Tiedemann on the brain of negroes, and of Europeans, and the anatomical researches of Vrolik and Weber, on the form of the pelvis. When we take a general view of the dark-coloured African nations, on which the work of Prichard has thrown so much light, and when we compare them with the natives of the Australian Islands, and with the Papuas and Alfourous, we see that a black tint of skin, woolly hair, and negro features, are by no means invariably associated. So long as the Western nations were acquainted with only a small part of the earth's surface, partial views almost necessarily prevailed; tropical heat, and a black colour of the skin, appeared inseparable. 'The Ethiopians,' said the ancient tragic poet, Theodectes of Phaselis, 'by the near approach of the Sun-God in his course, have their bodies coloured with a dark sooty lustre, and their hair curled and crisped by his parching rays.' The campaigns of Alexander, in which so many subjects connected with physical geography were originally brought into notice, occasioned the first discussion on the problematical influence of climate on nations and races. 'Families of plants and animals,' says one of the greatest anatomists of our age, Johannes Muller, in his comprehensive work entitled 'Physiologie des Menschen,' 'in the course of their distribution over the surface of the earth, undergo modifications within limits prescribed to genera and species, which modifications are afterwards perpetuated organically in their descendants, forming types and varieties of the same species. The present races of animals have been produced by a concurrence of causes and conditions, internal as well as external, which it is impossible to follow in detail; but the most striking varieties are found in those families which are susceptible of the widest geographical extension. The different races of mankind are forms or varieties of a single species; their unions are fruitful, and the descendants from them are so likewise; whereas, if the races were distinct species

of a genus, the descendants of mixed breeds would be unfruitful; but whether the existing races of men are descended from one, or from several primitive men, is a question not determined by experience.'

"Mankind are therefore distributed in varieties, which we are often accustomed to designate by the somewhat vague appellation of 'races'. By maintaining the unity of the human species, we at the same time repel the cheerless assumption of superior and inferior races of men. There are families of nations more readily susceptible of culture, more highly civilized, more ennobled by mental cultivation than others; but not in themselves more noble. Deeply rooted in man's most inmost nature, as well as commanded by his highest tendencies, the full recognition of the bond of humanity, of the community of the whole human race, with the sentiments and sympathies which spring therefrom, becomes a leading principle in the history of man."

CHAPTER IV.

THE HISTORICAL AND DOCTRINAL EVIDENCE OF SCRIPTURE.

At verbum Dei nostri stat in secula, et hoc est verbum quod annuntio vobis.

The unity of the human races, for which we “contend earnestly,” is, as we have said, the identical origin of all mankind originally from Adam and Eve, and subsequently from Noah and his sons. In this aspect of the question it is, it must be admitted, fairly and legitimately a scriptural one. It is plainly beyond the discovery of reason. It lies in regions to which the clue of history offers no guide. It is immeasurably beyond the reach of inductive observation. The facts we cannot observe. Reasoning upon these facts, and conclusions founded on that reasoning, we cannot make. The appeal must be made, therefore, to testimony, and that testimony must be divine. And if this testimony exists, then our belief in the original unity of the human races is—like our belief in the certain immortality of the soul in a state of happiness or misery, in all the doctrines of the Bible, and in the original creation out of nothing of the earth itself—an exercise of faith, and not a conviction produced by science. For even as it is “through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. xi. 3); so through faith we believe also, that “God in the beginning made of one blood all the nations who now dwell upon the face of all the earth.” We deny also that the question, in this aspect of it, can be rationally decided without a reference to the Bible. “Suppose even,” to use the language of Dr. Wardlaw, “that, on an extensive survey and a minute inspection of the various tribes of men on the surface of the globe, there are found, as is the case, appearances both for and against the ordinary belief of a common original stock. Suppose, if you will, the appearances on the two sides of the hypothesis to be even nearly on a balance, and to leave some little room for hesitation and scepticism. In this posture of the case, here is a document, which, in the most explicit terms, affirms the common origin, and which proceeds throughout

upon the assumption of God's having 'made of one blood all nations of men to dwell on the face of the whole earth.' Without intending, in the least degree, to lay any interdict on philosophical investigation, to put a stop to the continued collection and comparison of facts, and the free and unembarrassed discussion of whatever these facts may seem to indicate, my simple affirmation is, that the authority of this document is fairly entitled to be examined upon the question; nay more, that it is not only so entitled, but that the man who professes to be actuated by a sincere desire to ascertain the truth, does not act consistently with his profession so long as he refuses or neglects such examination. I am not now assuming the authority of the document, and attempting to silence philosophy by an appeal to divine testimony; all I contend for is, that its claim to authority be fairly investigated, that the competency or incompetency of the witness be ascertained, that his pretensions be not set aside without inquiry. He may, on the one hand, be found unworthy of confidence, or, on the other, his deposition may be so attested as to render it credible, material, and even decisive. But whichever of these may be the result, the question at issue has not, we affirm, been fully, impartially, and in the true spirit of philosophy, investigated, if the pretensions of the witness be not candidly inquired into, and the credit due to his testimony correctly appreciated; and on this principle the entire evidence, in all its variety, of the genuineness, the authenticity, and the divine inspiration of this document does come, not legitimately only, but imperatively and indispensably, within the range of investigation belonging to this question; there being nothing more pregnant with folly, than summarily to discard, without a deliberate and rigid examination of his character and credentials, any guide who promises to lead our steps to the oracle where doubts may be settled, and truth satisfactorily learned. One question in this investigation is, Has the human family proceeded from one centre and stock? Now, this is a question of historical evidence. Such evidence is admitted in the case of all other animals. Shall it be admitted in the case of man or not? Our opponents say, Not. We affirm, that it must, and that by all but infidels it will. If the Bible then is true—and has it yet been proved untrue?—the

sole object of investigation comes to be the meaning of the language in which the intimations of the divine oracles are conveyed. It must come to this. The questioning of any of their discoveries, as contrary to reason, and inconsistent with otherwise ascertained principles of truth, is then out of place. It ought to have been introduced in the investigation of evidence. The present assumption is, that such investigation is over, and has terminated in the decision that the book is divine. In these circumstances, we must take high ground in behalf of revelation. Philosophy and theology stand in this respect on a widely different footing. The philosopher, as I have already said, having arrived at his conclusion, would, with all possible *sans froid*, leave it to the theologian to reconcile that conclusion with the dictates of his Bible. But on the supposition of this Bible having been ascertained to be from God—

“The sempiternal source of truth divine”—

we must not only modify, but precisely reverse this position, unless we would exalt the wisdom of the creature above that of the Creator. So far from its belonging to the divine to harmonize the discoveries of this inspired document with the dogmata of the philosopher, it is incumbent on the philosopher, unless he can fairly meet and set aside the proofs of its inspiration, to bring his dogmata to the test of the document. What the divine has to do—and this we admit to be incumbent upon him—is to make good the authority of his standard; and having established this, to elicit with clearness its decisions. To insist upon its being his province to reconcile these decisions with the contrary decisions (if such there be) of the philosopher, would be to assert the superior decisiveness of philosophical conclusions to that of divine intimations. We should be unfaithful to our God, and throw a disparaging insult on his name, were we thus to consent that the wisdom of ‘the Only Wise’ should make its obeisance to the chair of human science; or were to admit that he has left his Word with less conclusive evidence in its behalf, than that by which the wise men of this world can vindicate the dictates of their own sagacity.”*

*See “Christian Ethics,” by Dr. Wardlaw.

We will, therefore, in the first place, exhibit the teaching of Scripture upon this question, both doctrinally and historically, and present such general information as may be necessary to confirm its statements. By this course we hope to remove those prejudices which might hinder an impartial consideration of our subsequent argument for the unity of the races as the doctrine of reason and science, and to exhibit in the strongest light the twofold relation in which this subject stands to the Bible and to science, and the consequent necessity for keeping the investigation of these questions entirely separate and distinct.

In Acts xvii. 26, the apostle, addressing the Athenians, says:—"And God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Again, in Mark xvi. 15, 16, will be found recorded that remarkable command of our Saviour, "GO YE INTO ALL THE WORLD, and preach the gospel TO EVERY CREATURE. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (See also Matt. xxviii. 18-20.) Now, it will be at once apparent that there is a very close connection between the statement made by the apostle, and the command given by our Lord Jesus Christ; since it was only in obedience to this command the apostle went to Athens at all. There, amid the proud and conceited philosophers of Greece, in the centre of their resplendent capital, surrounded on every hand by their noblest works of art and their proudest monuments of learning the apostle proclaimed the equality of ALL MEN, their common origin, guilt, and danger, and their universal obligations to receive and embrace the gospel. The Athenians, like other ancient nations, and like them, too, in opposition to their own mythology, regarded themselves as a peculiar and distinct race, created upon the very soil which they inhabited,* and as being

*They also entertained the opinion that men sprung from some drops of sacred blood which fell down from Jupiter, and to which some think there is allusion, in Elsner Obs., vol. i. pp. 447, 448. Indeed every ancient nation was led, through pride and ignorance, to claim the same special origin as is indicated by the words *ἄντοχθονες*, aborigines and indigenæ. See numerous quotations in proof in Wetstein in N. T., vol. ii. pp. 569, 570. The Stoics and Epicureans believed men to have sprung from the tender soil of the new-formed earth, at that time infinitely more prolific. Men were produced, they thought, in myriads of little wombs, that rose like

pre-eminently elevated above the barbarians of the earth, as they regarded the other races of men. Paul, however, as an inspired and infallible teacher, authoritatively declares that "God who made the world and all things therein," "hath made of one blood," and caused to descend from one original pair, the whole species of men, who are now, by his providential direction, so propagated as to inhabit "all the face of the earth," having marked out, in his eternal and unerring counsel, the determinate periods for their inhabiting, and the boundaries of the regions they should inhabit.

In this passage of the book of Acts, the apostle refers very evidently to the record of the early colonization and settling of the earth which is contained in the books of Moses. Some Greek copies preserve only the word *ένος*, *i. e. one*, leaving out *άίματος*, *i. e. blood*—a reading which the Latin Vulgate follows. The Arabic version, to explain both these terms, has *ex homine*, or, as De Dieu renders it, *ex Adamo uno*—there being but the difference of one letter in the Eastern languages between *dam* and *adam*, the one denoting blood, and the other man. But if we take this passage as our more ordinary copies read it, *έξ ένος άίματος*, *i. e. of one blood*, it is still equally plain that the meaning of the apostle is not that all mankind were made of the same uniform matter, or in the same mould, as some have weakly imagined; for, on that ground, not only mankind, but the whole earth might be said to be *ex henos haimatos*, *i. e. of the same blood*, since all things in the world were at first formed out of the same matter. The word *άίμα*, *i. e. blood*, must therefore be here rendered in the same sense as that in which it occurs in the best Greek authors—namely, *the stock out of which men come*. Thus, Homer says—

“Ει έτεον γ’ ένος έστι και άίματος ήμετεροιο.”

In like manner, those who are near relations are called by Sophocles *όι προς άίματος*. And hence the term *consanguini-*

mole-hills over the surface of the ground, and were afterwards transformed, for his nourishment, into myriads of glandular and milky bulbs. This, and the theory that mankind was propagated by eternal generations, were the only theories current among the Grecian and Roman philosophers. See Goode's Book of Nature, vol. ii. p. 79, and Dr. Wiseman's Lectures, pp. 95, 97. Amer. ed.

nity is employed to denote nearness of relation. Virgil uses *sanguis* in the same sense—

“Trojano e sanguine duci.”

The apostle’s meaning, therefore, is, that however men now are dispersed in their habitations, and however much they differ in language and customs from each other, they are all originally of the same stock, and derive their succession from the first man whom God created, that is, from Adam, from whose name the Hebrew word for blood—*i. e. dam*—is a derivative.

Physiology supplies a remarkable proof of this declaration of Scripture. An examination into the formation and elementary nature of the blood discloses an essential similarity in the minutest corpuscles of all the races of men; and while, in some cases of extreme inanition, the transfusion of blood from any one man into the veins of another will restore and preserve life, it has been found that the transfusion of the blood of an animal of a different species proves fatal.* And if, therefore, it is established, as Professor Forbes and others prove, that animals of the same species were created in one centre, from which they have all been dispersed, then the original unity of all the races of men is proved both by the testimony of Scripture and by the positive evidence of physiological facts.

Neither can it be conceived on what account Adam in the Scripture is called “the first man,” and said to be “made a living soul,” and “of the earth earthy,” unless it is to denote that he was absolutely the first of his kind, and was, therefore, designed to be the standard and measure of all the races of men. And hence, when our Saviour would trace up all things to the beginning, he illustrates his doctrine by quoting those words which were pronounced after Eve was formed—“But from the beginning of the creation, God made them male and female; for this cause shall a man leave father and mother and cleave unto his wife.” Now, nothing can be more plain and incontrovertible.

*See a paper published by Dr. Blundell in the 9th vol. of the *Medico-Chirurgical Transactions*, p. 56. The celebrated French physiologists Prevost and Dumas have also written on the same subject very fully in the *Bibliothèque Universelle*, tom. xvii. p. 215.

tible than that those of whom these words were spoken, were the first male and female which were made in "the beginning of the creation." It is equally evident that these words were spoken of Adam and Eve: since of them it is recorded that "Adam said this—*i. e.*, Eve—is now bone of my bone, and flesh of my flesh; therefore shall a man leave his father and his mother and shall cleave unto his wife." If the Scriptures, then, of the New Testament be true, it is most plain and evident that all mankind are descended from Adam and Eve.*

This humbling truth of the common origin and the natural equality of all men—humbling alike to the pride of lineage and of reason—the apostle, in the passage quoted, does not, it will be observed, attempt to *prove*. He gave the evidence of signs and wonders and divers miracles that he was commissioned by God to teach it, and that it was therefore to be received simply on the infallible authority of the Revealer. By this divine authority Paul and all other ministers of the gospel—and in their manner and measure every member of the Church of Christ—are commanded to go into ALL THE WORLD, and preach the gospel to EVERY CREATURE; that is, men of every nation, and kindred, and tongue, and tribe, and people. "By one man's disobedience," says the same inspired teacher, "sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." God, therefore, argues the apostle, seeing that ALL THE WORLD had become guilty before him, and having "so loved THE WORLD as to give his only begotten Son, that WHOSOEVER believeth on him might not perish but have everlasting life,"—now "commandeth ALL MEN EVERY WHERE to repent, because he hath appointed a day in which he will judge THE WORLD in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto ALL MEN, in that he hath raised him from the dead."

It has, indeed, been said, that we might imagine God to have created any number of original and distinct families at different centres of population, from whom as many races of men have

*Stillingfleet's *Origines Sacrae*, b. iii. ch. 4, pp. 498-502, where other arguments for a pre-Adamite race are answered. On the supposed fossil remains of pre-Adamites, see Mantell's and Lyell's *Geology*; Dr. Scouler in Dr. King on *Geology and Religion*, p. 388; Martin's *Nat. Hist. of Man and Monkeys*, pp. 332-337; and Cuvier, *ibid.* Also Hume's *Essays*.

proceeded, and yet believe that all were made by God equally related to Adam—equally involved in guilt and corruption—equally exposed to danger—and equally interested in the provisions of the gospel.*

This supposition is, however, in every point of view, objectionable. As an hypothesis, it *creates* insuperable difficulties, and *removes* none. It involves that “throne,” of which “justice and judgment are the habitation,” in clouds and darkness, while it offers no solution of the problem to be solved. But it is not only an impeachment of the justice and the wisdom of God, it is in open contrariety to his Word. By that Word all men are declared to be sinners. (Rom. i.-iii.) By that Word misery and death are made, *in the case of men*, the penalty of sin. (Rom. vi. 23; and v. 12.)† By that Word it is declared that “in Adam all die,” (1 Cor. xv. 22,) and that “by this one man’s disobedience many were made sinners.” (Rom. v. 19.) All those who are sinners, and who, as a consequence, die, were, therefore, as we are here taught, *IN ADAM virtually* as their natural root, and *representatively* as their covenant head. And hence Christ, in order to redeem men, was under the necessity of assuming the same Adamic human nature; while to do this without the sin in which that nature was involved, he was born of a virgin, but was at the same time conceived “by the power of the Holy Ghost.” (Heb. ii. 11, 14; Luke i. 35; Matt. i. 18.) The Saviour is therefore called *ἄνθρωπος Χριστός*—THE MAN CHRIST JESUS—“THE SEED OF THE WOMAN.” (Gen. iii. 15; Gal. iii. 19, &c.) He “became man.” He is “Emmanuel, God with us.” He is “the second Adam.” “Both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren.” “For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same.” (Heb. ii. 11, 14.) The unity of the human race is absolutely necessary, therefore, to account for the present condition of human nature in consistency with

*This is the theory of Dr. Nott; of Drake in the Book of the Indians, b. i. ch. ii. p. 10; of Voltaire, Wks., vol. iv. p. 18; Essay on Manners, &c.; and Lawrence’s Lect., p. 442, 8vo ed.

†See Dr. Pye Smith on Scripture and Geology, Note A, pp. 361-375, 3d Eng. ed.

the wisdom and justice of God, and also to render salvation possible to ANY human being.

This teaching of the New Testament on the subject of the unity of all the races of men—and which is implied also in the entire scheme of redemption, including man's fall and recovery—will be found to coincide with the whole tenor of the Old Testament Scriptures.

Here we are informed after God had made the heavens and the earth and every plant of the field, that as yet "THERE WAS NOT A MAN TO TILL THE GROUND." (Gen. ii. 5.) This is given as a reason for the creation of Adam and Eve, who were immediately placed in the garden of Eden to dress it and to keep it. Adam and Eve, therefore, were the first and only human beings at that time created by God—the only human beings then existing—and they and their children were the first agriculturists. (Gen. iii. 23; iv. 2, 9-20.)

Adam, we have seen, is expressly denominated "THE FIRST MAN," and it is said "he was made a living soul, of the earth earthy." (1 Cor. xv. 45, 47.) Now, in these words the apostle evidently refers to those employed by Moses, when he declares that "God breathed into man's nostrils the breath of life, and so he became a living soul." Adam was, therefore, the first of all men, and the model, type, or species after whom all are formed.

Of all the other animals, "GOD SAID, Let the waters bring forth," "and God CREATED every living creature;" but when man was to be produced, "the ELOHIM—the triune Jehovah—said, Let US MAKE man—*Adam, mankind*—in our image, after our likeness, and let THEM—the *Adam or human race*—have dominion over ALL THE EARTH." (Gen. i. 26, 28; v. 1; ix. 6.) In all other animals, even the meanest, there is some *signum Dei vestigii*, some mark of God's power, but in man there is *signum imaginis*, something of real likeness in all the constituents of his physical, moral, and intellectual being. Like other animals, he is material and organized in his physical nature, but in man this structure is "fearfully and wonderfully made," paramount in beauty, and unlimited in its adaptation to every variety of occupation and enjoyment, and while

"Pronaque cum spectant animalia cætera terram,
Os homini sublime dedit, cælumque tueri
Jussit, et erectos ad sidera tollere vultus."

Again, when Eve was created, she was called by God Adam. (Gen. i. 26, v. 2; see also Numb. xxxi. 35 in Heb.)* This is therefore the proper name of the whole human race, and is so applied in Scripture. (Gen. ix. 6-9; James iii. 9; Ps. xi. 4.) The Arabic translates this passage (in Gen. v. 2) God "called them Adamites." All men, therefore, are the descendants of Adam, from whom they are called **בְּנֵי אָדָם**, *beni Adam*, THE DESCENDANTS OF ADAM. (Deut. xxxii. 8; see Septuagint, and Gen. i. 5, 8, 10, 26; and v. 1.)

Again, Adam and Eve having sinned, their sin affected all mankind who were born in *their sinful* likeness after *their* (depraved) *image*—exposed to toil and sorrow, and finally to death itself. (Gen. iii. 15-24; v. 3.) The word Adam, as an appellative, thus came to signify the more degenerate and wicked portion of mankind. (Gen. vi. 2; Ps. xi. 4; xii. 1, 2, 8; and xiv. 2, &c.) In Adam therefore ALL DIE, and "so death has passed upon all men, because ALL HAVE SINNED" in Adam. (Rom. v.)

Once more, after the fall Adam called his wife EVE, or life, instead of woman (Gen. ii. 23), because God had graciously mitigated their deserved destruction, and had graciously promised to make EVE "the mother, or progenitor, of ALL that live"—"of all men in the world"—or, as the Chaldee translates it, "OF ALL THE SONS OF MAN," and pre-eminently of Christ, who is emphatically "THE LIFE." The Arabic translates this passage "because she (*i. e.* Eve) was the mother of every living rational animal." Similar are the versions of the Mauritanian Jews and the Persic of Tawasius.† As in Adam, therefore, all men die, so through this mercy shown to Adam all are permitted to live, for God even from the beginning declared, for the benefit of ALL MANKIND, that "the seed of the woman"—that is, a Saviour who, according to the flesh, should be borne of her posterity, and of a virgin,—should bring eternal as well as temporal life to "ALL who should hereafter believe on him."

*See Harris's *Man Primeval*, p. 25. Amer. ed. See on the analogous classical usages of the same word, Kitto's *Bib. Cycl.*, art. *Man*.

†Selden *De Jure Nat. et Gent.* l. 1, c. 5, p. 65.

And thus, as in Adam all men die, so in Christ all men may have life. (Gen. iii. 15; and Rom. v.)

Hence also we find that God is every where throughout Scripture represented as the common God, Creator, Preserver, Redeemer, and Judge of ALL MEN—"the God of the spirits of ALL FLESH"—in evident reference to these early records. (See Numb. xvi. 22; xxvii. 16; Job x. 12; xxvii. 3; Eccles. xii. 7; Isa. lii. 3, &c.)

It may be well here to notice the objection made to this whole record, founded on the impossibility of explaining its statements about the marriage and dominion of Cain, without supposing other races, and a greater multitude of men than it seems to imply, and upon which Agassiz, Amringe, Nott, and others, found their opinion, that an original diversity of races is taught in the Bible. This objection arises, we think, from overlooking the fact, that it is not the design of Moses to give up a particular account of the whole race of mankind descended from Adam, but only of those persons who were most remarkable, and whose history was necessary to be known, for the understanding of the succession down to his time. It will therefore be observed, that besides those that are particularly mentioned in Scripture, we are told, in general, that Adam, "begat sons AND DAUGHTERS;" and if we will give credit to an ancient eastern tradition, he had in all thirty-three sons and twenty-seven daughters, which, considering the primitive fecundity of man, would in a short time be sufficient to stock all that part of the world where Adam dwelt.

According to the computation of most chronologers, it was in the hundred and twenty-ninth year of Adam's age that Abel was slain; for the Scripture says expressly that Seth (who was given in lieu of Abel) was born in the hundred and thirtieth year (very likely the year after the murder was committed), to be a comfort to his disconsolate parents.* Cain, therefore, must have been a hundred and twenty-nine years old when he abdicated his own country, at which time, on the most moderate calculation, there could not have been less than a hundred thousand souls of the Adamic race. For if the children of Israel—*from seventy persons*—in the space of a hundred and ten years

*Compare Gen. iv. 17, 25, v. 3, and ch. i. and xi.

became six hundred thousand fighting men (though great numbers of them had died during this time), we may very well suppose that the children of Adam, whose lives were so very long, might amount at least to a hundred thousand in a hundred and thirty years—that is, in five generations. Upon this supposition we may likewise find men enough to build and inhabit a city: especially considering that the word *hir*, which is rendered city, may denote no more than a number of cottages with some little hedge or ditch about them.† The natural increase of man is extremely rapid when no hindrance is interposed. An island first occupied by a few shipwrecked English in 1589, and discovered by a Dutch vessel in 1667, is said to have been peopled *after eighty years* by 12,000 souls, all the descendants of four mothers.* When the Creator undertook to people a world, we may suppose that his providence arranged for this end, and no hindrance was allowed to interpose. It is believed that the death of Abel was the first which occurred in the family of man. It is not an unreasonable supposition, therefore, as figures will demonstrate, that the family of Adam embraced from 191,000 to 200,000 people at the banishment of Cain. How many of these adhered to the fortunes of Cain, from whom a large share descended, or whether any, we are not informed, nor are we told when he built his *city*. If he lived as long as his father Adam, and built it in the closing period of his life, his own descendants, born in the land of *Nod*, *i. e.* in the land of his *flight*, which the name denotes, were far more numerous than the numbers above mentioned would indicate. The same remarks will also apply to Nimrod. Though he may be, as is said by Dr. Nott, but of “the second generation from Ham,” there was abundant time for a population to have arisen on the earth, after the flood, sufficiently numerous to build cities and found kingdoms.‡ The city Cain built was not probably extraordinary for size, but at first at least, a mere *stockade*,

†Stackhouse's History of the Bible, b. 1. sect. 4. See also Dr. Goode's Book of Nature, vol. ii. p. 85. Dr. Wiseman's Lectures, pp. 92-94. Sumner's Records of Creation, vol. ii. p. 342. Encyclop. Britan., vol. xiv. p. 203. Sir Walter Raleigh's History of the World, b. i. ch. 5, sect. 3-5; in Wks. vol. ii. Oxf. ed.

*Wiseman's Lectures, p. 145.

‡See Bedford's Scripture Chronology, and his calculations of the population of the earth in each year from Noah to Abraham.

"*earth-work*," or "*fortress*."‡ Rome was not built in a day. It was once a hamlet or *blockhouse* on the Capitoline Mount. It was only the "beginning" of the kingdom founded by Nimrod, and the first foundations of Nineveh, Rehoboth, Calah, and Resen, of which the historian speaks. With Pittsburg, Cincinnati, Louisville, Lowell, Buffalo, and San Francisco before him, the growth of the present generation, it is surprising that Dr. Nott cannot see that it requires but a brief time for places to which emigration tends, to rise to sudden wealth and eminence. Kingdoms, too, are often small in their beginning, which afterwards fill half the world with their arts and arms. Nor was it any more difficult for Cain to "get out of the presence of the Lord," than it is for unbelieving men to do so now. They now absent themselves voluntarily from the house and worship of God, and the society of his people, or having once been numbered among them, may be forcibly expelled.

It has also been alleged, that the fear of Cain, when God sentenced him to a life of wandering, lest he should be slain by those who met him (Gen. iv. 14), implies the existence at that time of other and numerous races of human beings. But if, as has been seen, the number of inhabitants was at this time great and necessarily very scattered, Cain might very well meet with some of them in his various wanderings. But Clericus has given the true interpretation of the words when he says, that "Cain designates the family of Adam which was now incensed against him." It was of these Cain was now justly afraid. He knew that by the law of nature and of God he deserved death, and that as all the inhabitants of the earth were connected with the murdered Abel, and outraged by his fratricidal death, he was every where exposed to their vengeance. And hence he appears to have doubted the fidelity even of his wife, who was doubtless one of Adam's daughters mentioned in chap. v. 4, and iv. 7, and to have taken up with some other woman of remoter consanguinity,* and to have retired to a distant country not

‡"עִיר *Hir*, translated *city*," says Gesenius. "is properly a *place of watch or guard*," built with a wall or tower as a refuge of the keepers of flocks, an inclosure surrounded by a mound or wall, a nomadic *hamlet*, a *town*, a *city*, often not large, as there were 31 royal cities in Canaan, and 124 in the single tribe of Judah.

*See Fuller on Genesis, p. 40.

previously occupied, but called on this account Nod or Naid, which signifies a vagabond; that is, the land of the vagabond. Forsaking Adam's family and altar, and casting off all regard to the worship and ordinances of God, as "the wicked fleeth when no man pursueth," he there in that land of trembling, as the words may also be rendered, became a prey to his own restless and torturing spirit, and the head of an apostate and ungodly race.

This view of the matter, which is plainly that of the Bible, receives confirmation from the traditionary tales of the Phœnicians concerning the enmity of the brothers Hysuranios and Uson,—those of the Greeks about Apollo and the Atonement by blood,—and the story found among the Tschudi,*—and still further by the preservation in the family of Cain of names identical and similar to those of the family of Seth.†

Moses further assures us that the human family—as scientific analysis has been led to arrange its component members‡—is made up of the descendants of the three post-diluvian families. "The sons," he says, "of Noah that went forth from the ark, were Shem, Ham, and Japheth. These are the three sons of Noah, and of them was the whole earth (that is, all that is inhabited) overspread," or literally "scattered over." (Gen. ix. 18, 19.) On these three races a separate destiny was pronounced, God impressing upon them a moral and physical nature in accordance with the destiny to which each of them was appointed. The promise of extension was given to the race of Japheth—of religion to the progeny of Shem—and of servility to the descendants of Ham. Without the limits of this threefold destiny, this threefold race conveyed to their descendants those varieties of outward form and moral character which seem to be inseparably linked with their respective conditions.§ The Japhethic race have occupied Asia and Europe. By the

*Sanchon. in Euseb. l. c. E. O. Müller, prolegg., p. 304. Fr. Von. Schlegel Philos. and Gesh. ii. p. 51. in Havernick's Introd. to the Pentateuch, p. 106.

†E. g., the names of Chamoch, Lamech, Cainaan. See Havernick as above, p. 109. This also is the reason of the small number of names in use in the old world.

‡See Prichard's Natural Hist. of Man, pp. 136-138. Hamilton Smith's Nat. Hist. of the Human Species, pp. 124, 125, 126, 129, 165, 184, and 284.

§See Triplicity, vol. i. p. 101—a work of much various and curious research.

descendants of Shem, Judaism and christianity have been established, and a corruption of both widely propagated in Mahomedanism and the Papacy; while from the posterity of Ham have proceeded all the nations of Africa—the servants of the other races—and the Canaanites, who were enslaved to the Israelites.† Of this prophecy of Noah, a writer in Kitto's Cyclopedia, says:—"That prophetic denunciation is the last recorded fact of the life of Noah, though he lived through the subsequent period of 350 years. It is a prophecy of the most remarkable character, having been delivered in the infancy of mankind; in its undeniable fulfilment reaching through 4000 years down to our own time; and being even now in a visible course of fulfilment."‡

The distribution of these three families over the whole earth was, as Moses further teaches, and as the apostle has already informed us, by divine allotment and choice; and it took place, as Moses intimates, in the days of Peleg—a name signifying division, "for in his days was the earth divided," or if we may Anglicize the Hebrew word, *pelegged*. (Gen. x. 25; xi. 9; and 1 Chron. i. 19.) This statement is repeated in Gen. x. 32, where it is said, "These are the families of the sons of Noah (according) to their generations in their nations; and from these the nations were dispersed in the earth after the flood." And again, in the 5th verse of the same chapter we are told, "From these the isles of the nations were dispersed in their lands, each (according) to its language, (according) to their families in the nations."§ But still further, in Deut. xxxii. 8, 9, it is recorded—"In the Most High's assigning abode to the nations, in his dispersing the sons of Adam, he fixed boundaries to the peoples according to the number (more exactly *numeration*) of the sons of Israel: for the assigned portion of Jehovah is his people: Jacob the lot of his inheritance." Of this 8th verse the Septuagint translation is remarkable; and it thus became the source of extraordinary interpretations: "When the Most High apportioned nations, when he scattered abroad the

†See Nolan's Bampton Lectures, l. 8. Well's Sacred Geography.

‡Article Noah.

§Kitto's Biblical Cyclopedia, vol. ii. p. 293. Eng. ed.

sons of Adam, he fixed boundaries of nations according to the number of the angels of God."

Of the descendants of Ham we are specially informed, "These are the sons of Ham (according) to their tongues in their lands, in their nations." Of his sons or tribes thirty-one are given. These refused to abide by the allotment of God, and under the arch-rebel Nimrod, drove out Asshur and his sons, who had been located in the plains of Shinar. (Chap. x. 11.) At that time, it is recorded, all the earth was of one language (lip), and of one speech (words), that is, their language was the same or similar, "and Jehovah scattered them from thence upon the face of the whole earth—(xi. 2, 9.) On this whole record, Sir William Jones remarks: "The most ancient history of the human race, and the oldest composition perhaps in the world, is a work in Hebrew: of which the initial portions (Gen. i.-xi.) are a preface to the oldest civil history now extant. We see the truth of them confirmed by antecedent reasoning, and by evidence in part highly probable, and in part certain; but the connection of the Mosaic history with that of the gospel by a chain of sublime predictions unquestionably ancient, and apparently fulfilled, must induce us to think the Hebrew narration more than human in its origin, and consequently true in every substantial part of it; though possibly expressed in figurative language. It is no longer probable only, but it is absolutely certain, that the whole race of man proceeded from Iran as from a centre, whence they migrated at first in three great colonies; and that those three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of this globe."*

This division of the earth was probably made by Noah himself, in his prophetic and regal character, and under the immediate direction of Divine Providence. Epiphanius,† and also Eusebius, take particular notice of this distribution of the earth.‡ "In the two thousand six hundred and seventy-second year of the creation, and in the nine hundred and thirtieth of Noah, did Noah divide the earth among his three sons." And

*Wks., vol. iii. pp. 191-196. Svo ed.

†Oper. v. ii. p. 703.

‡Euseb. Chron. p. 10.

as it is evident from the sacred record, that, in obedience to this decree the various families of these three progenitors went forth and took possession of their several lots, so we find that both the tripartite allotment and the quiet concurrence of the parties therein, are particularly alluded to by heathen writers. Thus, in the hymn of Callimachus in Jovem., v. 61, it is said,

“By lot tripartite each of Cronus’ sons
Took up his several realm.”§

Homer, says Bryant, “introduces Neptune speaking to the same purpose.”||

“We are from Cronus and from Rhea sprung,
Three brothers; who the world have parted out
Into three lots: and each enjoys his share.”

This tradition probably came from Egypt to Greece; and is therefore more fully related by Plato. In his *Critias*, he says, “The gods of old obtained dominion of the whole earth, according to their different allotments. This was effected without any contention, for they took possession of their provinces in an amicable and fair way by lot.”**

The same triple division of the earth is noticed in a fragment of the Chaldaic or Persic oracles of Zoroaster, where it is added that the division was ordained by the *Nous* or intelligence of the father, *i. e.* by *Nous*, or *Nuh*, or *Menes*, or *Noah*.* *Means*, the progenitor of the Egyptians, was also *Noah*, it being recorded of him that he bound the ark to the peak of *Hinravshu*.† *Noah* was also the *Fohi* of the Chinese.‡ From this triple division originated also the three worlds of the Hindu and the Rabbinical mythology.*† Hence also, as *Faber* believes, originated the various *Triads* of Paganism, who appear at the dissolution of every former world for the purpose of replenishing and governing it, as among the *Hindoos*, the *Buddhists*, the *Jainists*, the *Chinese*, the *Tartars*, the *Peruvians*, the *Persians*,

§Cronus in his post-diluvian character is certainly *Noah*. See *Faber's Origin of Pag. Idol.*, vol. iii. p. 468.

||*Il. O.* v. 147.

**See *Bryant's Ant. Myth.* v. iv. p. 20.

**Stanley's Chaldee Phil.* p. 41. *Faber Orig. of Idolatry*, 468, vol. iii.

†*Hamilton Smith, &c.* P. 357.

‡*Anct. Univ. Hist.* Vol. i. p. 261, &c.

*†*Moore's Hind. Panth.* pp. 40, 104.

the Syrians, the Egyptians, the Greeks and Romans, the Canaanites, the Goths, the Celts, the Orphic Pythagorean and Platonic schools, in the Orphic theology, and in the South Sea Islands.|| The great gods of the Gentiles were also deified mortals, consisting of a father and three sons, and were acknowledged at once to be gods and ancestors, while the great mother of the goddesses multiplied herself into three daughters.** This argument Mr. Faber pursues at great length, by an illustration of the primitive dominion secured by Nimrod and his Cushites over their brethren, as manifested in the existence of distinct castes or races, and in other customs found among nations in every quarter of the globe.††

We will only add, on this part of the argument, the testimony of Mr. Murray.‡‡ "That the three sons of Noah," says this writer, "overspread and peopled the whole earth, is so expressly stated in Scripture, that had we not to argue against those who unfortunately disbelieve such evidence, we might here stop; let us, however, inquire how far the truth of this declaration is substantiated by other considerations. Enough has been said to show that there is a curious, if not a remarkable analogy between the predictions of Noah on the future descendants of his three sons, and the actual state of those races which are generally supposed to have sprung from them. It may here be again remarked, that to render the subject more clear, we have adopted the quinary arrangement of Professor Blumenbach; yet that Cuvier and other learned physiologists are of opinion that the primary varieties of the human form are more properly but three, viz., the Caucasian, Mongolian, and Ethiopian. This number corresponds with that of Noah's sons. Assigning, therefore, the Mongolian race to Japheth, and the Ethiopian to Ham, the Caucasian, the noblest race, will belong to Shem, the third son of Noah, himself descended from Seth, the third son of Adam. That the primary distinctions of the human varieties are but *three*, has been further maintained by the erudite Prichard, who, while he regrets the nomenclature both of

||See the authorities given by Faber on Idolatry, vol. iii. pp. 469, 471, and at length previously.

**Ibid. pp. 471 and 474.

††See the authorities given by Faber, vol. iii. pp. 475-498.

‡‡Encycl. of Geog., p. 255.

Blumenbach and Cuvier, as implying absolute divisions, arranges the leading varieties of the human skull under three sections, differing from those of Cuvier only by name. That the three sons of Noah who were to "replenish the earth," and on whose progeny very opposite destinies were pronounced, should give birth to different races, is what might reasonably be conjectured. But that the observation of those who do, and of those who do not, believe the Mosaic history, should tend to confirm truth, by pointing out in what these three races do actually differ both physically and morally, is, to say the least, a singular coincidence. It amounts, in short, to a presumptive evidence, that a mysterious and very beautiful analogy pervades throughout, and teaches us to look beyond natural causes in attempting to account for effects apparently interwoven in the plans of Omnipotence."

CHAPTER V.

THE HISTORICAL AND DOCTRINAL EVIDENCE OF SCRIPTURE— CONTINUED.

“Let the professed phenomena of Zoology be admitted only so far as the facts and inferences have had shed on them the light of clear undoubted testimony, and let the Records of Inspiration be likewise freed from the peculiarities of accidental interpretations, and viewed only in their pristine genuine characters; and the harmony between what God has done, and what God has said, can then never long be doubtful.”

We might here close our illustration of the historical and doctrinal evidence of Scripture, to the original unity of the human races, as being all descended from the same parents. But as the advocates for a plurality of originally created races of men have claimed to rest their theory on some statements contained in the book of Genesis, we shall proceed to examine these boldly-asseverated allegations distinctly.*

I. And in the first place, it is said, that the record found in the book of Genesis has reference only to the ancestors of the Sacred, or Jewish, or Caucasian race. This, however, cannot be the case—

1. Because our opponents affirm that there are in this very record intimations of more than this one race, and they cannot both affirm and deny the same proposition.

2. Because many other nations proceeded from the stock here referred to. Among the descendants of Shem, Ham, and Japheth, there are found many of the greatest varieties of men, both as it regards colour, stature, structure, physiognomy, character, and civilization.†

*“It is,” says the Christian Register of Boston, “the primer, not Moses, that says dogmatically that Adam was *the* first man. He may have been, for all that we are told to the contrary, only *a* first man, *one* of the world-fathers. Moses may have designed simply to give, subsequently to his cosmogony, the history of that portion of the race from which his own nation derived their origin. Nor is the race any the less one, if not the descendants of a single human pair. It is not as Adam’s, but as God’s children, that we are brethren in Christ. A common Father and a common redemption make the whole family in heaven and earth one. Nor does any christian look this side of God and Jesus for his motives to universal philanthropy. The declaration, ‘The field is the world,’ and the command, ‘Preach the gospel to every creature,’ are enough to consummate the essential unity of the race, even if every continent and island had its separate Adam.”

†See S. Presb. Rev., January 1850, pp. 473, 474; and Stillingfleet’s Orig. Sacra, b. iii. ch. iv. p. 499, &c.

3. The actual varieties found to have arisen among men of *the same stock*, as in Ireland, England, and in Europe generally, are just as hard to be accounted for as the origin of all existing varieties from one original stock. The explanation of the *varieties* will also account for the origin of races.

4. It is here expressly said that Adam called his wife “the mother of all living,” that is, of all the kind—of all human beings—of all the sons of men—and therefore of all the races of mankind.

5. Our Saviour traces ALL mankind up to this same original stock. “Adam said (Gen. ii. 23, 24), This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.” Now in reference to this passage, our Saviour says (Mark x. 6, 7), “But from the beginning of the creation, God made them”—that is, Adam, or mankind, or every man—“male and female. For this cause shall a man leave his father and mother, and cleave to his wife.” The reference in both cases is therefore evidently to all the races of men.

6. The New Testament every where expressly teaches that God “hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.” (Acts xvii. 26, 27.)

7. The name *Adam*, employed in Genesis to designate man, is “the generic name of the human species.”* “Among the Jews,” says Rosenmüller, “this was the generic name of the whole species,” and used only “*singularly* for the first man (as in Gen. i. 27), or *collectively* (as in ver. 26 and 28,) WHERE IT MUST BE REFERRED TO THE WHOLE HUMAN RACE.”† As an adjective, the word Adam refers not to colour, but to origin, to

*See the Sacred Scriptures in Heb. and English, by De Sola and Lindenthal, two eminent Jews. London, A. M. 5664, or A. D. 1846, p. 4.

†See Scholia in Gesin, Lipsiæ, tom. i. p. 82, where are given many learned authorities.

the earth (which may be red, black, or sandy) out of which man was made.‡

8. The specific attributes here given to man are those, not of any one race of men, but of the whole human family.

(a.) Man was created by the special counsel, co-operation, and agency of the entire Godhead in its plural—that is, in its triune—character. (Gen. i. 26 and 27.) It is, therefore, at once inadmissible, unphilosophical, and profane, to introduce such a mysterious interposition of the Godhead for such an indefinite number of times as these theorists in question may choose to imagine.§ The multiplication of causes beyond what is *absolutely necessary* to account for the effects, is in all cases unscientific. But in a case so supernatural, solemn, and mysterious as this, it is impiety as well as absurdity.

(b.) Man was created in the image or likeness of God. (Gen. i. 26, v. 1, ix. 6.) This may import, and in a figurative sense refer to, the majesty of man's countenance, his erect stature, and his other pre-eminent endowments. It has, however, special allusion to the soul of man, which in its nature is spiritual, invisible, and immortal—which possesses the *powers* of reason, understanding, and will—and to which were imparted knowledge, righteousness, and true holiness. (Eph. iv. 24.) Man's nature possesses in itself all that is beautiful in inanimate nature, the life and growth of plants, the higher powers of beasts, the reason and wisdom of angels, and the moral lineaments of Deity. It is thus עולם הקטן, *olam hakaton*, as the Hebrews denominate man, or a *microcosmos*, or miniature of the world, as he is called by the Greeks. This image of God in man is seen also in its effects, in that dominion over the earth and all its animals by which all are made to co-operate for the supply of man's wants, and for the increase of man's comfort. (Gen. i. 28, &c.) "The plural number," used in this grant to man, intimates, says Calvin, "that this authority was not given to Adam only, but to all his posterity as well as to him. And hence we might infer what was the end for which

‡See De Sola, *ibid.*, p. 5, n. 7, and Rosenmüller, *ibid.*, and Gen. ii. 7.

§See Calvin in loco.

all things were created; namely, that none of the conveniences and necessities of life might be wanting to men."

Now, in all these characteristics of man, which form his specific character, and upon which the constancy of species depends, all men are essentially alike, so far as this image is retained by any of the sons of men.*

(c.) But we are further told, in this book of Genesis, after the record of the sin and fall of man, that "Adam begat a son in his own likeness after his image;"† that is, all who have descended from him are born in that mortal, sorrowful, and sinful condition into which sin has plunged mankind bodily, mentally, and spiritually. The present characteristic image of all the Adamic race of man, therefore, is one of deceitfulness and sin. And as in this image all men of every race are naturally alike, they are all of the same origin. This point is fully and frequently enforced in the New Testament.‡

The Adam referred to in the book of Genesis, therefore, must be the original stock of ALL the races of men, and not of any one only.

9. This appears further from the promise made to Adam and his posterity of a Redeemer. (Gen. iii. 15). *Those to whom* this Redeemer is promised, are only such as are of "the seed of the woman," "of one blood" with her, and her posterity, therefore, by natural generation. No others, as the apostle argues, are included. (Rom. v., &c.) The Redeemer, who is here promised to this posterity of Adam, was also to be of "the seed of the woman," that is, "according to the flesh." The incarnate Redeemer was therefore to be "born of a woman"—of a virgin—and of the seed of Eve. This is the reason why in the New Testament the descent of Christ *as man* is traced from Adam to Joseph,—why he is called "the second Adam," "our kinsman,"—and why "he became flesh," and "took our nature upon him." (See Isaiah liii., &c.)

All the races of men, therefore, who are interested in Christ and in his gospel are and must be of Adamic origin, seed, or blood. All to whom that gospel is to be sent must also of

*See Kitto's Daily Bible Illustrations.

†Gen. v. 3; see De Sola, &c.

‡See Rom. ch. iii, and v., &c.

necessity be of the same stock. And hence, as it is expressly commanded to preach this gospel to EVERY CREATURE IN ALL THE WORLD, all must be of the same original Adamic family and origin.

10. Finally, all the languages and traditions of all the races of men preserve more or less fully a reference to the facts recorded in the book of Genesis. And as all these tribes of men could never have originated these identical statements, they prove, beyond doubt, their primitive unity in origin and in knowledge.†

II. But it is further alleged by our opponents, that this early record of man's history is plainly composed of different productions, and refers to the creation and history of different races.

On this objection we remark—

1. That it contradicts the previous argument, inasmuch as it would show that the Biblical record is not confined to one single race of men, but to several.

2. There is no proof that this record is made up of several distinct and different documents. "To our minds there is a perfect unity of design pervading the book of Genesis, no undue repetition, and no confusion. Viewed in a merely literary aspect, it is the most venerable monument of antiquity; in a historic or ethnographic light, the most valuable and satisfactory document in existence; and as a portion of the infallible rule of faith and practice for man, the foundation stone on which the whole edifice of revelation is built. Truly a writer may retrace his steps and enlarge his description for important reasons, without being charged with discrepancy. He is little versed in classic literature, whose mind does not recur to similar instances in the most trustworthy and polished writers of antiquity. And the oriental style resumes and repeats more than that of the west."*

3. "If it could be *proved* that Genesis has, in part, been compiled from pre-existing documents, its inspiration would not fall away. These may have been written by patriarchs before Moses, to whom God revealed his will; or if the inspired Moses

†See our chapter on this subject, and see also many remarkable proofs of reference to this record from classic writers, with authorities, in Rosenmüller, as above, pp. 84 and 85.

*See on this point the able work of Havernick—Introduction to the Pentateuch, pp. 48-90, 93, 95, 100, 101, 104, 106, 110, 115, 116, 126, &c.

incorporated them into his writings, they have received, in each word and letter, the sanction of the Spirit of God speaking in him."

"In the writing of the Scriptures there were two agents employed—the Spirit of God, the true Author of the whole, and man, acted upon by the Spirit, and speaking as he was moved by the Holy Ghost. All Scripture, therefore, is given by inspiration of God. The men acted on by the Spirit were acted upon as free and intelligent agents, and not as unconscious and senseless tools, and the peculiarities of their genius and previous culture were not lost from the writings which, under this celestial impulse, they produced."

Whether, therefore, this record was originally suggested by direct inspiration, or whether it was formed under divine guidance from many existing traditionary materials, it was "ALL given by inspiration." It is ALL the Word of God, and when properly understood and explained "by the other Scriptures," it is ALL infallibly and immutably certain.

4. This record, we further affirm, does not refer to the creation of different races of men. It has indeed been affirmed, that when it is said that "male and female, God created THEM," there is a reference to more creations than one. This is too puerile an objection to notice, and yet it is not beneath learned editors when the truth of a favourite theory is in question. The original words are, "A male and A female created he them." God did not, therefore, create several males in several places, nor several females, but only one male and one female, who together constitute *man*, *Adam*, the generic parentage of the human species. This interpretation is in accordance with a Hebrew rule, by which a thing thus singularly expressed is limited emphatically to one. (See 1 Chron. xvi. 3; 2 Sam. vi. 19; Deut. vi. 13; Matt. iv. 10.) In this passage, therefore, we are taught that God created one male and then one female, as the original stock of the whole human family.

5. But again, if the passage in Genesis, chapter second, &c., records the creation of a different race of men from that alluded to in chapter first, then the heavens and the earth, and every thing else which is declared in the first chapter to have been created, must also have been different from those referred

to in the second. "The earth," spoken of in the first chapter of Genesis, may just as well mean Palestine, or any other limited portion of the globe, as in the second; and the animals and vegetables said to be created at the one period, may just as well be considered partial and territorial as in the other. But the creation referred to in both chapters must be the same, because all things that were created are declared to have been created within six days. The work of creation was then completed, and on the seventh day God rested from all his works. The record in chapter second is, therefore, plainly, according to oriental style, a recapitulation and expansion of that in chapter first, since an opposite conclusion is contrary to the records themselves, and involves inconceivable absurdities.

6. Again, Adam must have been aware of any previous or contemporaneous creation of races of men had it taken place. When, therefore, he calls his wife Eve, *because she was the mother of all living men*, we have his testimony, and in the sanction given to his opinion by God himself in every part of the Bible, we have the testimony of God also, to the single origin of the whole human family.*

7. Equally certain is it that the fact of the plural creation and existence of other races of men than the Adamic, must—if a fact—have been known by personal knowledge and indubitable tradition to Noah, Abraham, and Moses. Their sanction, therefore, of the record as it exists, is proof positive that no such races ever existed. And when we consider that Moses has left incontestable evidences of his inspiration and divine legation, we must regard the doctrine of the unity of the races of men as stamped with the seal of divine authority.

It is indeed affirmed that Adam was only "A FIRST MAN," and not "THE FIRST MAN," and that it is "the primer and not the Bible which teaches the contrary."† But surely this apologist for error had forgotten that the apostle, quite as peremptorily as the primer, twice, and very emphatically, calls Adam

*Adam had previously called her *Isha*, the feminine of *Ish*, or man, *i. e.* *virga*, whence *virago*, contracted *virgin*, and also *womb-man* or woman. The phrase "was the mother" is equivalent to "was to be the mother," *i. e.* the natural mother of all mankind.

†Christian Register in N. Y. Herald, for April 29, 1850, and the Union of Washington, for May 17, 1850.

"THE FIRST MAN ADAM," *ὁ πρῶτος ἄνθρωπος Ἄδαμ* (1 Cor. xv. 45, and again v. 47); that is, the first representative and head of humanity. Christ also, as the only other representative head of humanity, the apostle calls "THE SECOND ADAM." Adam, therefore, was the first, and at that time the only existing human being.

It is also said,* that we have evidence of different races of men contemporaneous with the Adamic race, in the statement of Moses respecting "the sons of God" and "the daughters of men." (Gen. xi.) To prevent the intermixture and corruption of these different races, the present variations in form, colour, &c., were, it is alleged, introduced. Every biblical scholar, however, knows, that by the terms "sons of God," or as the Chaldee renders them, "the eminent ones," is to be understood the descendants of Seth, Enos, and the other pious patriarchs who were separated from the posterity of Cain and formed into the visible church. The same persons, therefore, are "called by the name of the Lord," (see Gen. iv. 26), while all others are merely termed "*men*," and their daughters "the daughters of men." (See 1 Cor. xii. 3.) These latter men, in allusion to their cruelty, rapine, and violence, were also denominated "*giants*," (Gen. vi. 4), *i. e.* fallers or *apostates*. The book of Genesis, therefore, has undoubtedly no reference to any other than the Adamic race of men.†

8. But it is said in reply, that all other animals, like plants, are found to have been created in separate and limited regions, to which they are adapted and confined, and that it would be anomalous to suppose man to have been created and distributed on a different plan. In reply we observe:—

(a) This record of the creation of all things, and that afterwards given of the flood, as we shall hereafter show, in no way requires us to suppose that animals and plants were created in pairs, or in one central location, from which all the earth was supplied.‡

*Amringe's Nat. Hist. of Man.

†See Bush on Genesis, in loco.

‡See Havernick, pp. 111, 112. See fully illustrated and proved as long since as 1670, by Stillingfleet, in his *Origines Sacrae*, b. iii. ch. and sect. 4. p. 504, &c.

(b) This record distinctly teaches us, that there is as great a difference between the plan followed in the *creation* and *dispersion* of man and of the lower animals, as there is between their comparative dignity and elevation in the scale of being. All the other animals, and the flora also, were adapted to man, for whose use they were made. "I will even go farther," says Guyot,† "than is ordinarily done, and I will say, that there is an impassable chasm between the mineral and the plant, between the plant and the animal; an impassable chasm between the animal and the man; and it is correct to say, that inorganic nature is made for organized nature, and the whole globe for man, as both are made for God, the origin and end of all things." Man is the end and the head of all. He is pre-eminent above all, and he is, therefore, AN EXCEPTION TO ALL THE REST OF THE CREATION, as Professor Agassiz well and truly states his position. "Accordingly," to use the words of Stillingfleet, "in the production of beasts we read, 'Let the earth bring forth the living creature after his kind, cattle, and every creeping thing, and beast of the earth after his kind: and it was so.' But in the production of man it was said, 'Let us make man in our own likeness.' From hence I observe this difference between the production of animals and of man, that in the one God gave a prolific power to the earth and waters for the production of the several living creatures which came from them; so that the seminal principles of them were contained in the matter out of which they were produced, which was otherwise in man, who was made a peculiar being by the hands of the great Creator himself, who thence is said to have formed man of the dust of the ground."

The same divine purpose is seen in the peculiar blessing and security imparted by God to the human family, by which, whilst they were made productive beyond all merely natural increase, the highest moral benefits were at the same time secured. There is therefore every reason, as Bishop Cumberland supposes, for believing that Eve and her daughters, who are alluded to in Genesis, were fruitful beyond all subsequent experience, and that at the period of Abel's death, that is about A. M. 130,

†Earth and Man, p. 11.

the population of the earth had multiplied to the amount of several hundred thousands.*

“The blessing of God,” says Calvin,† “may be regarded as the source from which the human race has flowed. And we must consider it not only with reference to the whole, but also, as they say, in every particular instance. For we are fruitful or barren in respect of offspring, as God imparts his power to some, and withholds it from others. But here Moses would simply declare that Adam with his wife was formed for the production of offspring, in order that men might replenish the earth. God could himself indeed have covered the earth with a multitude of men, but it was his will that we should proceed from one fountain, in order that our desires of mutual concord might be greater, and each might the more freely embrace the other as his own flesh.” How should we all despair, if the words “OUR FATHER,” did not express the truth that we all participate in the blessings, as well as in the curses, of the whole race; if these were words merely, and not the expression of an eternal truth; if God were not that One Being eternal, immutable, invisible, to whom ALL may look up together, into whose presence a way is opened for ALL; whose presence is that true home which the spirits of men were ever seeking, and could not find, till He who had borne their sorrows and died their death entered within the veil, having obtained eternal redemption for them, and bade them sit in heavenly places in Christ Jesus.‡

“These objections are all brought forward to show that the book of Genesis is unworthy of credit, and that, therefore its ethnology is to be rejected. ‘Its ethnological details,’ says Dr. Nott, ‘are devoid of all harmony, are inconsistent with each other, and contradicted by the early history of Egypt, China, India, and America.’ To this we can only say, ‘If the light that is in thee be darkness, how great is that darkness!’ The 10th and 11th chapters of Genesis are unquestionably the best ethnographical document on the face of the earth. It more clearly explains the origin of the various important nations of the old continent, than all the writings of antiquity besides. From

*See, in addition to our consideration of this subject, Kitto’s Daily Bible Illustrations, pp. 79-82.

†Comment on Gen. i. 28.

‡See Maurice on Lord’s Prayer.

Josephus down, there has been great uniformity in its explanation; and all soberly-conducted antiquarian research, and almost every spadeful of earth thrown out of the buried catacombs and palaces of Egypt and Nineveh, do but tend to confirm it."

We are therefore brought to the conclusion, that man was made designedly, and in accordance with his dignity, "an exception to all the rest of the creation," so that while they were created all over the world, and in pairs or groups, and adapted to their several localities and to the ultimate use and benefit of man, man was created in one locality only, and in one pair only—"one male and one female"—and dispersed from this one blood of which God hath made all the nations of the earth, to the several bounds and habitations which God had before appointed unto them, and to which they were adapted by the constitutional powers given to them,—by outward agencies acting upon them,—and by God's providence making every thing accomplish the purposes of his good pleasure.

We will only add, that the ablest critics, even of the German school, have regarded the record in the book of Genesis, as teaching the original unity of the entire human race. "From two human beings, therefore," says Rosenmüller, "the universal race of men drew their origin."*

*Some, he adds, have doubted this, and denied that the authority of Scripture ought to constrain us to believe it (*c. g.* P. J. Brums, as quoted). Their opinions, however, he thinks have been diligently examined and refuted by Leonh. Joh. Carol. Justi, and others. (See as above, pp. 85, 86, and see also Hengstenberg on the confirmation given to the Genealogical Tables in Genesis, from the Monuments of Egypt, in his *Egypt and the Books of Moses*, ch. vii. p. 195, &c.)

CHAPTER VI.

THE HISTORICAL AND DOCTRINAL EVIDENCE OF SCRIPTURE— CONCLUDED.

Dei sapientia et bonitas limites regionibus, montes, et fluvios dedit: ille populorum sedes aut fingit aut mutat: haec neque casu fiunt, neque ab aeterno fuere.

It has now been shown that the Scriptures represent Adam and Eve as the original progenitors of the whole human family, and Noah and his sons as the only parents of the postdiluvian races of mankind. The Bible does not, however, involve the truth of its inspiration and the infallible assurance of its doctrines with any system of chronology. On this subject it has little to say, and from probable confusion and mistake in copyists, that little is involved in wisely-permitted confusion. Neither does the Bible *require* us, by any *necessity* of interpretation, to believe that ALL the different races of animals, plants, and insects, which are now found peculiar to their several continents, were destroyed by the flood, and preserved and again distributed by Noah. It would allow us, on principles of strict interpretation, to believe either that the submerged earth was the entire region inhabited by man, together with its plants and animals; or that, having destroyed the whole earth, with all its vegetable and animal productions, God created new genera of organized beings, suited to every climate, and assigned them then, as he did at the first, their several localities and provinces.* But the Bible does require us to believe that ALL THE HUMAN RACE perished in the flood, and that from Noah and his sons ALL the existing varieties or races OF MEN have sprung. And to this doctrine of Scripture, ancient heathen writers, as might be shown, bear the attestation of general traditional belief.†

*See Prichard's *Researches into the Natural History of Mankind*, vol. i. pp. 98-12. Dr. Pye Smith's *Geology and Scripture*. Powell's *Connection of Science and Religion*, &c. Kirby, however, accounts for the present distribution of animals on natural principles, and in accordance with the literal explanation of the Bible. *Habits and Instincts of Animals*, vol. i. ch. ii.

†See this very strongly presented by Guyot in his *Earth and Man*, lect. x. and xii. pp. 280, 269, 270, 273, 277. Nolan's *Bampton Lectures*, p. 317, &c., and p. 492, &c., where may be found many heathen testimonies from classical writers. See also Gray's *Connection of Sac. and Prof. Literature*.

In reference to genealogy, it appears to us to have been the evident design of Scripture to dwell only upon the chosen line, from which, according to the flesh, Christ—"the Seed of the woman"—should proceed, omitting, or very partially noticing, all others. This is apparent both in the antediluvian and post-diluvian records, and is, in our judgment, the probable source of the historical and chronological difficulties suggested by the ethnological history of man.† While, therefore, much is said in the Bible about the race of Seth and Shem, but very little reference is made to the posterity of Cain and Ham.

Enough, however, is told us respecting Ham and his descendants, to trace some of them—under the influence of that curse, in which portions of the entire race seem, to some extent, to have been involved‡—to the continent of Africa. For from Ham proceeded the Egyptians, the Lybians, the Phutim, and the Cushim or Ethiopians, who, colonizing the African side of the Red Sea, subsequently extended themselves indefinitely to the west and south of the great continent. Plutarch says expressly, that Egypt was called *Chemia*, or the country of Ham; and it has been thought that the Egyptian deity, Hammon or Ammon, was a deification of Ham.* Chum, the father of Cush, was also

Smith's Patriarchal Age. Faber's Origin of Idol., vol. iii. b. vi., ch. i. to end of vol., pp. 359-600. Stackhouse's Hist. of the Bible, b. ii., § 2. Delafield's Antiq. of America, p. 284, and Anct. Univ. Hist., vol. i. p. 284, &c.

†See Sir Walter Raleigh's History of the World, b. i. ch. v. See also Nolan's Bampton Lect., pp. 492-497, and the authorities there quoted. Also Burder's Oriental Literature, vol. i. p. 22, where he gives the authorities of Eusebius, Syncellus, Cedrenus (Chron. Pasch.), Josephus, Homer, Philo, and Plato. Faber's Origin of Pagan Idolatry. Smith's Patr. Age, Prel. Diss., and p. 158, &c. Prichard's Researches, vol. v. Appendix.

‡In the Canaanites—the posterity of Canaan—we see this curse undoubtedly visited with most wonderful certainty and emphasis; but if Ham, as is possible, was also blamable, the consequences have been measurably extended with equal justice to other branches of his family; while, through this original wickedness on their part, and the consequent adaptation of their posterity to fulfil the purposes of God, the African races may yet do much towards praising and glorifying him. See Bush's Notes on Genesis, on ch. ix. 22-27, and Ainsworth's Annotations in loco. Nolan's Bampton Lect., pp. 317, 492. Chrysostom on Gen., Homil. 29. Theodoret in Gen. qu. 58. Bochart Geog. Sacr. lib. i. cap. 2, col. 10.

*In his work de Iside et Osiride. See Calmet's Dict., art. Ammon. See also Nolan's Bampton Lect., p. 484, where Marsham, Bochart, and Vossius are quoted to the same effect. Ham, therefore, is the ultimate root of Egyptian genealogy, while Menu may be identified with Noah, being claimed traditionally as their first king. See ditto. And as civilization preceded barbarity, the early civilization and fictitious chronology of Egypt offer no difficulties, except to wilful sceptics. Dr. Morton there-

brother of Mizraim, the father of the Egyptians; and the CUSHITES, so often spoken of in the Old Testament, are the same as the Ethiopians. On this point,—which involves much of the direct historical evidence of the Bible to the unity of the human races as the posterity of the same original family,—we are met by the bold assertion of Dr. Nott, which he labours to establish, that neither Ethiopia nor negroes are mentioned in the Bible. The Bible he regards—and in this opinion Professor Agassiz concurs—as the record and revelation of the Caucasian race exclusively.† We shall, therefore, enter into this inquiry at more length, than might be otherwise interesting.

The term Ethiopia was anciently given to all those whose colour was darkened by the sun. Herodotus, therefore, distinguishes the Eastern Ethiopians who had straight hair, from the Western Ethiopians who had curly or woolly hair.* Strabo calls them “a twofold people, lying extended in a long tract from the rising to the setting sun.”†† Homer gives precisely the same description of the Ethiopians.‡ So, also, does Apuleius,§ and accordingly we now know that the indigenous man in India was undoubtedly black—its white blood having come from Western Asia.|| Eusebius, therefore, tells us that the Ethiopians in the West came to Egypt from India in the East, and thence passed over the Red Sea into Africa, the whole of which they peopled.*† Ethiopia, south of Egypt, was consequently well known to the ancients, and constituted a theatre of history, of civilization, and of empire. Indeed, Heeren and others think the civilization and religion of Egypt came from tribes beyond Meroe, in Ethiopia, who founded temples and colonies, and introduced the worship of Ammon, Osiris, and Phtha,

fore defines the Egyptians to be the posterity of Ham. See in *Ethnol. Journal*, No. iv., p. 172.

†Lect. Appendix, pp. 138-146.

*Herodotus, vii. 69, 70. *Anct. Univ. Hist.*, vol. xviii. pp. 254, 255.

††Lib. i. p. 60.

‡Od. A. 22.

§Lib. xi. p. 364. See Kitto, art. Cush, and Well's *Sacred Geography* under Cush.

||Guyot's *Earth and Man*, p. 231.

*†Chronicles, p. 26, Syncellus, p. 151, Calmet v. 27, American edition, or Well's *Geography*, art. Cush. See also Nolan's *Bampton Lectures*, pp. 495, 496, and the authorities there given, Eupolemus, Eusebius, and Bochart. “Chami vero filios totam Africam et partem Asiæ.” Dr. Simson after Josephus, *Chron.*, p. i., p. 11.

known in Greece as Jupiter, Bacchus, and Vulcan.** Eastern Africa also was certainly known in the time of the Caliphs, and noticed by Arrian. Ptolemy's most distant country, Agizymba, is probably Kissimbany, in the island of Zanzibar, a negro country.†† Sallust, in his Jugurthine war, placed Ethiopia next to the countries *exusta solis ardoribus*, burned and dried up by the heat of the sun, and speaks of a people beyond Ethiopia as "just and amiable, whose manners and customs resemble the Persians."*

The ancients, says Dr. Anthon, included under the term Ethiopia those regions which we now call Nubia and Sennar, together with part of Abyssinia. They were also acquainted with Lybia Interior, including Nigritia, on the banks of the Niger, and in a part of which is now Soudan. Their capital was called Nigera. Another of their cities, named by Ptolemy, Peside, seems to have stood near the modern Timbuctoo.

The Garamantes were a powerful nation, occupying a tract of country south, with a part of Soudan and Bornou, and carried on a traffic in slaves with the Carthaginians.‡

The term Ethiopia, therefore, was applied by the ancients to all the fruitful lands stretching along the banks of the Niger, which were almost entirely unknown.‡ Herodotus, however, must have gone far enough to see those "Africans," whom he describes as "having the most curly hair of all men." And the genuine negro was assuredly known, since their portraits are found on Egyptian monuments, and their skulls among the Egyptian mummies.§

The children of Phut and the Lubim—who were of a deep dye, and may be considered as more especially the fathers of the negro race—settled in Africa. Hence in ancient days Lybia

**Ancient History, p. 58. Lipsius, however, is opposed to this view. Ethnol. Jour., iv. 172.

††Pickering on the Races of Men, p. 189.

*See a Fragment, quoted in Fairholme's Scripture Geology, p. 443.

‡Ancient and Mediæval Geography, pp. 742 and 749.

‡Pickering on the Races of Men, p. 46.

§See Dr. Morton's *Crania Ægyptiaca*; his Catalogue of Skulls, Philadelphia, 1849, 2d edition; and his Observations on a Second Series of Ancient Egyptian Crania, in Proceedings of the Acad. of Natural Science of Philadelphia, October 1844. Also his Inquiry into the Aboriginal Race of America, App. No. iv., pp. 45-47. See also Belzoni's Plates, Burton's Excerpta, and Penny Cyclopaedia, vol. i., p. 182.

seems to have been the general appellation of Africa, from the Lubim or Lehabim. (Chrom. Pash., p. 29.) Nor are there wanting memorials of Phut. In Mauritania there was a region and a river called after him, as we learn from St. Jerome;—*Mauritaniae fluvius usque ad presens tempus Phut dicitur: omnisque circa eum regio Phutensis.**

The ancients even attempted to trace the origin of the colour and of the curly hair of the Africans, and also of the sterility of that country which forms the boundary of Negroland, in the fable of Phaeton and the extraordinary influence of the chariot of the Sun, during his unskilful driving.†

That all the Ethiopians were descended from Chus or Cush, is expressly declared by Zonaras (21), who says, “Chus is the person from whom the Cuseans are derived. They are the same people as the Ethiopians.” Such also is the testimony of Josephus, Eusebius, and Apuleius.‡ Calmet quotes, also, the author of *Tarik Araba* (Bibl. Orient., p. 425), as affirming that all the blacks were descended from Ham.§ The Easterns, therefore, say that Cush had a son named Hebaschi, the father of the Abyssinians. This word, which is the same as Ethiopia, signifies a people formed of a mixture of nations.|| And hence all Asia calls the Ethiopians Cush, as they do themselves.*† The whole obscurity of ancient writers in the use of these words—Cush and Ethiopia—arises, therefore, from the different families of the Cushites, who by the different removals inhabited countries widely separated from each other.**

*See *Biblioth. Sacra*, 1847, pp. 745, 746, where it is argued that two great branches of the negro race emigrated to Africa at remote periods from each other, and from different parts of the old world. Mr. Birch frequently found the word Kush on Egyptian monuments. See *Ethnol. Journal*, No. x., pp. 467, 468, that is from the 23d to the 14th century before Christ.

†A similar memorial tradition is preserved among the Feejee Islanders; see the *Exploring Expedition*, vol. vii.

‡*Joseph. Antiq.*, lib. i. c. 6; and Calmet, vol. v., pp. 20, 202, Am. ed., or *Well's Sacred Geography*.

§See art. Ammon.

||Calmet's *Dictionary*, art. Cush. This is the character of a great many of the negro tribes or nations.

*†*Josephus Antiq.*, lib. i., c. 7, and Calmet, art. Cush.

**The negro race of the Nuba have spread as far North and East as Sennaar, where a negro dynasty of the Fungi established itself in 1504, and has mingled itself with the Arab blood, and adopted a Mahommedan creed. See *Penny Cyclopaedia*, vol. i. p. 182. Others also have spread very far. P. 9182, do.

In the Scriptures, however, the use of the words Cush and Ethiopia are more definite and restricted. The term Cush is here *sometimes* employed to denote a part of Southern Arabia, but is *most generally* employed to point out exclusively countries in Africa, lying to the South of Egypt. (Ezek. xxix. 10, and xxx. 4-6.) The Hebrew term, Cush, is rendered Ethiopia, not only by the English version under the authority of its numerous and very learned authors, but by the Septuagint, Vulgate, and almost all the other versions, ancient and modern. "It is not, therefore, to be doubted," says Poole, "that the term *Cushim* has by the interpretation of all ages been translated by Ethiopians, because they were always known by their black colour, and their transmigrations, which were easy and frequent." "The term Cush in Scripture denotes," says Rosenmüller, whose oriental learning is undeniably great, "all the lands situated in the South, whose inhabitants have a black skin," that is, all denominated Ethiopia, and hence Blumenbach calls the negro race the Ethiopian. The Cushim in Scripture are also spoken of in connection with the Lubim, Sukim, Thut, and other nations of Africa who were found attached to the vast army of Shishak, king of Egypt, when he came up, B. C. 971, against Rehoboam, and in whose tomb, recently opened, there are found among his depicted army the exact representation of the genuine negro race, both in colour, hair, and physiognomy.* Champollion also found upon the hieroglyphic monuments of Egypt the name Cush used for Ethiopia. Mr. Gliddon informs us also that "the hieroglyphical designation of *KcSH*, exclusively applied to *African* races as distinct from the Egyptians, has been found by Lepsius as far back as the monuments of the sixth dynasty, B. C. 3000; but the great influx of Negro and

*Negroes are represented on the paintings of the Egyptians chiefly as connected with the military campaigns of the 18th dynasty. They formed part of the army of Ibrahim Pacha, and were esteemed as soldiers at Moncha, and in S. Arabia.—Pickering's *Races of Men*, pp. 185, 189. That negroes were found in the armies of Sesostris and Xerxes, Herodotus assures us,§ and we know that they compose in part the army of Egypt now.† Herodotus further states that eighteen of the Egyptian kings were Ethiopians.‡

§Euterpe, cap. 6; and Polyhymn, cap. 70.

†Buckhardt's *Travels*, p. 341. Dr. Wiseman, p. 97.

‡Euterpe, lib. vi.

Mulatto races into Egypt as captives, dated from the twelfth dynasty, when, about the twenty-second century B. C., Pharaoh SESOURTASEN extended his conquests up the Nile far into Nigritia. After the eighteenth dynasty, the monuments come down to the third century, A. D., without one single instance, in the Pharaonic or Ptolemaic periods, that *Negro* labour was ever directed to any agricultural or utilitarian objects.* The term Cushite, therefore, while it applies in Scripture to the Arabian races, "became also the appellative of a negro." In this sense it is employed by the prophet Jeremiah (xiii. 23), when he asks, "Can the Ethiopian," or as it is in the original, *the Cushite*, "change his skin, or the leopard his spots?" "This text," say Patrick and Lowth, "is most probably to be understood of the Africans or blackmoors, as they are commonly called." Luther's German translation has *Mohrenland*, a term equivalent to negroland, or the country of the blacks. Dr. Watts followed this meaning in the well-known words of one of his hymns:—

"As well might Ethiopian slaves
Wash out the darkness of their skin,
The dead as well may leave their graves,
As old transgressors cease to sin."†

The prophet, six hundred years before the christian era, thus affirms the existence of black colour in this particular class of men. He quotes a proverb,‡ and thus proves that an unchangeable blackness of colour had long been familiarly known to characterize this class of human beings.§ And as the prophet denominates them Cushites, he thus teaches that some tribes of people, descended from Cush the eldest son of Noah, and inhabiting a country which the Septuagint, Vulgate, and other interpreters coincide in naming Ethiopia, were black. It is thus evident that the Scriptures declare the negro race to be the descendants of Noah, and therefore of the same original family with all other races of men.

*See in Ethnolog. Journal, No. vii., p. 310.

†B. ii., 163.

‡This proverb is found also in profane writers.—"To wash the Ethiopian or blackmoor white."

§The black race are known to have existed for 3445 years.

But it is *equally* certain, as we have seen, that the term Cushite is applied in Scripture to other branches of the same family, as for instance to the Midianites, from whom Moses selected his wife, and who could not have been negroes. The term Cushite, therefore, is used in Scripture as denoting nations who were not black or in any respect negro, and also countries south of Egypt, whose inhabitants were negroes; and yet both races are declared to be the descendants of Cush, the son of Ham. Even in Ezekiel's day, the interior African nations were not of one race, for he represents Cush, Phut, Lud, and Chub, as either themselves constituting, or as being amalgamated with, "*a mingled people*" (Ezek. xxx. 5); "that is to say," says Faber, "it was a nation of negroes who are represented as very numerous—ALL the mingled people."† We thus learn—as far as Scripture authority is admitted—1. That all men, even the negro race, are from the same original stock. 2. That from the same ancestor, races of different colour and physiognomy proceeded; and therefore, 3. That there was a time when the negro peculiarities of colour and form did not exist; but that from some cause or causes, they originated at a period subsequent to the dispersion. We further learn, in the *fourth* place, that such a change from one physiognomy to another was not regarded by the prophet as impossible, but only as a change of very difficult and extraordinary character; for at the very same time that he asks this question, he calls upon the people to secure that moral change to which he had resembled the colour of the skin, by repentance and conversion, showing, as Christ did on another occasion, that "what is impossible to men is possible with God."*

These remarks we have made by way of anticipation, in order more fully to illustrate and establish the teaching of Scripture regarding the unity of all the races of men. That unity, it has been shown, the Scriptures teach both historically and doctrinally. They teach that all men took their origin in the divinely created human pair, and that all the races of men, black and white, African and Caucasian, were subsequently dispersed

†Diss., vol. ii., p. 305.

*Matt. xix. 24. See Lowth and Jortin in Mant and Doyly's Bible, on Jer. xiii. 23.

from one postdiluvian stock. They teach that all are sinners, and in need of a common salvation. They teach that there is but one Name under heaven by which any man can be saved. And they require the gospel of this grace and mercy to be preached to EVERY CREATURE.

The Scriptures further inform us, that the heathen are given to Christ for his inheritance, and the uttermost parts of the earth for his possession. His kingdom is to include all nations, and kingdoms, and tribes, and people under the whole heavens. And while even China† and the islands of the sea are specified as among the future conquests to be achieved by this Prince of Peace, "the people of Ethiopia also, and men of stature shall," it is foretold, "come over unto him, and they shall be his." "They shall come after thee in chains,"—that is, in their character and condition of servitude, and as slaves,—“they shall come over, and they shall fall down unto him. They shall make supplication unto the church, saying, Surely God is in thee, and there is none else—there is no other God.”—Isa. xlv. 14.* "From beyond the rivers of Ethiopia," as Zephaniah prophesies—that is, from the very centre of Africa—"my suppliants shall bring mine offering."—Zeph. iii. 10. "Ethiopia," says the inspired Psalmist, "shall soon stretch out her hands."—Ps. lxxviii. 31. And among those of whom it will be said in the great day of accounts, "that this and that man was born in her," Ethiopia shall be enumerated as well as other countries of the globe.—Ps. lxxxvii. 4.

Such, then, is the clear and unequivocal doctrine of Scripture regarding the unity of the human race, as involved in all its teachings, and as received by all those in every age who

†Isa. li. 12—Sinim, a remote country in the S. E. extremity of the earth, as the context intimates. The Chinese were known to the Arabians by the name of Sin, and to the Syrians as Tsini. Other Asiatics gave them the same name, and it is known to the Chinese themselves, whose fourth dynasty was called Tshin. At Babylon the Jews might have easily heard of them.

*These countries are given as samples of the entire heathen world. According to Knobel, their stature is here mentioned in order to show they were able-bodied, and would be profitable servants to the Jews. Whether these chains are to be considered as imposed by the conquerors, the words leave undecided. Whatever be the spiritual meaning of the passage, it is based upon the chains and slavery of a captive condition. See Alexander on Isaiah, vol. ii. pp. 118, 119.

believe it to be the word of Him who, as he knoweth all things, "cannot lie," and who, as HE IS THE TRUTH itself, will not deceive.

This doctrine, be it observed, Scripture teaches us, not as a matter of scientific knowledge, but as the foundation of all human obligation, and of the *universality* of human charity. IT MAKES EVERY MAN OUR BROTHER, and it proclaims that we are "DEBTORS TO ALL MEN, both to the Greeks (or civilized) and to the barbarians, to the wise and to the unwise," having "the everlasting gospel" intrusted to us for their benefit.—(Rom. i. 14.) And as ALL MEN are commanded to repent and believe the gospel, so are we commanded to preach it to all men, whether they will hear or whether they will forbear.

From what we have said, it will be at once perceived that the gospel must stand or fall with the doctrine of the unity of the human races. For if, as it is alleged, the Caucasian race ALONE have any interest in the revelations, the promises, and the threatenings of the Bible, then it follows that the gospel ought not to be preached to any other than TRUE AND GENUINE CAUCASIAN men. But where and how are these to be found? Amid the incalculable intermixture of races which has taken place among men since the beginning of time, where is the man who can prove he is a pure Caucasian? THERE IS NOT ONE.* And, therefore, there is not one who can dare either to preach or to hear the gospel. The gospel become an empty sound, and all religion is at an end.†

*"The primitive races no longer exist. All, or nearly all, the inhabitants of the earth are of mixed blood."—*Ethnol. Journal*, p. 129.

†It is not known nor agreed upon what was the original race, complexion, or form of either Adam or Noah. Mr. Pickering, the last writer on the subject (on the Races of Men), gives reasons for supposing the African to be the centre and origin of the human family. See p. 305, &c. So also does Hamilton Smith. The *Ethnological Journal* admits that there is not now a pure race of men to be found. Dr. Bachman offers very probable reasons for the opinion that the race of men were intermediate in colour and form between the black and the white, and that the white are as much altered now as the black. See on the Unity of the Human Race, part ii. chap. i. pp. 152-164.

NOTE.

SCRIPTURAL KNOWLEDGE OF AFRICA.

The Scriptures are fuller in their statements even in geography, than any other ancient writings which precede the days of the Greek geographers, who, in comparison with the Old Testament, are but modern. They are so accurate as to constitute the best guide-books to travellers in the countries in which the occurrences of the Scriptures took place. In their allusions to the more distant lands to which reference is made, they exhibit no error. Where they speak of the distant West, they use the phrase which is translated in our version, "the isles of the sea," or "of the Gentiles." *The habitable places of the sea* would be more in accordance with the original, and will include all countries which must be reached by navigating the sea. India is expressly mentioned in Esther i. 1, and viii. 7, and 1 Mac. viii. 8; and if it did not embrace in their geography the whole of Hindostan, it extended far north of it, over a considerable portion of Tartary into the desert of Cobi. China is evidently intended by the land of Sinim, (Isa. xlix. 12,) and has been called, from an unknown antiquity, throughout southern and western Asia, by the name of Sin, Chin, or Jin. Porcelain vessels with Chinese inscriptions have been found in the monuments of Thebes. The Magog of Ezekiel is the country of the Mongolians. The Phœnicians were a bordering and friendly people, and Tyre was not farther from Jerusalem than Augusta in Georgia from Charleston, or Montgomery from Mobile. The nearest inhabitants of Galilee might have gone down of a pleasant morning to market. All the knowledge of the Tyrian and Phœnician navigators, pouring in from Carthage, and their numerous colonies, scattered over the islands of the Mediterranean, on either side of it, and beyond the Pillars of Hercules on the African and European coast, was easily accessible to the Jews.

They had resided in Babylon, the great centre of oriental commerce, had lived in Media under Darius the Mede, and in Persia under Cyrus the Great. Many had served in the army of Alexander the Macedonian, and were probably among the invaders of India. They had occupied the central ground passed over by the caravan trade between Persia and India on the one side, and Phœnicia and Egypt on the other. Before Paul and the New Testament writers lived, Africa had been circumnavigated by Tyrian sailors under Pharaoh Necho.* Hanno the Carthaginian had explored the coast of Western Africa. Arian made the Periplus of the Erythrean Sea, sailing around the coast of India on the east of the Indian Ocean, and down Africa on the west, a voyage which had probably also been often made before by the allied fleets of Solomon, and Hiram king of Tyre. The voyage of Pythias to the North Sea had taken place, and of Nearchus down the Indus and up the Persian Gulf to the mouth of the Tigris. The Jews had long been familiar with Egypt. It was no wonderful feat to go there. They had never from Abraham to Paul lost their connection with it. From 301 to 180 B. C., the period of the Ptolemies, it was a place of shelter to them. In 153 B. C., Onias built a temple at Leontopolis, which was long the rival of that at Jerusalem. At Alexandria they had the most splendid synagogue, with its accompaniment of schools, which existed in the whole world. The geographers Eratosthenes, Hipparchus, and Strabo, had already gathered from different sources a very considerable knowledge of the earth and its principal nations. Mela and Pliny were the contemporaries of the writers of the New Testament. It is impossible that men, living as these writers did, in the very central parts of the

*616 B. C. This voyage was 2100 years before the Portuguese, under the lead of Vasquez de Gama, doubled the Cape of Good Hope.

civilized world, should be so extremely ignorant of the inhabitants of different countries as Dr. Nott alleges. Especially may we suppose the apostle Paul, a man of no mean condition, born in a city which, according to Strabo, excelled even Corinth and Athens, and all other cities, as a place of education, to have been acquainted with this knowledge then common among men of ordinary intelligence. Now, these countries which they actually did know, are inhabited by the principal varieties of the human race. The Caucasian, Mongolian, and Negro, could not be unknown to them. The Mongolian they had seen in their wanderings towards central Asia, and the Negro must have attracted their attention in Egypt. The Scythians, the prototypes of the modern Tartars, seven centuries before Christ, had invaded south-western Asia, pushed their inroads as far as Egypt, and left their name in Scythopolis, in the valley of the Jordan. Dr. Nott does indeed struggle hard to show that the word Cush is wrongly translated in our English Bible by the word Ethiopia. And we are willing to admit that the one word is not the etymological equivalent of the other, and that in these modern times the word Ethiopian is not by usage applied to all the descendants of Cush, or Ethiopia to all the countries they inhabit. But it is true, that by the ancients Ethiopia was applied to both Asiatic and African nations. They used the term according to its sense, of nations "burnt black in the face," *ἀργος την ὄψιν*.

In like manner, the name Cush, for which in the translation Ethiopia is substituted, is used in the Scriptures for Asiatic and for African countries. The Cush, in the description of the Garden of Eden, is probably the country east of the Tigris, and north of the Persian Gulf. Chusistan, a portion of Persia, bears the name, and Jonathan, the Targumist, in Gen. x. 6, evidently understands by Cush an Asiatic people. But it is equally plain, that the name Cush is also applied to an African country and people. Indeed, so clear is this, that Gesenius and Shulthess have wrongly contended that, in the Scriptures, it is applied to no other. It was a country which lay south of Egypt above Syene, the Meroe of the ancients, and the Abyssinia of the moderns. The Chub of Ezek. xxix,* is either the Nubia of modern geography, or a district called Chuba, still further south. The land of rustling, or clanging wings, of Isa. xviii. 1, beyond the rivers of Cush, is evidently the African Ethiopia, including Nubia, Kordofan, and Abyssinia.† Over this country, in the days of Hezekiah, reigned Tirhaka, a king of great renown, who also had obtained the dominion of Upper Egypt. When Hezekiah was threatened by Sennacherib, knowing that the Assyrian army was on the way to Egypt,‡ he marched to the relief of the Jewish monarch. He is the *Ταρακος* of Manetho, and the *Τερακος* of Strabo, and his figure, name, and the expedition he undertook, and the prisoners he captured, are recorded on the walls of a Theban temple, at Medinath Abu, and on the mountain Barkal in Abyssinia.§ And in spite of Dr. Nott's contemptuous questioning of the truth of 2 Chron. xiv. 9, it is very evident that Zerah, the Ethiopian, did come down with a "thousand thousand," *i. e.* many thousands, on "so significant a king as Asa." He came from Africa, not Arabia; among his soldiers were Lubim, an African people,|| and he had 300 chariots, which were not used by the Arabs in their warfare.*† The name Cush, too, has

*Ezek. xxix. 10; xxx. 6, 9.

†Strabo, xv. 6.

‡Herodotus.

§Wilkinson's Ancient Egyptians, i. pp. 140, 387; Rossellini, Mon. ii. tab. 8.

||2 Chron. xvi. 8; comp. xii. 4.

*†In the invasion of Judah in the days of Rehoboam, by Shishak [Sheshonk], king of Egypt, in which he took Jerusalem and the "fenced cities

been found on the monuments as referring to an African people, as Dr. Nott, with a facility fatal to his argument, p. 140, allows. Indeed, we find it used of the Prince of Ethiopia, on a temple at Beit-e-wellee in Nubia, where the conquests of Rameses the Second are found portrayed, under circumstances in which there can be no mistake; for the Ethiopian army, composed of negroes, is represented as routed before the chariot of the victor, and negro captives are led bound beside the conqueror. He is then exhibited, in another compartment, as receiving the tribute of the conquered nations, consisting of gold, panthers' skins, tusks of ivory, logs of ebony, long-horned oxen, bears, lions, giraffes, elephants, brought by a numerous procession of negroes; Egyptian scribes are taking an account of the tribute: then he is pictured as investing "the royal son of Kush" with the vice-regal power over this subjugated country, his name and title being written in hieroglyphics over his head.‡ On the same is an address to the conqueror, "Beneath thy sandals is *Kol*, the barbarian land, *Kush* (Nigritia) is in thy grasp." Mr. Gliddon informs us, that by the name Kush "the Egyptians exclusively designated the negro and Berber race in hieroglyphics, and though he denies that this name can be identified with the Cush Scripture, we beg leave to differ from him. We have traced the Scripture use of the word to the country south of Egypt, inhabited in part by the Berber and negro varieties of men. We have now monumental evidence, by his own admission, that the same word is applied to the full negro of Nigritia, thus connecting him with other Cushites, with Ham and with Noah. If the KHEM of the monuments is the Ham of the Scriptures, and the Kanana of the monuments is the Canaan of the Scriptures, why is not the monumental Cush, also the Cush of the Bible, extending westward over central Africa and including the negro race?

Thus signally does the effort to prove the Cush of Scripture always to refer to a Caucasian race, fail of any solid foundation. Thus impossible is it to prove, in the face of facts, that the sacred writers were unacquainted with the negro variety of man. Josephus knew something of this country of Ethiopia, for he represents Moses, while yet in Egypt making war, as a general serving under the Egyptian rule, upon Ethiopia, and subduing the people. The negro, too, had been fully described, nearly five centuries before Christ, by Herodotus, who became acquainted with him in Egypt, and afterwards found a colony of the same black-skinned and woolly-haired people in Colchis, on the shores of the Euxine. When Jeremiah then asks, "Can the Ethiopian change his skin, or the leopard his spots?" he as truly referred to the negro as a well-known variety of men, as he did to the leopard as a well-known variety of the feline race. That he should be ignorant of them, when they constituted to some extent the armies of Egypt, which were often contending with their natural enemies, the Babylonians, on the territories of the Hebrews, is beyond

of Judah," a vast army of Lubim, Sukkiims, and Cushites followed him. These Sukkiims are in the LXX. the Troglodytes, whom Strabo, 1, xvii. 1, and Pliny, Hist. Nat. vi. 29, 34, place in Meroe, and Rosenmüller* identifies with the Shangalla, a negro race in Abyssinia. The victories of Shishak over Judah-melek-kah, "*King of the country of Judah*," are sculptured on the monuments at Karnak.

‡"The royal son of Kush, or Ethiopia. Amounemape-t, son of Poeri, the truth-speaking." Gallery of Antiq. from the British Museum, by S. Birch, part ii, p. 96. "*Kush*, barbarian country, perverse race, being," says Mr. Gliddon, "the Egyptian designatory name and title of Negroes prior to B. C. 1690." Anc. Egypt, pp. 24, 26, 27, 59: comp. Rossellini, iii. 1277; Champollion, Eg. et Nub. i. Planch. xi. xv, xvi.

*Alterthumskunde, iii. 353.

belief. So numerous were the negroes in the armies of Sesostris, that Herodotus seems to infer that the Egyptians themselves were *μελαχροες*, "a black-skinned," and *ὄυλονριχες*, a woolly-haired people. It will be remembered, too, that Jeremiah spent the last days of his life in Egypt, whither he fled after the fall of Jerusalem, with the miserable remnant of his people.

In the original migration of nations, intercourse must have been kept up for a length of time between the migrating hordes and the parent stock, even as it is now. Commerce was rife over nearly the whole of the ancient world, as it is at this day. Many a Jew had seen the negro in Egypt. His ancestors had seen the temple at Karnac, perhaps, when it was building, and he had stood wondering in the Ramesium ages before Champollion was born. In countless things in which moderns are ignorant, the ancients were wise. The sacred writers, then, did know the principal varieties of the human race, were acquainted with the Mongol, the Caucasian, and the Negro, the varieties of men most unlike each other, and did, notwithstanding, affirm all nations of the earth to be of one blood, and to have descended from Noah, the second founder of the family of men, and from Adam the first progenitor. Dr. Nott knows that this is the representation of the Scriptures: hence his inconsistent zeal, on the one hand, to destroy the belief of men in the integrity and inspiration of the Word of God; and, on the other hand, to force upon the divine Word an interpretation, on the supposition that its declarations are true, which will suit his preconceived theories. A sad addition to the numerous proofs literature contains of the unhistoric spirit and easy faith which scepticism inspires.—*Presbyterian Review for Jan. 1850.*

CHAPTER VII.

THE UNITY OF THE RACES PROVED FROM THE RELIGIOUS CHARACTER OF ALL MEN; THE ADAPTATION OF CHRISTIANITY TO ALL MEN; AND THE TRUTH OF THE MOSAIC RECORDS.

Religion is the magnet of humanity, binding together in one united body all the races of men.—Ex infinitâ societate generis humani.

The word Religion seems emphatically to express the reciprocal bond or obligation of men, as created beings, to God our Creator, and to each other as fellow-creatures, or creatures of the same God.—RICHARDSON'S DICTIONARY.

We proceed to remark, before passing from the Scriptural question, that the religious opinions and character of all men form another, and in itself an overwhelming, proof of the unity of the human races.

Religion implies such a spiritual nature in man as leads him to the belief of a superior power or powers governing the world, and to the worship of such power or powers; of a future state of existence, and of that state as one of rewards and punishments; of man's accountableness to God; and of the necessity, in order to please him, to practise moral as well as religious duties. In this religious nature, we find man's peculiar and pre-eminent distinction exalting him above all lower animals, and elevating him to an equality with angels.

Now, in this characteristic of the human species, all men are alike distinguished. Among those who differ most from each other, there is no difference in this respect. All are religious beings. All believe in the existence of some superior power or powers, whom they fear and reverence. All perform religious rites, and offer sacrifices and prayers. All have a consciousness of moral accountability, a knowledge of good and evil, a sense of guilt and misery, a fear of death, and a dread of retribution. This proves that all men have sprung from a common root of bitterness, while it determines also the necessity of an atonement—"a sacrifice for sin."*

All the races of men have their priests, their superstitions, their creeds. A sufficient outline may, therefore, be drawn

*See this point urged in Murray's *Truth of Christianity Demonstrated*, chap. ix. p. 229. Faber and Outram on the *Origin of Sacrifice*; Magee on the *Atonement*.

from the various records which have been preserved to establish an original identity as to the great facts of religion, and a common correspondence as to many fundamental convictions.† It is true, all possess their peculiar characteristic mythologies. These, however, in every case, like the poetical pictures of the Greeks and Hindoos, bear an evident relation to the local features and physical condition of the religions where they were invented.‡ Hence the mythology appears the latest developed, and the most fluctuating part of all religions, and therefore the divergence of their mythologies proves nothing against the deduction of those religions from a common source.§ Such an original and common source is made necessary to account for the existing and past religious views of men, both from the essential similarity in their rites, ceremonies, and deities, and also from the fact which a comparison of religions and an investigation of the oldest sacred books discover, that all nations commenced with a purer worship of God—that the magic influence of nature upon the imaginations of the human race afterwards produced polytheism, and at length entirely obscured the spiritual conception of religions in the belief of the people, whilst the wise men alone preserved the primitive secrets in the sanctuary. Such are the conclusions of the learned Schlegel respecting all nations.*

Sir William Jones has established the same positions by an exhibition of the original identity of the religions of Egypt, India, Greece, and Italy, and from the comparative purity of *their* earliest faith.**

Dr. Prichard has proved that “the same fundamental principles are to be traced as forming the groundwork of religions, institutions of philosophy, and of superstitious observances and ceremonies among the Egyptians and several Asiatic nations.”†† The “almost exact parallelism which I have traced between the Egyptians and the Hindoos, even in arbitrary combinations, which present themselves in almost numberless examples, it is

†See Gray's *Connection of Literature and the Sacred Writings*. Lond. 1819. Vol. i. chap. 1, and *passim*.

‡See Wordsworth's *Greece—Introduction*.

§Schlegel in *Preface to Prichard's Mythology of Egypt*, p. 30.

*Schlegel, pp. 29, 30, and *Ethnological Journal*, No. v. pp. 153-156.

**Works, vol. iii.—*On the gods of Greece, &c.*

††*Analysis of Egyptian Mythology, &c.*, roy. 8vo, Lond. 1838, p. 11.

impossible to explain," he says, "without the conclusion I have adopted."§

And as regards the numerous tribes of Indians who inhabit the New World, and who have been supposed by many to be distinct and separate species, Mr. Squier, in his valuable work on the Ancient Monuments of the Mississippi Valley,|| has these remarks from Dr. M'Culloch:—"If we are not mistaken in assigning a religious origin to that large portion of ancient monuments, which are clearly not defensive, nor designed to perpetrate the memory of the dead, then the superstitions of the ancient people must have exercised a controlling influence upon their character. If, again, as from reason and analogy we are warranted in supposing, many of these sacred structures are symbolical in their forms and combinations, they indicate the prevalence among their builders of religious beliefs and conceptions, corresponding with those which prevailed among the early nations of the other continent, and which in their elements seem to have been common to all nations, far back in the traditional period, before the dawn of written history."

In an elaborate paper on the Hindu Tabernacle, in the Journal of the Royal Asiatic Society, the unity of all oriental religions and deities is very learnedly pointed out. "Whether," it is said in conclusion, "we look at the corresponding traits of character in MOLOCH and KALI, in BALL-PEOR and the CHIUN of AMOS; at the mutual assumption of either sex by SIVA and his partner; at the term Mother being applied to the latter; and also to the SUCCOTH-BENOTH (ASTARTE or MYLITTA) of the Assyrian, Phœnician, and other nations; at the cow's horns (so called) of Assyria, and the crescent of India; at the young virgins who made a sacrifice of chastity to the SUCCOTH-BENOTH of antiquity, and to the consort of the Oriental SIVA; at the use made of the regular female votaries of both systems; at their mutual assumption on certain occasions of the male attire; at the lion as belonging to the goddess of Assyria, and also to her of India; to the festival of SHACH or SACA, and to that of SATTI or SAKTI, in regard to the lascivious way in

§P. 364.

||Phil. and Antiquarian Researches, p. 225.

which it was conducted, and the peculiar garments worn on that occasion ; at the term SALAMBO being the name of the one goddess, and also of the other ; at its true meaning, in reference to a mountain where they mutually dwelt ; at the BAAL-PEOR of Assyria, the OSIRIS of Egypt, the *Φαλλὸς* of the Greeks, the PRIAPUS of the Romans, and the LINGAM of the Hindus (worshipped now in the temples of the East),—we see some of the most striking coincidences, which never could have been the result of any thing but the identity of their origin.”*

Mr. Wait also, in a work justly regarded as pre-eminently learned, entitled *Jewish, Classical, and Oriental Antiquities*, containing illustrations of the Scriptures, and classical records from Oriental sources,‡ arrives at the following conclusions:—“Thus have we exhibited a parallel between the Jewish, the Oriental, and Classical writings (although the necessity of more diffusely elucidating many particulars in the subsequent volumes has caused the omission of several coincidences in this), and notwithstanding the antiquity of the Egyptian hierarchy, we have shown that the Israelitish institutions are not to be referred to their school, but rather to the patriarchal remains, remodelled and enlarged, at the delivery of the law at Mount Sinai. It has also been proved, that whatever the law of God might have possessed, at the time of its promulgation, in common with the idolaters, these particulars did not originate with the latter, but belonged to the religion of the patriarchs, and after the general defection in the Plains of Shinar, were made articles of faith by the builders, as they fixed themselves in their respective settlements, from whence arose the strong resemblance that subsisted between the different schools of the Polytheistical system, and the coincidences which we have remarked between them and the Mosaic law.”†

The same inquiry Dr. Prichard has pursued in reference to the African and Negro races, by an elaborate development of their religious opinions and practices, and then concludes respecting all the varieties of men.

*In vol. for 1838, art. vi. p. 87.

‡By the Rev. Daniel Guilford Wait, LL. D., B. S. A. S. Cambridge, 1832.

†See p. 295.

“If we could divest ourselves of all previous impressions,” he says,‡ “respecting our nature and social state, and look at mankind and human actions with the eyes of a natural historian, or as a geologist observes the life and manners of beavers or of termites, we should remark nothing more striking in the habitudes of mankind, and in their manner of existence in various parts of the world, than a reference, which is every where more or less distinctly perceptible, to a state of existence after death, and to the influence believed both by barbarous and civilized nations to be exercised over their present condition and future destiny by invisible agents, differing in attributes according to the sentiments of different nations, but universally believed to exist. The rites every where performed for the dead, the various ceremonies of cremation, sepulture, embalming, mummifying, funeral pomps and processions following the deceased, during thousands of successive years in every region of the earth—innumerable tumuli scattered over all the northern regions of the world, which are perhaps the only memorials of races long extinct—the morais, pyramids, and houses of the dead, and the gigantic monuments of the Polyne-sians—the magnificent pyramids of Égypt and of Anahuac—the prayers and litanies set up in behalf of the dead as well as of the living, in the churches of christendom, in the mosques and pagodas of the East, as heretofore in the pagan temples—the power of sacerdotal or consecrated orders, who have caused themselves to be looked upon as the interpreters of destiny, and as mediators between the gods and man—sacred wars, desolat-ing empires through zeal for some metaphysical dogma—toil-some pilgrimages performed every year by thousands of white and black men, through various regions of earth, seeking atone-ment for guilt at the tombs of prophets and holy persons,—all these and a number of similar phenomena in the history of nations, barbarous and civilized, would lead us to suppose that all mankind sympathise in deeply-impressed feelings and senti-ments, which are as mysterious in their nature as in their origin. These are among the most striking and remarkable of the physical phenomena, if we may so apply the expression, which are peculiar to man, and if they are to be traced among races

‡Researches, vol. i. pp. 175, 176.

of men which differ physically from each other, it will follow that all mankind partake of a common moral nature, and are therefore, if we take into account the law of diversity in psychological properties allowed to particular species, proved by an extensive observation of analogies in nature to constitute a single tribe."

Again, in his last work, Dr. Prichard says,* "We contemplate among all the diversified tribes, who are endowed with reason and speech, the same internal feelings, appetencies, aversions; the same inward convictions, the same sentiments of subjection to invisible powers, and more or less fully developed, of accountableness or responsibility to unseen avengers of wrong, and agents of retributive justice, from whose tribunal men cannot even by death escape. We find every where the same susceptibility, though not always in the same degree of forwardness or ripeness of improvement, of admitting the cultivation of these universal endowments, of opening the eyes of the mind to the more clear and luminous views which christianity unfolds, of becoming moulded to the institutions of religion and civilized life; in a word, the same inward and mental nature is to be recognized in all the races of men. When we compare this fact with the observations which have been hitherto fully established, as to the specific instincts and separate psychological endowments of all the distinct tribes of sentient beings in the universe, we are entitled to draw confidently the conclusion, that all human races are of one species and of one family."

Here, then, we have a class of facts in the history of our race, for which our opponents are bound to account. They are facts. Their existence is a fact. They are as much facts as the colour and other peculiarities of extreme varieties of the race. They are also constant facts—facts invariable and immutable. If, therefore, physical facts stand in the way of the unity of mankind and demand solution, so do these moral facts stand in the way of a diversity of races, and refuse any possible explanation, except upon the supposition of an original unity of the human family. There are therefore difficulties on both sides of this question. But as we have found that the presumption

*Nat. Hist. of Human Species, pp. 545, 546.

is altogether in favour of the doctrine of the unity of the race, we must therefore believe that, however unaccountable, these physical differences are variations which have sprung up from some cause or causes, in a race originally one.

In connection with the previous argument, it may be stated, in the next place, that not only are all men similar in their moral and religious constitution, but also in the perfect adaptation of christianity to their nature, and the perfect similarity with which all—in proportion to their ability and opportunity—are affected by it.

Christianity is a remedial system. It implies the existence of danger and disease—of guilt and depravity. It implies the love of sin and aversion to holiness, and the consequent necessity for a divine influence to “work in man to will and to do,” before he can either receive the truth in the love of it, or feel it in its power and efficacy. It implies further, that even when proclaimed and pressed upon the attention of men, while “many are called few will be chosen,” because “they will not submit themselves to the righteousness of God.”

Now, just such is the actual impression made by the gospel on all men. And as in Christ Jesus there is neither male nor female, Jew nor Greek, barbarian nor civilized, bond nor free, black nor white, Caucasian nor negro;—and as in its view all are one and there is no difference before God, “the whole world being found guilty before him;”—so it is also true that all men every where treat this gospel alike. To all that believe, it is the wisdom and power of God to salvation, while to all that perish—to all that neglect or disbelieve or make light of it—it is foolishness. In all men there is the same enmity to the truth and the same stumbling at its difficulties. In all, there is the same consciousness of its awful verity. In all, there is the same appreciation of its simple doctrines “commending themselves to every man’s conscience in the sight of God.” And in all by whom it is believed, the gospel produces the same holy and heavenly results. The negro, therefore, is just as sensible of his need of the gospel, just as unwilling to believe and obey the gospel, and just as truly changed and sanctified by it when he is converted, as the white man. In proportion to his knowledge, means, and opportunity, he is not

a whit less susceptible to the power of every truth and principle of the gospel, and to the saving and sanctifying influences of the Holy Spirit. To say otherwise is to give the lie to every man's experience—to the experience of every minister and member of every christian denomination in every part of the world,—it is to deny that the sun shines in the heavens.

The equal adaptation of christianity to every human being, and the equal susceptibility of every human being to the gospel, is therefore another and demonstrative evidence that as in Adam all died, and as in Christ all are made alive, "God hath made of one blood all the nations of the earth."

"The christian principle is therefore universal: it embraces the whole human race. It proclaims its grand truths independent of localities; it is as suitable for China as for Britain—for Siberia as for the South Sea Isles. This gives it a distinctive character from all other systems of religion. It exercises its influence over the human heart and outward condition of mankind irrespective of climate and physical circumstances. It has God for its object, and the universe for its theatre. It cheers the path of man in the desert, and produces moral order and domestic happiness in the most savage wilds of nature. There is nothing too rude that it cannot polish—nothing too stupid that it cannot enlighten. It pours riches and honour, and comfort and intelligence, on every spot of the earth's surface where its voice is proclaimed."

We are thus led, before concluding this chapter, to mention another corroborative argument, by which the testimony of Scripture as to the unity of the race is made conclusive, and that is the authentication given to its record of man's common origin by a mass of evidence which is perfectly irresistible.

Let it then be borne in mind, that there was every thing to favour the certain knowledge of the truth respecting man's origin and history at the time of Moses. The duration of human life, which connected Adam and Moses by a few links, rendered the transmission and knowledge of the facts as certain then, as if conveyed now by a father to his children. There is no monument or knowledge of any people prior to those whose history the Bible gives from Adam to Moses, while the time it allows for the establishment of nations, would have

been fully adequate to the propagation, diffusion, and establishment of the human race.* The protracted period to which the lives of men were then extended, also allowed more escape for the operation of those causes, whatever they are, which influence the form and features of men, so that the peculiarities dependent on these causes would then become more complete and permanent, especially when we remember the universal custom then prevalent of adhering to one family in forming matrimonial alliances.†

The religious character of men of every race corroborates, therefore, the Mosaic records in a most surprising manner.‡ Thus says Sir William Jones, in a passage formerly quoted: "On the preceding supposition that the first eleven chapters of the book, which it is thought proper to be called Genesis, are merely a preface to the oldest civil history now extant, we see the truth of them confirmed by antecedent reasoning, and by evidence in part highly probable, and in part certain; but the connection of the Mosaic history with that of the gospel by a chain of sublime predictions unquestionable ancient, and apparently fulfilled, must induce us to think the Hebrew narrative more than human in its origin, and consequently true in every substantial part of it, though possibly expressed in figurative language, as many learned and pious men have believed, and as the most pious may believe without injury, and, perhaps, with advantage to the cause of revealed religion. If Moses, then, was endued with supernatural knowledge, it is no longer probable only, but absolutely certain, that the whole race of man proceeded from Iran, as from a centre, whence they migrated at first in three great colonies, and that those three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of the world."

*See Sir W. Jones's Works, vol. iii., p. 191. The particular chronology to be adopted, the Bible, we have seen, leaves open for discussion.

†Sumner's Records of Creation, vol. i., pp. 370, 371. Gen. xxiv. 28.

‡See Sir Wm. Jones, *ibid.* pp. 191-197. Murray's Truth of Christianity demonstrated from ancient Monuments, Coins, &c.

NOTE.

ADAPTATION OF CHRISTIANITY TO THE NEGROES.

We make some admirable extracts relating to this topic from the report of the South Carolina (Methodist) Conference Missionary Society, presented at their late meeting in Camden:—

"In this good work your missionaries have, with scarce any exception worth mentioning, been seconded by the cordial support of the proprietors, and by their continued and handsome donations to the missionary treasury. Thus there is given before the face of the world, a practical and emphatic contradiction to the oft-repeated slander, that the slave of the Southern plantation is considered and treated as a mere chattel—a thing, and not a man—stripped of ethical character and moral responsibility. Who would ever dream of encouraging and praying for such a class of labours as your missionaries perform, unless he were prompted by a sense of duty to the souls of his dependents, and by the force of high moral and religious considerations?"

These missionary operations have incidentally thrown light upon an ethnographical question which is attracting attention in various quarters of the scientific world. They have demonstrated, that whatever causes may have led to the deterioration of the African race in the scale of civilized nations, and whatever inferiority of mind and position may belong to it, when compared with other varieties of the human family, it nevertheless belongs to that family, in the highest human capabilities—those of religion. The adaptation of christianity to the understanding and moral sentiments of the negro has been fully tested. A long-continued experiment has shown that the "gospel of the blessed God"—our Lord and Saviour Jesus Christ, is suited to him; comes down to his conscience; makes its eternal sanctions felt in his inner life; gives him the promise of pardon for his sins, the helps of the Divine Spirit for his infirmities, consolation for the troubles of the present life, and hope of the life everlasting of the world to come. While the idle figment of equality in outward condition has been exploded, and while it has pleased a wise Providence to stamp the ineffaceable traces of inequality upon the states and fortunes of mankind, the true philosophy of man's nature has been ascertained by the process which has developed his relations to God and futurity; shown his capabilities for religion; his possession of moral sense, reason and responsibility, and proclaimed his inalienable title to a participation in that gospel which the divine Head of the church commanded to be preached to every creature.

"It is these religious aspects of the case which concern the Church of Christ, and which fix the attention and aim of this Missionary Society. The soul of the plantation negro, if he belong to the human race, is a priceless gem; the cost of its redemption was the blood of the great sacrifice for sin; and its inalienable right is the gospel, which, in accordance with its own great charter, is preached to the poor. Here we stand on solid ground."

We will also add here a quotation from a very able discourse on the Rights and Duties of Masters, preached at the dedication of a church erected in Charleston, South Carolina, for the benefit and instruction of the coloured population in connection with the Second Presbyterian Church, by the Rev. J. H. Thornwell, D. D.:—

"With infidelity on the one hand, suggesting a short reply to the indictment of the world, that our negroes are not of the same blood with ourselves—a plea which, if it had been admitted, would have justly drawn down the curse of God, as well as the execrations of the race; with the dictates of a narrow expediency, on the other, suggesting that our safety depended upon the depression and still lower degradation of the black

race: with Scylla on the one side, and Charybdis on the other, the wonder is that we have not been frightened from our propriety, and driven to the adoption of some measures that would seem to justify the censures of our enemies.

"The inception and successful progress of this enterprise encourage the hope that we mean to maintain our moderation. It is a public testimony to our faith that the negro is of one blood with ourselves—that he has sinned as we have, and that he has an equal interest with us in the great redemption. Science, falsely so called, may attempt to exclude him from the brotherhood of humanity. Men may be seeking eminence and distinction by arguments which link them with the brute; but the instinctive impulses of our nature, combined with the plainest declarations of the Word of God, lead us to recognize in his form and lineaments—in his moral, religious, and intellectual nature—the same humanity in which we glory as the image of God. We are not ashamed to call him our brother. The subjugation of the fears and jealousy which a systematic misrepresentation of religion, on the part of our inveterate opposers, has had a tendency to produce, is a public declaration to the world, that, in our philosophy, right is the highest expediency, and obedience to God the firmest security to communities as well as individuals. We have not sought the protection of our property in the debasement of our species; we have not maintained our own interests in this world by the deliberate sacrifice of the eternal interests of the thousands who look to us for the way of salvation. Under the infallible conviction—infallible because the offspring of the Word of God—that he who walketh uprightly walketh surely, we have endeavoured to carry out a plan which shall have the effect of rendering to our servants, in the most comprehensive sense, that which is just and equal."

As it regards the results of Foreign Missions generally, it is estimated that the number of missionaries who have been sent out to heathen nations within the last fifty years is two thousand. During this time, upwards of 7,000 native assistants have been employed in teaching and preaching the gospel. About 4,000 churches have been organized, whose aggregate members amount to nearly or quite 250,000. Three thousand missionary schools have been established, embracing 250,000 children; and all this where, fifty years ago, there was not a single scholar, a single church, a single convert, or a single missionary. The Scriptures have been published in two hundred languages and dialects, and may be read in languages spoken by six hundred millions of the inhabitants of the globe.

The Rev. William Hoffman, Principal of the Missionary Institution at Basle in Switzerland, and a Professor in the University of that town, has lately published a volume of letters (in German) upon Missions. At the close of his first lecture he thus addresses those opponents of the cause who would taunt the missionary labourer with "want of success."

Some may say, "What have your missions effected? In truth, little enough: it is not worth the while to make fruitless attempts with increased means." To this I answer: Do you mean to say that the apostles laboured in vain? At the close of the first century of the christian era, the number of *souls converted* to the gospel was estimated at *half a million*; and at this time, *the close of the first half century of combined evangelical efforts in the missionary field, the number of baptized heathens may be stated at half a million at the least!* I admit we have no apostles for helpers—nay, that the labourers are frequently half-educated persons and unlearned brethren; but to make amends, our missionary host amounts to one thousand and upwards, and of these, I am warranted in saying that you may select one tenth, who divide the gifts of one of the apostles among themselves, and do the work of that one.

"I cannot close," said Dr. Duff, before the last Assembly, "without coming to one or two other points which have not yet been particularly referred to. And, first of all, I would meet one or two objections which have been made as to the state of christianity in India. It has been alleged that there are no real christians there. I would as soon believe that there are no hills in Scotland, or fish in the Firth of Forth. (Applause.) Every proof that man can look to, in reference to the characteristics of conversion, may be demonstrably found amongst numbers of our adherents in different parts of India, and particularly in our own mission."

CHAPTER VIII.

THE TWOFOLD CHARACTER OF THE QUESTION—SCIENTIFIC ARGUMENT.

Inductive philosophy is subservient both to natural and revealed religion.
—POWELL.

Though science may often clash with religious errors, it cannot possibly be opposed to religious truth.—ETHNOLOGICAL JOURNAL.

Difficulties in particulars must not be allowed to interfere with the reception of general truths.—VILLIERS.

THE truth and certainty of the unity of the human races has now, we believe, been established as an incontrovertible fact. It rests upon the unmistakable evidence of the infallible Word of God, who in the beginning made of one blood all the nations of men to dwell on all the face of the earth. It is supported also by presumptive arguments which are impregnable, against all the speculations and objections by which they may be assailed.

There is, however, another aspect in which the question of the unity of the human races may be viewed, and in which it becomes a scientific inquiry, and that is, as has been said, the question of fact regarding the present actual characteristics of the various races of men,—the extent and character of their differences,—the possibility of accounting for them by natural and existing causes,—the classification which these varieties require to be made of the races of men,—whether all these races ought to be considered varieties of one species or different species of one genus,—and finally, whether in the case of any particular tribe of beings resembling man, such as the Dokos, &c., they are or are not to be admitted under the genus or the species *homo*, or are to be classed among some lower order.

These, we apprehend, and these alone, are the scientific boundaries of this question. The only province to which science can direct its efforts in this inquiry, is the discovery of truth, by the sole use of our reasoning faculties in deducing laws and causes from the facts experimentally and veritably before us.

In this view, all facts which come within the knowledge of our minds, whether by observation, experiment, or testimony, whether from the domain of history or philosophy,—“all facts

which," as Doctor Morton says, "tend to establish analogies among men," are "evidently proper and necessary to the scientific determination of this question."

The conclusion, therefore, cannot scientifically be arrived at by the testimony of anatomy alone, or of physiology alone, or of ethnography alone, or of history alone, or of experience and observation alone,—but it can properly follow only from the examination of all the facts attested by all these sciences combined. The scientific argument on this subject is cumulative. It rests not upon any one line of proof, but upon every thing which bears upon the determination of the proposition that all the existing races of men possess—amid all their diversities—physical, intellectual, and moral—attributes which essentially belong to man, and which at the same time identify all men as belonging to one and the same species.

Are all men, therefore, of one and the same species? This is the first point to which, in a scientific aspect of this question, we are led, and to which we will now give our attention.

This question, however, involves several difficulties which occasion great obscurity, to which we must previously advert.

One source of this obscurity is man's compound nature, which is physical and spiritual. Abstractly considered, we might regard these as entirely independent, so that the consideration of the one would not involve the other. We might thus imagine men not to be all of one species *morally*, and yet to be of the same species *physically*, or the reverse. And this is, in fact, the course pursued by many. In treating of man's specific character, they have regard only to his animal organization and nature. But while this might be permitted when the object is *merely* to accommodate the convenience of scientific analysis, yet when we come to speak of man practically, and in view of his relations to God and to his fellowmen, it is altogether inadmissible. "Man, as he is, as he lives, moves, acts, thinks, and wills, is not an animal. He is more,—inconceivably more. Every one must admit and feel that it is not in man's animal frame, exquisite as is its workmanship, that we find the most remarkable of the human phenomena. All must admit that there is in man an element remarkably distinct from all his other functions, an essence whose property is thought. What

gives to this animal frame its chief importance is, that it is the shrine of that mysterious principle which lies hidden within—that volatile element which no chemist has been able to detect—that impalpable thing which has escaped the scalpel of the most minute anatomist—that which, itself invisible, gives to the eye all its diversified expression, revealing itself there in a thousand intimations,—which transfuses itself into the voice, inspiring its ever-changing intonations, and rendering it the conveyancer to others of the endless series of thoughts and feelings belonging to our personal consciousness, and which imparts to every variety of feature and gesture all that it has of life, and interest, and expression.” Any determination of man’s specific character and position in the scale of beings, therefore, which leaves out of mind that very nature which makes him what he is, we must protest against in the name of humanity, reason, and science. Let us then suppose that naturalists, for their own convenience, should arrange men into several species founded upon their colour and other physical peculiarities, this classification would not affect the question of their real and essential unity, *first* as descended originally from the same primeval pair, and *secondly*, as possessing the essential attributes of human nature perfect and entire. It would undoubtedly, if consistently carried out, lead to an entire change in the arrangements of zoology, so that all former classifications would be of no further use; but when once it came to be universally understood that the term *species* did not imply any relation whatever to original descent, or any other qualities than the physical peculiarities above alluded to, the question of real unity of nature between the different races of men would be left to be determined by its own proper evidence, species having no relation to it one way or the other.

On this supposition, any human fœtus which was found externally destitute of the marks included under the term *species*, would not belong to the species of man at all, though born of christian and Caucasian parents. It might have a soul, and all the essential attributes of humanity as known to God, but not those selected for their arrangement by naturalists. Such a use of the term species would only have the effect of throwing the whole of zoological classification into confusion,

by substituting the term *species* for the present term *variety*. It would, therefore, be both an unwise and useless change; *unwise* because it would disturb all existing classifications, and useless because it would leave the question of *origin* and of *nature* just where it is, to be decided as it must now be.

This, however, has not been the general sense of mankind. Origin and descent have hitherto guided mankind in determining, in every case, whether an individual who was destitute of external organs and qualities, or of internal faculties and powers—as in the case of the Abbott of St. Martin—belonged to the species man, and were to be treated as human beings. And thus we perceive that the only question of real importance to men's social, moral, and political interest is their common origin in Adam and Ève. This involves the equal relation of all men to those temporal and eternal interests in which they and their posterity are involved by reason of their relation to Adam, to God, and to the destinies of immortality. For even if naturalists should range mankind under different *species* but one *genus*, that generic character—which of course all the species *must* possess—would comprehend the ideas of reason, responsibility, and the relation specified above;—and of this *generic* whole it would still be true, that all its members were originally descended from Adam and Ève, and that, however now diversified, they are one in origin, in duty, in danger, and in destiny

NOTE.

THE CRETINS.

It will be both interesting and appropriate to append to this chapter the following interesting account, taken from the *New York Observer*, of the Cretins, as it will demonstrate the extent to which physical causes may affect the human form and the human being generally:—

"The unfortunate class of people called Cretins are still numerous in Europe, especially in Switzerland and in some valleys on the banks of the Danube. Travellers assure us that there are also men afflicted with *Cretinism* in some parts of America, as Guatemala and Colombia.

"First of all, a few words on Cretinism, and on the physical, intellectual, and moral state of the Cretins.

"Persons of high intellect are sometimes insane; but the Cretin is affected with a kind of idiocy from his birth. His body exhibits hideous deformities. His face is rather brutish than human; his forehead low; the top of his head comes to a point; the lower parts of his face are prominent; he carries often attached to his neck an enormous goitre. His look is dull and stupid. He has thick lips, a large and flat nose, coarse hair.

"The Cretin remains motionless for many hours, without any consciousness of what is passing around him. Most of them cannot speak nor walk; they only utter some inarticulate sounds. They are unable to provide for their own wants; they must be fed, dressed, and carried like a babe. If they try to move, their step is tottering and uncertain. The senses of smelling, of hearing, of seeing, are blunted in them.

"As to their intellectual faculties, they are generally as little developed as their physical powers. They preserve a few confused instincts. They copy servilely the movements of those around them; but they understand nothing, or almost nothing, of words addressed to them. They seem sometimes to be capable of some affectionate feeling; but it is difficult to know whether they are conscious to themselves of their attachment. They pass with incredible quickness from gaiety to sadness, and from sadness to gaiety. They are governed in certain moments by brutal passions; but this excitement does not last long. The Cretins do not seem to have distinct ideas; they do not connect effects with their causes, and are absolutely unable to follow a train of reasoning. Their soul is a stranger to compassion.

Some of them, however, have a little memory. They retain and repeat songs. There is a Cretin in Berne, named *Mind*, who has acquired the art of painting: he knows how to sketch pictures of animals, and particularly of cats, with rare fidelity. Others of them show some aptitude for the mechanic arts. They build for whole days card-houses, and seem to take a singular pleasure in contemplating these frail edifices. But ordinarily they do nothing and seem as if deprived of all life.

"Whence the name *Cretins*? Several writers think that this term is derived from the word *christian*, and justify this strange etymology as follows:—A popular superstition, respectable at least in its effects, regarded as a blessing from God the presence of a Cretin in a family. This poor, inoffensive being, unable to gain the means of livelihood, was, in the eyes of his relatives and neighbors, a *holy*, *sacred* object, which drew down the protection of heaven upon the house. He was a *christian*—a being whom Jesus Christ had sent to call forth his father's and mother's charity. It is easy to understand that such an opinion must be protection for the unhappy people, sunk to the lowest degree of debasement.

"The number of Cretins has not diminished with the progress of civilization. The Swiss cantons of St. Gall, of Valois, of the Grisons, of Uri, count them by hundreds. In a single small village there are thirty to fifty. It would seem that the moist and cold valleys, the marshy vapours, the want of circulation of air, the waters issuing from the snows, are the chief causes which produce Cretinism; for you meet with few or none out of certain well-defined limits.

"At last, a benevolent physician, Dr. Guggenbuhl, took pity on these poor creatures, and sought means to be useful to them. One day, in traversing the Alps, he had occasion to see an old Cretin who uttered stammeringly the words of a prayer. This sight moved his sensibility, and decided the whole course of the doctor's life. He asked his conscience—'Are not these beings our brethren? Have they not an immortal soul like us? And since they have some idea of God, do they not deserve our sympathy and attention? If these Cretins should be from their infancy the object of regular and suitable treatment—if religion, charity, science, were employed to restore them from their abasement, is it not probable that some at least might be rescued from their wretched state? We devote assiduous cares and incessant pains to perfect breeds of animals, and shall we do nothing to form *men*? How inconsistent! I will try, with the blessing of God, and I hope that my efforts will not be wholly lost.'

"The rebuffs he met with from several parties did not discourage him. He said to himself continually that he was called to come to the aid of

these Cretins, and that he should have lived to some good purpose, if he should succeed in founding an establishment for these outcasts from human society. After much inquiry and reflection, he opened at last a house upon the Abendberg, in the Bernese Oberland. You will doubtless read with interest some account of this institution, and of the kind of education there afforded.

"Medical men have observed that Cretinism never appears in regions at the height of 3000 feet above the level of the sea. Dr. Guggenbuhl has set his establishment on a mountain which commands the valley of Interlaken, in one of the finest sites in Switzerland. Near the house are copious springs of pure water. A fine garden is formed for the use of Cretins. The buildings are well arranged; there is a large eating-room, a well-ventilated school-room, a farm attached to the establishment, &c. Nothing is expended upon luxuries, but all for convenience and comfort. It is remarkable that on this height the winter is sufficiently mild, because the Abendberg is on all sides surrounded by loftier mountains.

"The purity of the air forms the great remedy. 'The air of Abendberg,' says a traveller from whom we borrow this account, 'is an excellent specific against Cretinism; for this disease, which so changes the nature of man, must be subjected to the action of an element which produces a constant reaction. On the Abendberg, the sick breathe every moment this vivifying principle. The exhilarating air invigorates their nervous system, stimulates all their organs. Thus is effected a slow physical regeneration. Walking, gymnastic exercises, sports pursued in the open air, all concur to produce the most salutary effects.'

"It is very important that this new physical regimen be begun with the first years of life. Dr. Guggenbuhl takes very small children, before they know how to walk. When the parents wait too long, the cure becomes almost impossible.

"Their food is carefully selected and dealt out to them. Generally, the Cretins have a ravenous appetite; they seek for what least suits them, and know nothing of temperance. The prudent physician uses his own reason and forethought for them. He accustoms them gradually to a simple, frugal, and substantial diet. In the spring, the children go every morning to cull plants on the Alps, which are good for the blood, and they soon acquire surprising vigour.

"But the physical development is only a preparation for intellectual and moral culture. Dr. Guggenbuhl knows from long experience how much the welfare of the soul depends upon the healthy state of the body—*mens sana in corpore sano*, the ancients said. He waits till the physical powers are unfolded before beginning the education of the mind. The problem to be solved, in the case of Cretinism, is to maintain a constant balance between the physical and the mental development of the man.

"It is a touching sight to look upon a group of little Cretins under the eye of their master. Dr. Guggenbuhl begins by exercising the organs of sense. He employs for this purpose colours, painting, music. He tries especially to teach them to articulate words distinctly. It is a curious fact, but not surprising to religious men, that the faculty of speaking develops itself in the Cretins just in proportion to the degree of their intelligence. While sunk in brutishness, they remain wholly dumb, or utter merely hoarse cries like animals. But when they begin to conceive some thoughts, they acquire at the same time, and to the same degree, the gift of speech;—a new and incontestable proof that the faculty of speech is owing, not to a physical cause, not to the superiority of our organs only, but to an immaterial principle, to the soul which God has put in man!

"The young Cretins learn gradually to pronounce the names of the surrounding mountains; afterwards they form sentences, and accustom themselves to express their thoughts. Some succeed even in studying

grammar, and learn to write. Religious instruction has its place. Some Protestant deaconesses, attached to the establishment, show in this religious instruction an admirable devotedness, and I am happy to add that they have obtained results which exceed all hope. The idea of God—of salvation by Jesus Christ—of pardon offered us in the gospel—of eternity;—all the great doctrines of revelation are received and understood by these children. I do not say, indeed, that the Cretins become learned theologians; but they know enough of religion to pray to God, to expect from him peace, the salvation of their souls; and what do they need more?

"Several Cretins have left the establishment of Abendberg, after passing their childhood under Dr. Guggenbuhl's care. Their physical and moral faculties were so well unfolded, that they could undertake some useful labour. Each of these youths has adopted a trade, a pursuit adapted to his taste, and without being as intelligent as ordinary persons, they are capable of being useful.

"Honour to Dr. Guggenbuhl! The names of such noble benefactors of mankind deserve to be known over the globe. Already the Cantons of Friburg, of Berne, of Valois, of St. Gall, have shown their respect for this restorer of a disinherited race, by sending young Cretins to his establishment at the expense of the public treasury. The cities of London, Hamburg, and Amsterdam, have associations which correspond with Dr. Guggenbuhl. The work has only begun—it must grow with time. Perhaps the scourge of Cretinism will be removed, under the divine blessing, by modern science, by christian charity."

M. Grange, of the Academy, has made further researches on the subject of goitre. He journeyed to Turin; and on comparing notes with the savans of that city, ascertained the remarkable fact, that a geological map of Piedmont, and a *goitre map* of the same country, fully confirm his views respecting "the presence of goitre and Cretinism on magnesian formations." He shows that in the valley of Aosta, where the soil is schistous, with a layer of diluvium, and dominated by metamorphic rocks, goitre is rare; but beyond Bard, where the water becomes purgative, from the large amount of sulphate of magnesia which it contains, goitre and Cretinism abound. In the valley of Entremont there is a small district, a sort of oasis, as it were, of mica schist, on which five villages and several hamlets are built, in none of which do the distressing diseases ever appear, while they prevail in the surrounding localities.

Another sanitary fact is related by M. Ancelon. In Meurthe there is a village named Lindre Basse, where endemics are constant, appearing as intermittent and typhoid fevers, the latter at intervals of three months; besides which, other affections prevailed, caused by miasmatic influence. Close to the village was a large pond, which was kept full for two years for the breeding of fish, and then emptied, to allow of the land, which had been submerged, being cultivated in the third year; after which it was again refilled, and the process repeated. In the first year of the cycle came the intermittent fevers; in the second, the typhoids; in the third, the miasmatic. The practice was interrupted in 1848-49, when, instead of emptying the pond as usual, the proprietor kept it on the increase, until the whole valley was overspread with water several inches in depth for a distance of about six miles. This change produced an alteration in the development of disease. The miasmatic affections did not appear, but the whole country was infested with intermittent fevers, which seemed to repel or absorb all other complaints—the cholera even stopped at the edge of the marshy land. M. Ancelon considers that the statement of these facts will assist in the study of cause and effect as regards disease.

CHAPTER IX.

THE NATURE AND PHILOSOPHY OF SPECIES.

Species serves to form the groundwork of science. We discriminate things in a loose or general manner by saying that they are of the animal or vegetable kind; of the canine or feline kind. But we discriminate them precisely if we say that they are a species of arbutus, of the pomegranate, of the dog, the horse, and the like.—CRABBE'S SYNONYMES.

The essence of any being is that internal constitution or frame or modification of the substance, which God in his good pleasure thinks fit to give to every particular creature when he gives a being.—LOCKE.

WE have considered the twofold character of this inquiry, and the obscurity arising from the twofold nature of man. But another source of obscurity is found in the very indeterminate character of the term species.

The word species, from *specio*, to behold, signifies literally the form or appearance, and hence it denotes a class or division causing the same or similar sensations to the sight, having or showing the same particular and discriminating qualities.

This term, like that of *genus*, is used in a popular, in a logical and in a zoological sense. In the *popular* sense, the term species means any class either of subjects or of objects which are included under a more general class. Thus a mathematician is a species of man. Justice, prudence, courage, &c., are species of the genus virtue. Species is in this sense synonymous with kind, as when sweet, sour, and salt tastes, are spoken of as species of taste. The word man, in this use of the word, refers to all beings who have a certain form and rationality, and has no reference to the teeth or other zoological properties. In this popular sense, the same thing may be a *genus* with reference to the sub-classes or species included in it, and a species in reference to a more comprehensive class; as, for instance, animal in reference to man and brute on the one hand, and to organized being on the other. And hence it will be seen that, in this sense, there may be different kinds of species, where there is no difference zoologically or physiologically.

In its *logical* sense, the term species signifies any class, of whatever nature, which is distinguished from all other classes by an indeterminate multitude of properties not derivable from

another class, and which is not divisible into other kinds. In this sense, species is a general name, grounded not upon the attributes it connotes, but the kind or class referred to; or, in other words, the relation which it bears to the subject of which it happens to be predicated. Logically considered, therefore, species and genus are no real things existing independent of our thoughts, but are the creatures of our own minds. When several individuals are observed to resemble each other in some one point, a common name may be assigned to them denoting that point, and distinguishing them from all others. And as we may select at pleasure the circumstances that we choose to abstract, we may thus refer the same individual to several different species. The measure and boundary by which we constitute a species or particular sort, includes all those ideas regarded as essential for the purpose in view. These together form the complex idea to which we give, in the case now under consideration, the name man. Thus, when we say voluntary motion, sense, and reason, constitute man, then these alone form the essence and standard of the species of man. Only that which is thus made necessary to the general idea of man, therefore, is necessary to determine the species of any race of beings, since we find many of the individuals that are ranked as one sort, called by one common name, and so received as being of one species, have yet qualities depending on their real constitutions, as far different one from another as from others from which they are accounted to differ specially. A species is determined therefore logically, not by the real or entire nature of the object, which can be known only by God, but by certain qualifications which are conventionally regarded as necessary to enrol it under the same general division.

The *essential* characteristics of species can therefore be known only by God. Man can know only the outward qualities. "God alone," says Locke, "can know that constitution of man from which the faculties of moving, sensation, and reasoning, and other powers flow, and on which his regular shape depends."

Things, therefore, which are in themselves essentially alike, may be classed logically under different species, and things essentially different may be arranged under the same species.

We might, therefore, *logically* divide men into a number of species according to the poetical, oratorical, imaginative, logical or active characteristics by which they are distinguished from one another,—or into the white, the red, the yellow, and the black,—or into the bearded and the beardless,—or into the civilized and uncivilized,—and yet determine nothing respecting their unity of origin, of essence, or of destiny.

It is very different, however, when we come to speak of the term species *zoologically*. Each science or art forms its classification of things according to the properties which fall within its special cognizance, or of which it must take account in order to accomplish its peculiar practical ends. The divisions of the agriculturalist, the geologist, and the naturalist, are, therefore, widely different, both in their nature, names, and ends.

“A nomenclature,” says Mill, “may be defined, the collection of names of all the kinds with which any branch of knowledge is conversant, or more properly of all the lowest kinds or *infimæ species*,—that is, those which may be subdivided indeed, but not into kinds, and which generally accord with what in natural history are termed simply *species*. Science possesses two splendid examples of a systematic nomenclature; that of plants and animals, constructed by Linnæus and his successors, and that of chemistry, which we owe to the illustrious group of chemists who flourished in France towards the close of the eighteenth century. In these two departments not only has every known species, or lowest kind, a name assigned to it, but when new lowest kinds are discovered, names are at once given to them upon a uniform principle. In other sciences the nomenclature is not, at present, constructed upon any system, either because the species to be named are not numerous enough to require one (as in geometry, for example), or because no one has yet suggested a suitable principle for such a system, as in mineralogy; in which the want of a scientifically constructed nomenclature is now the principal cause which retards the progress of the science.”

It will be important to dwell a little on this point, in order to meet the objection that there is no possibility of determining what constitutes a species.

The ancients made species include the essence of the subject. With them man was the lowest species, and further divisions into which man might be broken down, as into white, black, and red, they did not admit to be species.*

Among the schoolmen, differences which extend to a certain property or properties, and there terminated, they considered as differences only in the accidents of things; but when any class differed from other things by an infinite series of differences, known and unknown, they considered the distinction as one of kind, and spoke of it as being an essential difference.

Zoological classes are not, therefore, conventional, arbitrary, abstract terms, but are based upon the truth thus always known—though very obscurely and incorrectly worded—that “there are in nature distinctions of kind—distinctions not consisting in a given number of definite properties, plus the effects which follow from those properties, but running through the whole nature—through the attributes generally, of the things so distinguished.”

The groups of naturalists do not, therefore, depend on arbitrary choice. “They are determined,” says Mill, “by characters which are not arbitrary. The problem is, to find a few definite characters which will point to the multitude of indefinite ones. Kinds are classes between which there is an impassable barrier; and what we have to seek is, marks whereby we may determine on which side the barrier an object takes its place. The characters which will best do this are what should be chosen. If they are also important in themselves, so much the better. When we have selected the characters, we parcel out the objects according to those characters.”†

“The end of classifications, as an instrument for the investigation of nature, is (as before stated) to make us think of those objects together, which have the greatest number of important common properties; and which, therefore, we have oftenest occasion, in the course of our inductions, for taking into joint consideration. Our ideas of objects are thus brought into the order most conducive to the successful prosecution of inductive inquiries generally.”

*Mill's Logic, p. 82.

†See also Martin's Natural History of Man and Monkey, p. 179, &c.

To constitute, therefore, a class of natural objects properly, we must take into consideration all the varieties of existing objects, and the exact place of the plants and animals thus classified in a general division of nature. The *whole* of the properties and relations of these objects must also be taken into account, "those attributes being regarded as the most important which contribute, either by themselves or by their effects, to render the things like one another and unlike other things; which give to the class composed of them the most marked individuality; which fill, as it were, the largest space in their existence, and would most impress the attention of a spectator who knew all their properties, but was not specially interested in any. Classes formed in this manner may be called, in a more emphatic manner than any other, natural groups." "The properties according to which objects are classified, should, therefore, if possible, be those which are causes of many other properties; or, at any rate, such as are sure marks of them. *Causes* are preferable, both as being the surest and most direct of marks, and as being themselves the property which is the cause of the chief peculiarities of a class. But this is unfortunately seldom fitted to serve also as the diagnostic of the class. Instead of the cause, we must generally select some of its more prominent effects, which may serve as marks of the other effects, and of the cause itself."

It is evident, from these observations, that every species must be distinguished from all other classes by an indeterminate multitude of properties not derivable from another. Species must also be the lowest kind; so that any lower division would be founded not upon *essential*, but upon *definite* distinctions—not pointing (apart from what may be known of their causes or effects) to any difference beyond themselves. Species does not, therefore, exclude—but, on the contrary, implies—the existence of many individual and family differences. The members of a species have only in common a limited number of characters. It is only necessary that these characters should be important, and that the objects contained in the species should resemble each other more than they resemble any thing which is excluded from the species.

To make *definite* distinctions, which are not distinctions in *kind* or essence, the grounds of separating objects from a species, is therefore inadmissible in any scientific classification. For, "since the common properties of a true kind, and consequently the general assertions which can be made respecting it, or which are certain to be made hereafter as our knowledge extends, are indefinite and inexhaustible; and since the very first principle of natural classification is that of forming the classes, so that the objects composing each may have the greatest number of properties in common; this principle prescribes that every such classification shall recognize and adopt into itself all distinctions of kind which exist among the objects it professes to classify. To pass over any distinction of kind, and substitute definite distinctions, which, however considerable they may be, do not point to ulterior, unknown differences, would be to replace classes with *more* by classes with *fewer* attributes in common, and would be subversive of the natural method of classification."

Many differences in animals arise from modifications of the mysterious principle of life, and from the intermixture of the effects of incidental causes peculiar to the nature of each. Thus in man, for example (the species in which both the phenomenon of animal and that of organic life exist in the highest degree), many subordinate phenomena develop themselves in the course of his animated existence, which the inferior varieties of animals do not show. The properties which are made the characteristics of a species must therefore be not only differences, but differences which are essential, and which belong to it universally and constantly.

In *zoology*, accordingly, it is a fixed principle—founded upon the indefinite varieties of which animal life is capable—that common parentage, where this can possibly be traced, is a certain and infallible criterion of species.

"The species of plants," says Mill, "are not only real kinds, but are probably all of them real lowest kinds, or *infimae species*. I say probably, not certainly; because this is not the consideration by which a botanist determines what shall or shall not be admitted as a species. In natural history, those objects belong to the same species which, consistently with experience, might

have been produced from the same stock. But this distinction in most, and probably all cases, happily accords with the other. It seems to be a law of physiology that animals and plants do really, in the philosophical as well as the popular sense, propagate their kind; transmitting to their descendants all the distinctions of kind (down to the most special or lowest kind) which they themselves possess."

On this point, Archbishop Whately is equally positive. When applied to organized beings, he says, "The term species is always applied (when we are speaking strictly as naturalists) to such individuals as are supposed to be descended from a common stock, or which might have so descended; viz., which resemble one another, to use M. Cuvier's expression, as much as those of the same stock do. Now, this being a point on which all—not merely naturalists—are agreed, and since it is a fact (whether an ascertained fact or not) that such and such individuals are or are not thus connected, it follows that every question whether a certain individual, animal, or plant belongs to a certain species or not, is a question not of mere arrangement, but of fact. If, for instance, it were disputed whether the African and the Asiatic elephant are distinct species, or merely varieties, it would be manifest that the question is one of fact; since both would allow that if they are descended (or might have descended) from the same stock, they are of the same species, and, if otherwise, of two; this is the fact which they endeavour to ascertain, by such indications as are to be found." "In the 'infimæ species,' according to the view of a naturalist, of plants and animals, the differentia which constitute each species, includes in it a circumstance which cannot often be directly ascertained (viz., the being sprung from the same stock), but which we conjecture from certain circumstances of resemblance; so that the marks by which a species is known are not, in truth, the whole of the differentia itself, but indications of the existence of that differentia; viz., indications of descent from a common stock."*

Dr. Latham also takes the same ground. "The definition of the term species," he says,† "by means of the idea of descent

*See Logic. See also Carpenter's Physiology, pp. 76, 77.

†P. 510, part iii.

from a single protoplast, has the advantage of being permanent and immutable; inasmuch as it is based upon a ground that no subsequent change can set aside.

‘—— Non tamen irritum
Diffinget, infectumque reddet
Quod fugiens semel hora vexit.’

On the other hand, the proof of the original descent is an inference, rather than a fact either ascertained or capable of being so.

“The definition of the term species upon the grounds of constancy of characters, has the advantage of being founded upon a fact capable of being ascertained. On the other hand, the induction which proves it may disprove it also. The same applies to those definitions of the term wherein the phenomena of hybridism play a part.

“The balance of inconveniences is, in the mind of the present writer, in favour of the idea of descent determining the meaning of the word species—for human natural history at least.

“Hence, a species is a class of individuals, each of which is hypothetically considered to be descended of the same protoplast, or of the same pair of protoplasts.

“A multiplicity of protoplasts for a single species is a contradiction in terms. If two or more such individuals (or pairs), as like as the two *Dromios*, were the several classes of organized beings (the present numbers being as like each other as their first ancestors were), the phenomenon would be, the existence in nature of more than one undistinguishable species—not the existence of more than one protoplast to a single species.”

Wherever, therefore, there is reason to believe that organized beings are of the same stock, all differences, whether individual or collective, are regarded as accidental varieties. “Under this term,” says Mill, “are included all attributes of a thing which are neither involved in the signification of the name (whether ordinarily or as a term of art), nor have, so far as we know, any necessary connection with attributes which are so involved. They are commonly divided into separable and inseparable accidents. Inseparable accidents are

those which—although we know of no connection between them and the attributes constitutive of the species, and although, so far as we are aware, they might be absent without making the name inapplicable, and the species a different species—are yet never in fact known to be absent. A concise mode of expressing the same meaning is, that inseparable accidents are properties which are universal to the species but not necessary to it. Thus blackness is an attribute of a crow, and so far as we know, a universal one. But if we were to discover a race of white birds, in other respects resembling crows, we should not say, these are not crows; we should say, these are white crows. Crows, therefore, do not connote blackness; nor from any of the attributes which it does connote, whether as a word in popular use or as a term of art, could blackness be inferred. Not only, therefore, can we receive a white crow, but we know of no reason why such an animal should not exist. Since, however, none but black crows are known to exist, blackness in the present state of our knowledge ranks as an accident, but an inseparable accident, of the species crow.* *Separable accidents* are those on which are found in point of fact to be sometimes absent from the species; which are not only not necessary, but not universal. They are such as do not belong to every individual of the species, but only some individuals; or if to all, not at all times. Thus, the colour of a European is one of the separable accidents of the species man, because it is not an attribute of all human creatures. Being born is a separable accident

*“On Saturday forenoon, some of the farm servants at Friarton observed, to their surprise, while at work, the largest number of swallows they ever saw collected together, amounting apparently to some thousands, pursuing some object in the air. Their attention was directed to discover the cause of the extraordinary meeting, as by their uncommon gyrations and peculiar cries something strange must have happened among them. At last they occasionally noticed among the dark mass something like a white speck upon wing, about which they were whirling in the manner they do about their enemy the hawk. One of the servants went for a gun, and after following the swallows a considerable distance, succeeded in shooting the object of their attraction, which turned out to be a white swallow! There is no doubt the little strange-coloured fellow would have been killed by his tribe, for it was observed that violence was accompanied to a great extent with the amusement indicated by the darker brethren of his species. White crows and white blackbirds have occasionally been found, but this is the first case of a white swallow we have heard of. It is to be seen in Mr. Lamb’s bird-stuffing establishment.”—*Perth Courier*.

of the species man, because although an attribute of all human beings, it is so only at one particular time. *A fortiori*, those attributes which are not constant even in the same individual, so as to be in one or in another place, to be hot or cold, sitting or walking, must be ranked as separable accidents.

CHAPTER X.

THE UNITY OF THE RACES PROVED BY THE UNITY OF THE SPECIES.

The apparent indefiniteness and inconsistency of the classifications and definitions of Natural History belongs, in a far higher degree, to all other except mathematical speculations.—MILL'S LOGIC.

Aliquem humanâ specie et figurâ, qui immanitate bestias viceret.—CICERO.

We are now brought to the question of fact, whether, upon the principles we have elucidated, zoologists have been, or can properly be, led to make such differences as confessedly exist among men to be marks of different species; and whether among higher animals specific character has been regarded as presumptive proof of the unity of origin.

In reply to these queries, we venture to affirm that every mark which has ever been laid down by naturalists to distinguish one species of animals from another, proves, when applied to man, that all the varieties of the human family are of one species, and that these marks are equally conclusive in determining that there is a fixed and impassable boundary separating men from all other animals.

"We have shown," says Dr. Bachman, "that all the varieties evidence a complete and minute correspondence in the number of the teeth and in the 208 additional bones contained in the body.

"That in the peculiarity in the shedding of the teeth, so different from all other animals, they all correspond.

"That they are perfectly alike in the following particulars:

"In all possessing the same erect stature.

"In the articulation of the head with the spinal column.

"In the possession of two hands.

"In the absence of the intermaxillary bone.

"In the teeth of equal length.

"In a smooth skin of the body, and the head covered with hair.

"In the number and arrangement of the muscles in every part of the body, the digestive and all the other organs.

"In the organs of speech and the power of singing.

“They all possess mental faculties, conscience, and entertain the hope of immortality. It is scarcely necessary to add, that in these two last characteristics man is placed at such an immeasurable distance above the brute creation, as to destroy every vestige of affinity to the monkey or any other genus or species.

“They are all omnivorous, and are capable of living on all kinds of food.

“They are capable of inhabiting all climates.

“They all possess a slower growth than any other animal, and are later in arriving at puberty.

“A peculiarity in the physical constitution of the female, differing from all the other mammals.

“All the races have the same period of gestation, on an average produce the same number of young, and are subject to similar diseases.”

In these and similar facts, therefore, a certain answer may be found to our inquiry, and that answer is, that MEN ARE ALL OF ONE AND THE SAME SPECIES as well as of one and the same *genus* and *order*. They constitute an assemblage of individuals descended from common parents, which bear as great a resemblance to them as they do to each other, and have fixed forms which, though to a certain extent alterable, are handed down essentially unimpaired from generation to generation. “If, then, the term ‘*species*,’” says the *Encyclopedia Americana*, “is used in its common scientific sense, it cannot be denied that there is but one species of men.” The dispute on this subject, the same authority pronounces to be dispute of words, founded upon an effort to subvert the established rules, and the received and well-known meaning of natural science. There are undoubtedly certain and constant differences among men—of stature, physiognomy, colour, nature of the hair, and form of the skull, pelvis, and heel bone. But the most opposite extremes in these varieties are connected together, and intermingled, and gradually brought together by numerous gradations. And in every character important and essential to the being of man, as distinguished from other animals, all men are precisely alike, and capable of uniform, invariable, and permanent continuance by natural propagation.

The differences found in all the races of men are distinctions, not of *kind* running through the whole nature and attributes of man, but are what are termed definite properties. There is no impassable barrier between the different races. These are found, on the contrary, to run into one another by insensible gradations. Their differences are not, therefore, essential, because they do not distinguish each several race from every other by an indeterminate multitude of properties not derivable from any other. They are not *lowest kinds*; for if these differences constitute species, then it will be true, as we have heard it affirmed, and that, too, by a naturalist (who, of course, opposed our views), that every several child in the same family and of the same parents, and every member of the same community, is a distinct species.

These differences, we would further observe, do not constitute species, because, notwithstanding them, all the races of men resemble each other far more than they do any other animals. These differences are not involved in the signification of man—they have no *necessary* connection with the attributes which jointly form that signification. They are, therefore, either separable or inseparable accidents. They might all be conceived to exist in the case of individuals of the other races without altering their specific character. An American man would not cease to be such though he should become, by some mysterious process, dark in colour; or because he had a badly-shaped head, prominent jaws, some bones comparatively long, and a feeble intellect. These are not the attributes which enter into the idea of an American or a Caucasian man. If all these were found united in one individual, they would be regarded as very extraordinary; but their existence separately and in modified degrees, is what we observe daily among the various European races found among us. The existence, therefore, of these peculiarities in innumerable variety of degrees among different tribes of men, cannot constitute them different species from other men with whom they hold in common all the peculiarly human characteristics we have described. In their structure, in their physiology, and in all the laws of their being, the black races are uniform with the white and the yellow races of man, and different from all other animals. They are all, therefore,

of one and the same species, and these differences must be accidental, though permanent peculiarities, and are not essential or specific. "I have likewise," says Prichard, "in a separate chapter, compared the physiological characters of different tribes, having first, by a tolerably extensive induction, established the fact that between different species, properly so termed, there are in general strongly-marked diversities with relation to the great laws of the animal economy, and that each species has a distinct physiological character. The conclusion which evidently resulted was, that no differences such as those above described are to be found among human families, and that whatever exist in these respects are the effects of external agencies, and the tendency to variations which such agencies call into activity."

Species do not, it must be remembered, exclude differences, but, on the contrary, as we have seen, necessarily imply their existence. Variation is the inevitable and designed result of individual life, and is found characteristic of members of the same family and class and tribe, and even of every seed-plot, throughout all animated nature. And not only is variety the law of nature and of life, it is the law of nature that this difference should be multiplied in exact proportion to the capacity of the individual being for such variation. Since therefore man, of all organized beings, is most capable of change, because he is possessed of life in its highest development, man is also the most liable to variations. Every man, therefore, possesses not only that real internal constitution which is of the same identical human kind with all other men, but he has besides this an individual and characteristic nature peculiar in its essential character to him alone, and different from that of all other men, and by which he is distinguished, both in body and in mind, from all other men. And it will be found, we think, on a moment's consideration, that these individual peculiarities are as great, if not greater, than those general varieties which characterize particular races of men. If, therefore, peculiar and striking differences in colour, in form, in height, in structure, in voice, in brain, in disposition, in mind, in every thing, are adequate grounds for specific distinctions, then we must divide man into as many species as there are human beings.

Specific distinctions are constant and universal. But "all the varieties of men have," as Hamilton Smith admits, "a tendency to pass to the highest standard rather than to a lower condition, or to remain stationary." They are not, therefore, of different species, but of one and the same.

The variations found among the different races of men are not greater, or as great as those found among other animals of the same species, and therefore they do not prove them to be different species. "Every vertebrated animal," says Dr. Bachman, "from the horse down to the Canary bird and gold-fish, is subject, in a state of domestication, to very great and striking varieties, and in the majority of species these varieties are much greater than are exhibited in any of the numerous varieties of the human races. Taking it for granted," he adds, "that they admit, that in our examination of man as a species, we must be governed by the same laws by which we examine all the species of animals in a domesticated state—they who have made this issue and denied the long-received doctrine of the unity of the human race, are now required to show those characteristics which will justify us in regarding the varieties of men as distinct species, whilst they consider those of animals equally striking, not as species, but mere varieties."

Dr. Bachman proceeds to detail the extraordinary variations which have arisen in the wolf, and then asks—"Are all these strangely-marked varieties which are permanent in certain regions where each propagates its own variety, and has done so from our earliest knowledge, but every where associating and multiplying with neighboring varieties, to be regarded as miraculous creations of separate species; or are we not able to trace all these variations to the original constitution of the wolf, adapting it to the various climates and situations in which it takes up its residence, and to its instinctive impulses to a wandering and migratory life? Are there any more distinctive marks in the skulls, in the colours, and in the habits of the varieties of man than are found in those of the wolves? And if not, what reasons can naturalists assign for admitting the races of wolves as mere varieties, and yet insisting that the races of men are distinct species?"

Dr. Bachman proceeds to the examination of domestic animals; and of the horse he asks:—"Will the advocates of a plurality of species in men point out those distinctive marks which would make the various races of horses of all sizes, forms, and colours, each propagating its own kind when kept separate, as only varieties, and yet insist that the varieties of men are distinct species?" Dr. Bachman then takes up the cow, and having pointed out its differences, asks—"If men are of all colours, black, brown, red, and white, so are these cattle. If the various races of men are all prolific with each other, so are the varieties of cattle. If they differ in their skulls, these cattle differ from each other much more, not only in skull, but in the size of their ears, length of tail, in height, and in form of body. If they will make five, ten, or a hundred species of men, why do they not carry out their principles, and make five, ten, or a hundred species of common cows, their varieties being fully as numerous, their breeds as permanent, and their characteristics as various as those found in the human-species?"

Then he points out the variations among swine, of sheep, of the dog, of our common fowl, of the turkey, of the goose, of the duck, and of the pigeon, of the guinea-pig, of the dove. "By the rules," he argues, "which govern naturalists in their designation of domesticated species, the varieties of these animals are all regarded as one species, and no naturalist would risk his reputation in pronouncing a different decision. Are not, we ask, these varieties as permanent and as widely-separated as are the varieties of men? And if we cannot separate the races of common fowls, turkeys, geese, or ducks, what authority have we for separating the races of men into different species?"

"Since, therefore, naturalists cannot establish a rule for the designation of one species or variety of domestic man, which they should be willing to apply to the varieties of domesticated animals, we would ask them to point out those distinctive characters by which the varieties of men are divided into many species, and the varieties of the pigeon, for instance, are all included under one species?"

"We may conjecture," adds Dr. Bachman, "what will be their reply to these questions. They will inform us, that

although the varieties are as striking and as permanent in character as are those in the races of men, yet as we know that the former have originated from well-known species, and some in our day, they cannot, therefore, be mistaken in setting them down as mere varieties; but as they cannot trace the origin of the human races to their original source, therefore they will regard them as different species. But we ask, Is not this one of those arguments which is not admissible? Is not this depending more on the history of a species, as far as our imperfect knowledge extends, than on those distinctive marks which are stamped upon the races themselves? Would not this uncertain mode of deciding on species throw the science of natural history into inextricable confusion? You would here place a dependence on uncertain tradition, whilst the characteristics which nature presents—the only guides to truth in matters of science—are abandoned.”

But if we appeal to other animals for analogical proof that changes as great and as manifold as those which occur in man, occur also in animals, not as capable or liable to changes as he is, we present a difficulty in the way of our conclusion. For while, it may be argued, in other animals there are many species under one genus, in man we contend for a single species, as well as a single genus. To this it may be replied, that were the fact so, it would be of no force; because it would only show man's supremacy above all other animals. But the fact is not so. “In this,” says Dr. Bachman, “man does not form an exception to the general law of nature. There are many of our genera which contain but a single species in the genus. Among American quadrupeds, the musk ox (*Ovibos moschutos*), the beaver (*Castor fiber*), and the glutton or wolverine (*Gulo luscus*); and, among birds, the wild turkey (*Meleagris gallipavo*), are familiar examples. The oscillated turkey, which was formerly regarded as a second species, has recently been discovered not to be a true turkey. In addition to its different conformation, it makes its nest on trees, and lays only two eggs; possessing in this and other particulars the habits of the pigeon.” To these he adds the horse, “the only true species in the genus; for naturalists have now included all the others under the asses and zebras, and also the beaver.”

But further, to what confusion and injury to science must any attempt to distort the established classification of mankind under one species necessarily lead? Hamilton Smith admits that the supposition of a plural creation of several single species of man requires "the term species to assume a different acceptance, and that it confounds the notions hitherto attached to it." This *reductio ad absurdum*, we have already seen, is urged by the "Encyclopedia Americana;" and that the theory of a plurality of human *species* can be maintained only by a total alteration of the established zoological meaning of the term species, we have made certain by the authority of Whately and Mill, who base their opinion upon the very great personal knowledge of the subject, and upon the elaborate analysis of Le Comte into this subject.*

"The opponents of the unity of the human race cannot, therefore," says Dr. Bachman, "fail to perceive that the position they have assumed is surrounded with infinite difficulty—that, in order to establish their views, they must overturn all the principles which science has adopted for the designation of species—and that in departing from our ancient land-marks, which have hitherto enabled us to decide with accuracy on the character of species, they would not only demolish the simple and beautiful temple reared by the labour of Linnæus, Cuvier, and their coadjutors, but would scatter the very materials to the winds, and leave us with no other guides than those of uncertain conjecture. The new and obscure path in which they have invited us to tread, is opposed to our views of science. A vast majority of naturalists disclaim them as leaders, and will leave them to pursue their journey alone, whilst we are content to follow the safe and long-trodden paths."

This last consideration we would press upon the special attention of our readers. The host of eminent men entitled to speak *authoritatively* on this subject, and who maintain the unity of the human races, has been already given, together with those who have opposed it. All naturalists who have described

*Mr. Pickering says species are found to have a certain geological range; and, notwithstanding a few instances of wide diffusion, nature has not reproduced a species in different quarters of the globe. (P. 303.) A very decided change may take place in the aspect, without a specific difference. (P. 505.) Varieties do not revert to the original type. (P. 305.)

vertebrated animals arrange mankind under one species. They have, therefore, decided the question; and, as Dr. Bachman says, who is entitled to speak on the subject *ex cathedra*, "Those who are now entering into the field, about whose qualifications, as judges, the world as yet knows nothing, and is therefore unprepared to pronounce an opinion, are bound to give some satisfactory reasons for their dissent."

But this novel theory would not only overwhelm the science of natural history in confusion—it would rush to its conclusion over the principles of all true science. These principles forbid the introduction of more causes than are necessary to account for the phenomena; and they forbid an appeal to supernatural causes when not peremptorily demanded by the facts of the case. Now, "the creation of species is an act of divine power alone, and cannot be effected by any other means. Those who believe the varieties of men and other animals mentioned to be of different species, believe that they were created distinct species. Rather than believe that all those varieties have proceeded from an original constitution of nature, adapted to various climates and situations, these writers would thus multiply indefinitely, and probably at sundry times, the necessity for the direct interposition of a miraculous and creating power."

"It is not, indeed, self-evident," to use the words of Dr. Prichard, "if we suppose it to be conceded that all human races are of one species, technically so termed, that they are not distinguished from each other by characters ever constant and immutable, and such as cannot have been produced in a breed or race which had been previously destitute of them; and the question still remains, What is the proof that all races actually descended from one stock or parentage? It is not self-evident that many families of the same species were not created at first, to supply at once with human as well as with other organized beings, various regions of the earth. This, indeed, is improbable, when we take into account the almost universally rapid increase of living species, and the surprising efficacy of the means every where contrived by nature, both for their multiplication and dispersion, which would seem to be superfluous, or at least much greater than would be requisite, on the hypothesis that a multitude of each tribe existed from the beginning."

“It has been observed, in both the animal and the vegetable kingdoms, that while tribes of the most simple structure are spread in the present time, and appear to have been originally diffused over the most distant regions, races of a higher and more elaborate organization exists only in places to which it is not generally obvious, but always probable, that they may have obtained access from some particular spot, apparently the local centre and primitive inhabitants of the tribe. Hence, we derive each tribe among the higher and more perfectly organized creatures, whether locomotive or fixed, whether animals or plants, from some original point and from a single stock. We are *a fortiori* at liberty to apply this conclusion to the instance of the human species, so as to infer that the law of nature, otherwise universal or very general in its prevalence, has not been in this case transgressed, where such an exception would be of all cases the most improbable.”

One other point may be here adverted to, and that is, the consideration that different animals and plants, and different species of the same genus, are infested by worms or insects peculiar to themselves, and by which their genus and species may be determined. On this ground an argument has been based against the unity of the human races, from the supposed fact that parasites of the races are different. But to this it is replied, that the horse and the ox are known to have different insect parasites and assailants in different climates. Into this subject, also, Dr. Bachman enters fully; and, after considering the facts known respecting the twenty-one species found in different parts of man's system, he concludes that they infest equally the white and the black races, and that there is in fact no difference in the species found in different races. In reference to lice, he says, “Two species of *pediculi* existing on the surface of the body, we have examined and compared. We are aware that a species was described as existing on the African under the name of *P. nigratarum*. We have not recently seen the description, which we believe was given by Fabricius. We presume it is the same as is at present found among our negroes. It is darker in colour than that on white persons. This, however, is the only difference. We suspect the colouring matter under the human skin imparts this deeper shade to the insect.

In the mulatto, its colour is intermediate. We have found the two species, *P. humanis* et *P. ubis*—the only ones we have had the opportunities of comparing with the microscope, in the white race and the negro—frequently exchanging residences, especially between nurses and children. If we were in possession of any other information in reference to these pests, whether favourable or opposed to our theory, we would not withhold it. We now submit, whether with our present knowledge on this subject, any argument in favour of the plurality of species can be deduced from it. Do not these facts, on the other hand, afford another very strong evidence in favour of the unity of the species, since we know of no two species of animals that are in common infested by so many species of insects?" He concludes, therefore, that the insects which are found on the surface, and the vermes within the body, as far as they have been examined, are the same in all the varieties of men; and that where peculiar parasites infest men in particular countries, they are equally found in all the races.

We will add here also, in conclusion, one other consideration in the words of Dr. Bachman. "The important fact must not be overlooked that our opponents are the assailants in this controversy. When Voltaire first promulgated his crude and most unscientific notions on this subject, and attempted to show that not only the African, but the Albino also, were distinct species of men, his object confessedly was not so much to establish a truth in science as to invalidate the testimony and throw contempt on the christian Scriptures. It is but recently that the advocates of the theory of a plurality have denied the long-received doctrine of the unity of the human race, as inconsistent with those principles which are received as the established laws of science. The *onus probandi*, therefore, rests with them. They have not been able to prove the truth of their position. We have no hesitation in saying that they are incapable of proving it. Until they shall have succeeded in this, the faith of men will remain unchanged."

Let it be therefore duly considered, that from this investigation we are enabled to prove the unity of the human races by a twofold argument. If—as we have previously established—all men have proceeded from the same original stock, then all men

are and must be, according to the established usage of the word in natural science, of one species; and if, on the other hand, as has now been proved by a purely scientific argument, all men are of one and the same species, then it follows, on the principles of science, that all men have proceeded from the same origin or stock, as the Scriptures teach.

CHAPTER XI.

LATEST VIEWS OF PROFESSOR AGASSIZ, AND HIS THEORY TESTED.

Dogmatism in matters of science is just as reprehensible as in questions of religion.

Pride of opinion and arrogance of spirit are entirely opposed to the humility of true science.

Where we find all the same properties, we have reason to conclude there is the same real internal constitution from which those properties flow.—LOCKE.

While the christian looks to this faith chiefly as a future good, even the sceptic should befriend it as a present good, and the sound philosopher as both.—LACON.

As Professor Agassiz has undoubted and most deserved pre-eminence as a naturalist in all the lower departments of animals, his opinion upon all questions touching the order of nature in these departments, and the consequent analogy from which to argue in the case of man, are of great importance. And as he has been led to commit himself as the champion of the theory of an indefinite number of original and separately created races of men, and to claim for his support the authority of Scripture, we devote a separate chapter to the consideration of his views, and their claim to any alteration in our own position.

I. We will in the first place show the apparently irreconcilable and contradictory statements of Professor Agassiz.

1. In 1845, in an article published in the Swiss Review on the Geography of Animals, he uses the following language: "There exists, then, a real difference between the inhabitants of the different continents, and the remarkable coincidence which we have just pointed out between their primitive allocation; and the limitation of the fauna in these same continents, shows us clearly enough that their diversity ascends to the same primordial cause. But has this diversity the same origin? Has it the same signification with man as with (the inferior) animals? Evidently not. And here is again revealed the superiority of the human race and its greater independence in nature. Whilst (the lower) animals are of distinct species in the different zoological provinces to which they belong, man, notwithstanding the diversity of his races, constitutes one only, and the

same species, over all the surface of the globe. In this respect, as well as in so many others, man seems to us to form an exception to the general rule in this creation, of which he is at the same time the object and the end.”*

Here it is affirmed,—1st, that all animals have their limited natural provinces; 2d, that within these provinces they are of distinct species; 3d, that man, on the contrary, is of one only species, and yet of different races, and that he alone is cosmopolite; and 4th, that all these arrangements are the result of a primordial cause.

2. In the year 1846, while in Charleston, M. Agassiz declared before the Literary Club that he believed in an *indefinite* number of original and distinctly created races of men; and this opinion he based upon the fact, that all other animals were created in classes or groups within certain provinces, and adapted to them, and that in accordance with this analogy he was constrained to believe man to have been created in many different climates. He stated it also as a fact, that man could not exist except within these natural climates, as for instance in the tried case of the Esquimaux.

On this basis, it will be seen, man is made to be of different original races, on the ground of an analogy to the other animals, while in the former statement he is made “of one only and the same” species, and therefore pre-eminent and distinguished from the other animals,—“an exception to the general rule in this creation, of which he is at the same time the object and the end.”

3. In his work on the Principles of Zoology, published in 1840, M. Agassiz defines *species* to be “the lowest term to which naturalists descend, if we except certain peculiarities generally induced by some modification of native habits, such as are seen in domestic animals.” “The species,” he adds, “is founded upon less important distinctions, such as colour, size, proportions, structure,” &c.‡

To this *scientific* definition of the term *species*, which is in perfect accordance with the usage of naturalists,† he carefully

*An account of the geographical distribution of animals, by L. Agassiz; extracted from the Swiss Review, Neufchatel.

‡Introduction.

†See ch. x.-xii. of this work.

and constantly adheres throughout the whole volume, as may be seen by the pages referred to below.‡

Let us then turn to page 180, and we find it said of man, that "he is every where the one identical *species*, yet several races, marked by certain peculiarities of features;" and on the same page (§ 452) it is shown that such differences are necessarily to be expected from the varieties of food, customs, modes of life, and climates, since those lead to "differences in the physical constitution of man which would contribute to augment any primeval differences."

In this work, therefore, we must regard M. Agassiz as coinciding with his views in 1845, and with those which we have advanced in this work, since if the races of men are only "*varieties*" of "*the same species*," and man is a "cosmopolite," and undoubtedly able to adapt himself after a few generations to every change of climate and condition, there is not the slightest difficulty in understanding how from one original central pair, and from one blood, all the nations of the earth have sprung.

4. Not such, however, are the present views of Professor Agassiz. In his lecture before the Association in Charleston, in March 1850, on the Classification of Animals, and on other occasions, we understood him to take the ground that this classification, as introduced by Cuvier, &c., would ere long cease to be founded upon specific distinctions, and would be based upon the natural distinctions disclosed by the comparative development of animals.

In his remarks in the Association, made after the presentation of Dr. Nott's paper against the unity of the races, M. Agassiz took the opportunity to publish his opinion on this agitated question. And alluding, perhaps, to this work, which we had submitted to him as far as it had been published, he further said, that inasmuch as his opinions on this question had been made a matter of frequent inquiry, he would take this opportunity, once for all, to express his views very distinctly on the subject. He said many mistakes and some ill feeling had arisen among naturalists from not understanding the grounds of the controversy which were assumed by opposing parties. As a general proposition, he would side with those who main-

‡See pp. 103, 105, 118, 127, 128, 154, 172, 180, 195, and 201.

tain the doctrine of the unity of the race, if by the unity of the race be meant nothing more than that all mankind were endowed with one common nature, intellectual and physical, derived from the Creator of all men, were under the same moral government of the universe, and sustained similar relations to the Deity. It was quite a different question whether the different races were derived from the same common human ancestors. For his own part, after giving to this question much consideration, he was ready to maintain that *the different races of men were descended from different stocks*, and he regarded this position as fully sustained by divine revelation. The Jewish history was the history, not of divers races, but of a single race of mankind; but the existence of other races was often incidentally alluded to, and distinctly implied, if not absolutely asserted, in the sacred volume. Of this last assertion he gave in proof the puerile and trite allegation of Dr. Nott and other sceptics from Voltaire to the present day, that there were other races of men, co-existent with Adam and his son Cain, dwelling in the Land of Nod, and among whom Cain married and built a city. It is well said by the reporter of the *Courier*, that "the utterance of these opinions by this very eminent naturalist and philosopher created no little sensation among the members of the Association for the Advancement of Science."*

*The reporter adds:—"The Rev. Dr. Bachman said he was not disposed to discuss the question before the Society. He had just done it through the press; and it was one of those nice and delicate questions which was, in his opinion, less suitable for open debate by a literary society, before a promiscuous audience, than for deliberate investigation, by the advocates of opposing theories, through the press. He had hoped that all discussion of the question would be waived in the public meeting of the Society; but inasmuch as the learned Professor Agassiz had expressed an opinion on this very delicate question which would be likely to make a deep impression on many who held his opinions on all recondite matters in profound respect, he should take occasion, without entering into any argument, to sustain his own particular views, which he had done elsewhere, to state simply that he differed *in toto* from the position assumed by that learned gentleman in reference to this subject, and would refer those interested in following up the inquiry to the more full explanations of his views recently given to the public.

"The Rev. Dr. Smyth, in a speech of much eloquence, expressed his entire concurrence in the views advanced by the reverend and learned gentleman who had just taken his seat. He also had devoted to this subject much inquiry. He was an advocate of the strict unity of the race, believing with the apostle that God had made of *one blood* all the nations of men that dwell on the face of the earth, *i. e.*, he believed, he said, that men had descended from the same common ancestors. He thought any

These views M. Agassiz has published in a paper on "The Geographical Distribution of Animals," in the March number of the *Christian Examiner*.† The object of this paper is to show that there is no common centre or several centres of origin among all other animals besides man, but that they were all created in the localities they naturally occupy, and in which they breed, either in pairs or in multitudes, and, therefore, that there was no common central origin for man, but an indefinite number of separate creations, from which the races of men have sprung.

In confirmation of this theory, the learned Professor appeals first to Scripture,* and reiterates all we have quoted respecting the Bible. He affirms that it has reference to only one race, that of Adam, while it intimates that Adam and Eve were neither the only nor the first human beings created, as is proved by the circumstances recorded of Cain.‡ He also offers various considerations which have appeared to him to sustain his theory.

In fulfilment of the old Latin proverb, *Homines amplius oculis quam auribus credunt*, and as an ocular and irresistible proof of his theory, M. Agassiz has been very ready, and with great reiteration, to point out in the fingers of the negro a greater degree of web, and thus to demonstrate, by this partial development, the difference of specific character and origin in this race of men.

Such, then, are the outlines of Professor Agassiz's views on other view of the subject would tend to overthrow the authority and defeat the objects of divine revelation."

†This is the organ of the Unitarian community in Boston. See for 1850, p. 118, &c.

**Christian Examiner*, p. 181.

‡See pp. 184, 185. "Professor Agassiz," says a Boston reviewer, "takes the ground that the animals which now inhabit, or have at any time inhabited the earth, did not, as is generally supposed, proceed from one common centre and from one primitive pair; but, on the contrary, were created originally in those regions or zoological districts where they are now found, and over the whole extent of the same. These grand zoological districts he makes to be ten or twelve in number, distinctly marked off from each other by specific differences in the several classes or groups of animals which they sustain, and showing also a corresponding difference in their respective fossil remains, indicating that the same general laws which now govern the distribution of animals operated also in former and remote periods over the same regions."

the unity of the human races, and his present—shall we say unfortunate?—position.

The object he now aims at is twofold. First, by establishing an analogy in all other departments of nature, to raise an insuperable objection to the doctrine of a common origin of all mankind; and, secondly, by the introduction of a new principle of classification, to show that the races of men *must* be originally of different origin.

II. We shall first notice his *analogy*. And on this subject we remark that the force of an analogy seems to be altogether misapprehended. An analogy, that is, a similarity in the relations of certain objects, cannot *prove* any thing concerning the real nature, origin, or cause, of those objects, since it does not follow that because there is a resemblance, however striking, in some points, there must be a corresponding similarity in every other particular. All it can do is to obviate objections against the evidence produced for any doctrine. The plan followed by God in the creation and distribution of the lower animals, in former and present ages, cannot, therefore, prove that God followed the same plan in the creation and dispersion of mankind, *if there are any reasons from the Word of God, or other sources, for believing that "man is an exception to all other animals."* All that analogy could do would be to remove objections against the reasonableness of the doctrine of an original diversity of origin in the human family, *in the absence of any positive proof for a different conclusion.* In the present case, however, as we do claim to have positive proof, both from Scripture and from other sources, that "man is an exception to all other animals" in point of eminence, and that he at least in all his races did originate from a single pair, an analogy from the other animals could have no place and no force, especially when the relevancy of Scripture testimony is admitted and acted upon by Professor Agassiz himself.

But even were an analogy sufficient to *prove* similarity of origin and of distribution in the case of man and of other animals, we remark that the particular analogy here aimed at has not been completely made out. It is not true, as M. Agassiz has himself shown, that in every successive epoch of nature an *invariable* order of origin and of distribution has been pursued

in the animal kingdom, or that the same limitations have been always assigned to the provinces of animals. On the contrary, as in every epoch there has been an introduction of new and higher types of animals, so has "the distribution of animals been modified in accordance with the successive changes which the animal kingdom has thus undergone from the earliest period of its creation to the present day." We are led, therefore, to infer that, "as man came last, at the head of the creation in time as well as in eminence by structure, intelligence, and moral endowments,"* and as "man is an exception to the general rule in this creation, of which he is at the same time the object and the end," the plan pursued in man's origin and distribution would be eminently peculiar; and that, as M. Agassiz has forcibly expressed it, "whilst the (lower) animals are of distinct species in the different zoological provinces to which they belong, man, notwithstanding the diversity of his races, constitutes one only, and the same species, over all the surface of the globe."†

The analogy aimed at by M. Agassiz has not, therefore, been made out. It was necessary, in order to have any weight as an analogy, to show that ALL other organized beings in EVERY epoch have been created "not in pairs, or progenitors, or centres of origin, but in large numbers," "over the whole extent of their natural distribution;"‡—that they are confined to their zoological provinces;—and especially, that this has been the *invariable* order of nature as it regards the *higher* animals. But this is not proved. The contrary, to an extent sufficient to invalidate the analogy and the peculiarity of man, are fully admitted;§ and there is therefore no force in the attempted analogy, even did we not possess positive proof that it does not hold good in the case of man.

But again we remark on the analogical argument of M. Agassiz, that it is employed in erecting a man of straw, and then in pulling him to pieces. The whole object he aims at is to show the falsity of "the *prevailing* opinion which ascribes to *all* liv-

*See the article in *Chr. Examiner*, pp. 182, 186, 193, 194, 196.

†Agassiz, as before quoted.

‡*Chr. Examiner*, pp. 192, 193.

§*Ibid.* p. 186, where common centres are admitted to have been the earliest plan.

ing beings upon earth one common centre of origin; from which it is supposed, they in the course of time spread over wider and wider areas, till they finally came into their present states of distribution.”*

Now, among what naturalists and men of science this theory prevails we are at a loss to conceive. The theory he denounces is not regarded even by divines of “the strictest sect” as necessary to the literal verity of Scripture.† It has been shown in this work, before we were aware of M. Agassiz’s views, that such a theory is not required by Scripture, and it has nowhere been advanced by Dr. Prichard or Dr. Bachman.‡ Indeed, this theory of a central origin of all living beings is not at all necessary to the argument for the central origin of the human race. If true, it would only constitute an analogy, and not a proof; and in view of man’s pre-eminence and peculiarity, it would have but little weight even as an analogy. In this whole discussion, therefore, M. Agassiz has been, so far as the establishment of this question of the unity of mankind is concerned, “fighting uncertainly as one who beateth the air.”

But further on this point. It is admitted by M. Agassiz, that the fauna and flora, and especially the higher classes of animals, are identical in species “over the icy fields extending around the northern pole upon the three continents which meet in the North,”§ that is, *where they might easily spread from one common centre* both by sea and land;—that “in the temperate zone,” *where there is increasing difficulty in the way of such diffusion*, “we begin to find more and more marked differences between the inhabitants of different continents, and even between those of the opposite shores of the same ocean;”||—and that in the tropical climates, *where such intercommunication becomes most difficult*, there is naturally an entire difference

*Chr. Examiner, pp. 181, 183, &c.

†See Geology and Revelation by Dr. Pye Smith, pp. 94-96, Eng. ed.; Stillingfleet’s *Origines Sacræ*, b. iii. ch. 4; Poole’s *Synopsis Criticorum* on Genesis vii. 19; and Poole’s *Annotations on the Bible*, vol. i. on Gen. vii. 19, &c.

‡Dr. Prichard has a full exhibition of his views on the point in *Researches*, vol. i., as quoted on this subject. All animals and plants might have been created anew after the deluge.

§Chr. Examiner, p. 202.

||Chr. Examiner, pp. 183, 184; and *Zoology*, pp. 154-175.

of species.† Every thing, therefore, *in the actual arrangement of species* over the globe, conspires to show that similarity of species argues similarity of origin, according to the established opinions and observations of naturalists, and we can only wonder at the conclusion drawn against this position from difficulties which can easily be explained by the many fortuitous methods of distributing the seed of plants and the ova of animals.‡

But still farther. It was necessary for M. Agassiz to prove that *all* other animals were created with such special adaptation to their limited zoological provinces, that they are incapable of migration and of life in other climates and conditions, in order even analogically to draw a conclusion to the same effect respecting man. He does, indeed, affirm, and in language sufficiently plain, that "there is not one species of animals that is uniformly spread all over the globe;" "the universal law is that all animals are circumscribed within definite limits."

He argues that such migration in animals is in its very nature impossible, because it would ascribe to animals themselves, and to the physical agents under which they lived forethought and intelligence.§ But surely the instincts and sagacity of animals indicate *some degree* of that intelligence and power in man which he himself allows, to be able to overrule the natural limitations of nature, and to secure changes both as to character and location.* Animals—and especially the higher animals—we affirm, do not act *merely* "under the pressure of physical causes," but of life, instinct, and a certain degree of intelligence.

But M. Agassiz not only argues against the *possibility* of the migration of animals, but, as we have seen, against the fact. This assertion, however, must be *greatly* qualified. Of wild animals, what are the definite limits within which are circumscribed the wolf, the bear, the ermine, the otter found in Canada and Florida, the common deer breeding in Maine, Carolina, Florida, and Mexico, the buffalo ranging from the tropics of Great Marten Lake in lat. 63° or 64°, once ranging through the

†See on this subject Dr. Bachman, p. 150, &c.; and Dr. Prichard, and Lond. Quar. Review, January 1850, p. 17.

‡See Chr. Examiner, p. 192, &c.; and Dr. Bachman, pp. 251, 268.

§See Chr. Examiner, pp. 187, 193, 194, &c.

*See Chr. Examiner, p. 193.

whole United States, and only restricted from the Eastern Continent by a boundless ocean, the wild turkey, and others? All other animals also, so far as they are of value to man, are adapted to become naturalized to every climate, and are, therefore, as truly cosmopolite as man, who equally requires naturalization. The horse, ass, sow, sheep, goat, hog, fowl, and turkey, breed in the northern cold, and within the tropics. Nearly all these have become wild in these various regions. Such is the case on all the Western prairies as well as in South America. But their constitution having become adapted both to tropical and temperate regions, did not require them afterwards to remove, and they, even in their wild state, inhabit all these regions. It will also be recollected that domesticated animals have now as wide a dispersion as man himself.

It is therefore just as true of other animals as of man, that under his care they are adapted to become cosmopolite. It is just as true of other animals as of man, that *in fact* they are cosmopolite, and that from certain primitive centres they have been diffused over all parts of the earth to which civilized man has carried them. This is also the case with regard to the Negro, the Mongol, and the other races of men. The analogy of nature, therefore, as it regards all the higher animals—and it is surely here alone we can look for any close resemblance to man—is decidedly and beyond all controversy in favour of the doctrine of one original stock as the source of all the human races*

Finally on this analogy. Is not M. Agassiz very inconsistent in making an analogous condition of the *lower*, and especially of the *lowest* orders (of whom alone he claims any special competency to speak with authority), a ground from which to draw a conclusion respecting man? In regard to these animals, he argues against the existence of “any cause by which to account for their dispersion beyond the mere (physical) necessity of removing from their crowded ground, to assume wider limits as their increased number made it necessary.” He regards them as governed exclusively by “the physical agents under

*On this subject see Macculloch's *Proofs of the Attributes of God*; Lyell's *Second Visit*, vol. i., pp. 228, 229; *London Quarterly Review*, January 1850, p. 17, col. 1; Humboldt's *Cosmos*, p. 363, as quoted before on the fauna of the British Islands.

which they live," and as having no will and no forethought. Man, on the contrary, he represents as possessing all these, and, therefore, as "acting not merely from natural impulses, or under the pressure of physical causes, but as being moved by a higher will."† He admits also in regard to man the necessary power of climate, food, and condition, to effect great changes in form and character.‡ He attributes to man a power adequate not only to secure these modifications in himself, but also in the lower animals, in contrariety to the natural and universal law of their being.§ We also understood M. Agassiz as affirming in the Association that the laws and characteristics, both as to origin and diffusion of every class of animals, must be determined by an examination of the facts respecting each class, and not by any general analogy or rules for determining species. Even, therefore, were all that M. Agassiz assumes as true of the lower animals really the case, it would afford no presumption in regard to man, who is an exception to them all, the lord of all, and pre-eminently distinguished by faculties superior to all.*

If man is cosmopolite—if species is constant, and depends upon the immaterial principle,††—if among the lower animals where there is no will, there are so great and admitted changes,‡‡—if even in the case of man such changes are allowed to be the inevitable result of alterations in condition, food, climate, &c.§§—how can M. Agassiz consistently argue against the single origin and species of man because of differences among the human races, which are so trifling in comparison with those in other animals?||

No proper analogy can be found among the lower animals to the human race, since, for an argument against the unity of the human species, drawn from the analogy of the lower animals, to be valid, it must, says Dr. Latham, be taken from a species coextensive in its geographical distribution with man.

†See in *Chr. Examiner*, pp. 182, 183, 187, 193, 194, and 202.

‡*Zoology*, pp. 180, 181.

§See in *Chr. Examiner*, p. 193.

**Zoology*, pp. 181 and 206.

††*Ibid.*, pp. xiv. 9, 42, 180.

‡‡*Chr. Exam.*, p. 194.

§§*Zoology*, p. 181.

||See *Chr. Exam.*, pp. 182, 193, 194.

To be thus coextensive, it must not only be spread over a large area, but it must be spread continuously.

To be thus coextensive, it must be found at equally high and low sea-levels, as well as at equally distant degrees of latitude and longitude.*†

Besides, even if we allow him his plural centres of creation for the human race, what will it profit his theory? For, multiply these centres as he will, there are still varieties—individual, family, and national—among the same races, which are to the very full as difficult of explanation as those found among the races themselves.**

III. So much for the analogy of Professor Agassiz. We will now examine his proposed principle of classification. This principle is the result of the modern science of embryology, and is deduced from the regular and invariable order pursued in the gradual development of all animals, from their condition in the germ to the full maturity of their perfect form. As all animals resemble one another in the earliest transformations, their position in the scale of being is determined by the point at which this development stops, or the extent to which it is carried beyond other species.* There is thus provided in nature itself, an infallible and unchangeable rule for the determination of species, which is destined to work out great and happy results. M. Agassiz has therefore laid down certain rules, by which to determine “the arrangement of species according to their most natural relations and their rank in the scale of being,” or, in other words, “what is that which gives an animal precedence in rank.”†

1. The changes which they undergo during the whole course of their development must be considered.‡

2. The relative grade of animals is to be appreciated by the comparative study of their development before and after their embryonic period.§

3. Animals are distinguished also by the nature of their organ-

*†Ibid., p. 567.

**See Dr. Bachman, 242, and Lond. Quart. Rev., p. 18, col. 2.

*See Zoology, ch. x., &c., and p. 7, sect. 18-23.

†Ibid., ch. i. p. 5, &c.

‡Ibid., p. 7, sect. 18, 19.

§Ibid., p. 7, sect. 20-22.

ization when completed; in some this being very simple, in others extremely complicated.||

4. An animal is more perfect in proportion as its relations with the external world are more varied, in consequence of its more perfect senses and capacity for motion.*†

5. Every separate organ is found also to have every degree of complication and nicety in the performance of its function, according to the rank of the animal; as, for instance, the nature, size, and position of the brain.**

6. Affinities, or the similiarity of purposes and functions, and not analogies, or the relation of organs constructed on the same plan, are to guide us in the arrangement of animals.††

7. Another principle which must guide in the arrangement of animals, is their relation to the regions they inhabit.‡‡

8. Besides the distinctions to be derived from the varied structure of organs, there are others not less decisive to be drawn from the immaterial principle, since "it is this which determines the constancy of species from generation to generation," and is "the source of all the varied exhibitions of instinct and intelligence."*

9. We must not lose sight of the animal in its relations to creation as a whole, in our consideration of its own organism.

10. The highest end of natural history is gained when we are in this way led to "perceive in creation the execution of a plan fully matured in the beginning, and invariably pursued as the work of a God infinitely wise."†

Such, then, is the principle of classification as developed by M. Agassiz, and upon which he and his followers predicate the infallible disproof of the unity of the human races. Of course, as it regards the unity of the human races, the only application this principle can have must be to the diversity of the specific characters of men, and not to the plurality of their origin, since upon this latter it can have no bearing. The argument, when analyzed, must be this:—The races of men are proved by these

||Ibid., sect. 12.

*†Ibid., p. 5, sect. 13.

**Ibid., pp. 5, 6, sect. 14-16.

††Ibid., p. 6, sect. 16, 17.

‡‡Ibid., p. 8, sect. 23.

*See Zoology, ch. i. p. 9, sect. 26.

†Ibid., p. 10, sect. 29.

rules to be of different species; and as this difference has been constant and invariable, these specific distinctions must have been primitive, and their origin distinct and different.

Our reply to this argument is twofold: First, this principle and these rules of classification do not prove men to be of different species. Secondly, this theory does, on the contrary, prove that all the races of men are "of one only and the same species." The question of origin is thus left to be determined by the rules and evidence appropriate to it.

That these rules of classification do not prove men to be of different species is certain; because in the order of their development,—in its extent,—in its period before and after birth,—in all the structural organization to which it leads,—in the number and relations of all the organs,—in all the laws of animal life,—in their adaptation to change of climate, food, and condition,—in their immaterial, intellectual, and moral powers,—in these and every thing which characterizes man to be, as M. Agassiz allows, pre-eminently superior to all other animals, all men are, and have been proved to be, essentially and indisputably alike. We had intended to take up these rules seriatim, and to apply them to all the principles of embryonic development laid down by M. Agassiz. But it is really unnecessary, since no attempt has been made to prove a difference among the races of men, as measured by these rules, beyond the fact of a comparatively less development of the fingers, and therefore a greater length of web, in the negro hand; and a similar difference, alleged by Dr. Neill (though not avowedly for this end), in the edges of the maxillary bones.*

That M. Agassiz should seriously urge this peculiarity in the negro as a proof that they are of a race primitively distinct in origin and in specific rank and character as human beings, has been to very many a source of great amazement.

In the first place, does not M. Agassiz himself, as we have seen, admit the power of climate, food, condition, and the state and activity of the intelligence and the will, to modify the actual development of men, both as to extent and appearance? Is it not the doctrine of the ablest physiologists that civilization, with all its concomitant influences, does affect the form and

*American Journal of Medical Science, Jan. 1850.

development of the brain, the skull, the features, the passions, and the faculties of men?†

And would it not, therefore, be an anomaly, a contradiction to all experience, if in the negro race we did not find, in connection with ages of degradation, an imperfect development, to some extent, in the physical and mental powers? That there are such differences in their actual character and condition all must admit; and that this is what must have been expected, under the circumstances of the case, all must be equally ready to allow.

But do these variations, in fact, amount to any thing like specific distinctions? If they do, then similar variations in other animals of the higher order must be sufficient for classifying them under different species. But is this done, or can it be done? Among dogs, who are regarded even by Dr. Morton as of the same species, the Newfoundland race is semi-web-footed to an extent much greater than the negro. There is also a race of dogs in America with very short tails, and a race of cats without tails at all. There is also a race of fowls in that country which are rumpless and destitute of the vertebræ. There is a whole race of hogs with solid hoofs. And in all the domesticated animals, we see in various ways the power of altered condition, food, climate, and habits, in modifying form, character, and general structure. We thus perceive that changes, the very same in *kind*, and much greater in *degree*, do result from natural causes working upon the constitutional adaptation of the animal organization in all the higher animals, and we are, therefore, led to conclude that, in view of man's admitted cosmopolite character, his power of self-modification,* and the immeasurably greater changes to which, in all his diversified conditions, he is liable, much greater modifications of form and development might be expected in branches of the same race.

The principles of classification adopted by M. Agassiz do not, therefore, in any degree militate against the specific character, and, therefore, the original unity of the human races. On

†See the opinion of Dr. Prichard, Carpenter, Lawrence, Dowling, &c. quoted.

*See Agassiz in *Chr. Examiner*, p. 193.

the contrary, they afford another and very powerful criterion by which that unity may be established, since all races of men are found to be conformed in every essential particular to the order of nature in their structural, physiological, and functional development. They are essentially the same as he admits in that immaterial principle on which the constancy of species depends;*—in the power of will by which they can effect changes;—in their location, food, employments, and character;—in their embryonic condition and transformations;—in the number, variety, and composition of their tissues;—in the number, character, and purpose of those large and distinctly limited cavities destined for the lodgment of certain organs, such as the brains, lungs, &c.;—in the well-defined and compact form of the organs lodged in these cavities;—in the process by which the food is elaborated and digested;—in the functions of relation and sensation, and, therefore, in their nervous system, its form, arrangement, and volume;—in the peculiar organs which give the sensation of sight, hearing, smell, taste, and touch;—in the structure and position of the eye, ear, and nose;—in that perception, memory, and reasoning which constitute intelligence;—in the entire skeleton, which is an essential test of species;—in the functions of digestion, circulation, secretion, and respiration;—in their teeth, their hearts, their skin, their glands;—in all the peculiarities of the two sexes;—in ovulation;—in the gradation of more and more complicated adaptation by which they are distinguished;—in the same general appearance;—and in all those transformations which precede or which succeed birth.† Physically, intellectually, and morally considered, all men, therefore, “every where, are the one identical species, yet several races.”‡ And hence the result of the application of M. Agassiz’s principle is to show, that in all respects wherein all men differ from the lower animals, they are precisely alike to one another, and wherein they differ from each other as races, they differ also as nations, families, and individuals. These differences are, therefore, varieties, and not specific dis-

*Zoology, by Agassiz, pp. xiv. and 180.

†See in *Chr. Examiner*, p. 193.—Zoology, pp. 15-18, 20, 22, 24, 44, 45, 51, 73, 82, 83, 89, 99, 102, 103, 105, 106, 110, 121, 125, 127, 128, 151, 152.

‡See *London Quarterly Review*, pp. 10, 12, 13.

tinctions. § "Species," says M. Agassiz, "is the lowest term to which (in classification) we descend, if we expect certain peculiarities."* And as all men are of one species, the differences among them must be variations and not specific distinctions. And hence, also, as the variations of the same acknowledged race (as the American and the European, the Mongolian and the African) are as great as the differences of these races from one another, and as they all pass into one another by gradual and insensible transitions, these variations could not have been the result of any original and distinct creation of separate races. †

We might now proceed to notice the views of Professor Agassiz on the Scriptural relations of this question. But, as these have been already considered, we will only observe, that he confounds altogether the Mosaic testimony respecting the central origin and dispersion of the human race, with its allusions to the lower animals, about which, as we have seen, Scripture makes no definite statement which is not capable of interpretation in accordance with the facts of science. His disproof, therefore, of one common centre of origin for all the fauna and flora of the globe, in no way militates against the clear and frequent testimony of Scripture respecting the common relation of all mankind to Adam and Christ. It is upon this common relation of all men to the first man Adam, and to the second Adam who is Christ, the whole scheme of divine mercy is founded, and an interest in its unspeakable blessings offered to "EVERY CREATURE IN ALL THE WORLD." And hence, in rejecting these facts, M. Agassiz will be regarded by the great body of the christian world as overturning the very foundations of christianity itself.

§ Zoology, p. 180, and London Quarterly Review, Jan: 1850, p. 16, col. 2.

* Zoology, p. 14, &c., &c.

† M. Agassiz does not seem to have finally settled his own opinion. See Zoology, p. 204, close.

NOTE.

HUGH MILLER, ESQ., ON THE ANALOGICAL ARGUMENT.

In his notice of this work in the *Witness*, Mr. Miller remarks,—“The analogies *may* be on the side of the naturalist,—as M. Agassiz says they are,—and he may be quite right in holding, that varieties of the race so extreme as that of the negro on the one side, and the blue-eyed, fair-haired, diaphanous Goth on the other, could not have originated *naturally* in a species possessed of a common origin, during the brief period limited by authentic history on the one hand, and the first beginnings of a family so recent as that of *man* on the other. But, though he may possibly be right as a naturalist,—though we think that matter admits of being tried, for it is far from settled,—he may be none the less wrong on that account as a theologian. His inferences may be right and legitimate in themselves, and yet the main deduction founded upon them be false in fact. Let us illustrate. There is nothing more certain than that the human species is of comparatively recent origin. All geological science testifies that man is but of yesterday; and the profound yet exquisitely simple argument of Sir Isaac Newton, as reported by Mr. Conduit, bears with singular effect on the same truth. Almost all the great discoveries and inventions, argued the philosopher, are of comparatively recent origin: perhaps the only great invention or discovery that occurs in the fabulous ages of history is the invention of letters; all the others,—such as the mariner’s compass, printing, gunpowder, the telescope, the discovery of the New World and Southern Africa, and of the true position and relations of the earth in the solar system,—lie within the province of the authentic annalist; which, man being the inquisitive, constructive creature that he is, would not be the case were the species of any very high antiquity. We have seen, since the death of Sir Isaac, steam, gas, and electricity, introduced as new forces into the world; the race, in consequence, has, in less than a century and a half, grown greatly in knowledge and in power; and, by the rapid rate of the increase, we argue with the philosopher, that it can by no means be very ancient;—had it been on the earth twenty, fifty, or a hundred thousand years ago, steam, gas, and electricity would have been discovered hundreds of ages since, and it would at this date have no such room to grow. And the only very ancient history which has a claim to be authentic,—that of Moses,—confirms, we find, the shrewd inference of Sir Isaac. Now, with this fact of the recent origin of the race on the one hand, and the other fact, that the many various languages of the race so differ that there are some of them which have scarce a dozen of words in common, a linguist, who confined himself to the consideration of natural causes, would be quite justified in arguing that these languages could not possibly have changed to be what they are, from any such tongue, in the some five or six thousand years to which he finds himself restricted by history, geology, and the inferences of Sir Isaac. It takes many centuries thoroughly to change a language, even in the present state of things, in which divers languages exist, and in which commerce, and conquest, and the demands of literature, are ever incorporating the vocables of one people with those of another. After the lapse of nearly three thousand years, the language of modern Greece is essentially that in which Homer wrote; and by much the larger part of the words in which we ourselves express our ideas, are those which Alfred employed when he propounded his scheme of legislative assemblies and of trial by jury. And were there but one language on earth, changes in words or structure would of necessity operate incalculably more slowly. Nor would it be illogical for the linguist to argue, that if, some five or six thousand years ago, the race, then in their extreme infancy, had not a common language, they could not have originated as

one family, but as several, and so his conclusion would in effect be that of the American naturalists. But who does not see that, though *right* as a linguist, he would be *wrong* as a theologian.—wrong in fact? Reasoning on but the common and the natural, he would have failed to take into account, in his calculation, one main element,—the element of miracle, as manifested in the confusion of tongues at Babel; and his ultimate finding would in consequence be wholly erroneous. Now, it is perhaps equally possible for the naturalist to hold that two such extreme varieties of the human family as the negro and the Goth could not have originated from common parents in the course of a few centuries,—and certainly the negro does appear in history not many centuries after the Flood. He had assumed his deep black hue six hundred years before the christian era, when Jeremiah used his well-known illustration, “Can the Ethiopian,” &c.; and the negro head and features appear among the sculptures and paintings of Egypt several centuries earlier. Nay, negro skulls of a very high antiquity have been found among the mummies of the same ancient kingdom. But though, with distinguished naturalists on the other side, we would not venture authoritatively to determine that a variety so extreme could have originated in the ordinary course of nature in so brief a period, just as we would hesitate to determine that a new language could originate naturally in other than a very extended term, we would find little indeed upon such a circumstance, in the face of a general tradition that the negroid form and physiognomy were marks set upon an offending family, and scarce were less the results of miracle than the confusion of tongues. We are far from sure, however, that it is necessary to have recourse to miracle. The Goth is widely removed from the negro; but there are intermediate types of man that stand in such a midway relation to both, that each variety, taking these as the central type, is divested of half its extremeness. Did such of our Edinburgh readers as visited the Exhibition of this season mark with what scholar-like exactness and artistic beauty the late Sir William Allan restored, in his great picture, (“The Cup found in Benjamin’s Sack,”) the original Egyptian form, as exhibited in the messengers of Joseph? Had the first men, Adam and Noah, been of that mingled negroid and Caucasian type—and who shall say that they were not?—neither the Goth nor the negro would be so extreme a variety of the species as to be beyond the power of natural causes to produce.

“We had purposed referring at some length to that portion of the argument which is made to rest on analogy. We have, however, more than exhausted our space; and merely remark, that it is not at all a settled point that the analogies are in favour of creation in a plurality of centres. Linnæus, and his followers in the past, and men such as Edward Forbes in the present, assert exactly the contrary; and, though the question is, doubtless, an obscure and difficult one,—so much so, that he who takes up either side, and incurs the *onus probandi* of what he asserts, will find he has but a doubtful case,—the doubt and obscurity lie quite as much on the one side as the other. Even, however, were the analogies with regard to vegetables and the lower animals in favour of creation in various centres, it would utterly fail to affect the argument. Though the dormouse and the Scotch fir had been created in fifty places at once, the fact would not yield us the slightest foundation for inferring that man had originated in more than a single centre. Ultimately, controversies of this character will not fail to be productive of good. They will leave the truth more firmly established, because more thoroughly tried, and the churches more learned. Nay, should such a controversy as the present at length convince the churches that those physical and natural sciences which, during the present century, have been changing the very face of the world and the entire region of human thought, must be sedulously studied by them, and

that they can no more remain ignorant without sin than a shepherd can remain unarmed in a country infested by beasts of prey, without breach of trust, it will be productive of much greater good than harm."

ADDRESS BEFORE THE MEDICAL ASSOCIATION OF SOUTH CAROLINA. By DR. JOHN BARRATT, of Abbeville, S. C. Charleston, 1850.

"This Address," says the author, "is in performance of a task not congenial to the habits of our profession." Thirty-three years ago he came to this country "fresh from the land of Wilberforce, with *prejudices* in favour of universal brotherhood," but "the evidences here presented to his senses were paramount;" "his faith in the doctrines of original unity melted in the light of revelation," and he was filled with the spirit, not of wisdom, but of poetic inspiration, and gave utterance to these sublimely prophetic words:

"And I said, if these are brothers, how changed
From white to black, from lank to curly hair,
With flattened nose, retreating forehead,
Short chin, and uncouth thickened lips,
As if fancy and nature had combined
To mar the godlike form and face of man."*

From such a revelation we might have expected either an authoritative declaration of the truth on this question, or an independent and convincing demonstration. But the spirit of revelation left him, and, amid darkness and perplexity, he is content as a blind man to follow the blind.

His house is very towering, but it is built upon the sand. An analogy is the sum and substance of his proof: "Every isolated portion of the earth's substance is found to have a flora and a fauna of its own;" so that probably some fifty such regions could be recognised with species entirely dissimilar, where they could not have originated from other sources, as in the tropics. His theory, therefore, and his argument, are the same as those of Professor Agassiz: and to our remarks upon them we refer our readers. We will only add here one practical test of the validity of the argument drawn from the apparent differences in men, which, to come within the scope of his analogy at all, must be regarded as specific.

It must strike every reader of this address that there are great apparent differences in its style. Here and there are found passages which would *apparently* indicate a different origin from the rest. But are they really so? When the respected author gives it to the world as his, we have in this a positive testimony, relying upon which we can at once believe in the unity, in the face of all apparent proofs of a diversity of origin. In the same manner when our author, thirty-three years ago, saw for the first time the great apparent differences among God's human creatures, he was led to the conclusion that these must have had a different origin. But in this case, as in his own, we have a declaration from the author of them all, and that too far more explicit than his own, that "God who made the world and all things therein, and giveth to all life and breath, and all things, hath made of one blood all nations of men for to dwell on all the face of the earth." Shall we then believe the author, or our own hasty impressions? For our part, we had far rather be found guilty of denying the identical origin and authorship of all the sentiments and

*The Address is closed with a poem of at least equal beauty and sublimity.

paragraphs of this address, than the identical origin in "one blood" of all the races of men.

To this alternative Dr. Barratt, however, has not driven us. He claims to be a christian, and he feels a deep reverence for the revealed Word of God, and as from this "arises his objection to an appeal to the Bible to support or condemn any hypothesis or theories (?) of nature," we cannot believe he will call God a liar, in order to maintain an inconsequential inference from an imperfect and altogether misplaced analogy. He will no longer, therefore, pervert and profane Scripture by speaking of the negro race as still "*maintaining his integrity*," that is, his colour, or of the Israelites as God's "peculiar people," on account of physical peculiarities. Far better for Dr. Barratt to maintain his integrity as a christian, and believe as he appears to do, (see p. 43,) that "man was not diversified in his original creation, the law of physical change, and moral fitness being passed on the Babel throng at the dispersion, to occupy the earth's dissimilar surface." On this basis we are happy to assure him "there is no tendency to scepticism, but, on the contrary, it is nature harmonizing with revelation."

CHAPTER XII.

THE UNITY OF THE RACES PROVED FROM THEIR FERTILITY AND THE INFERTILITY OF HYBRIDS.

That only is reasonable which is true; that only can be legitimately affirmed to be true which can be clearly proved to be true. All beyond is conjecture, and conjecture is not science.—ETHNOLOGICAL JOURNAL.

The sole consideration inductive research regards is the accuracy and truth of its evidence.—POWELL'S NAT. AND DIVINE TRUTH.

Nature will perpetuate varieties, for this is in accordance with her operations; but refuses to multiply hybrids, for this is contrary to her laws.—DR. BACHMAN.

WE are now led to remark, that among all other animals, without exception, *different species* remain separate and distinct—do not naturally and voluntarily associate, breed, or mate together, and are not capable of uniform, invariable, and permanent continuance by natural propagation. For the full and indubitable establishment of these positions we refer to the profound and elaborate work of our friend, the Rev. Dr. Bachman, who is, we believe, admitted to be the most eminent of American naturalists, and not inferior in his departments to any of any country. In this work he has incontrovertibly established the positions above stated, and by an examination, *seriatim*, has shown the incorrectness of every instance adduced by Dr. Morton to prove that fertile progeny has been produced by the union of animals—both birds and quadrupeds—which were of different species.

Formerly the constancy and fertility of offspring were regarded by naturalists as infallible criteria of species. Constant reproduction, therefore, entered into the definition of species as given by Buffon, Cuvier, and others. Flourens, after citing Buffon and Cuvier's definitions of species as based on constant reproduction, concludes that "*unity, absolute unity, of the human species, and variety of all its races as a final result, is the general and certain conclusion of all the facts acquired concerning the natural history of man.*"*

To prevent the inevitable certainty of this conclusion, and the consequent establishment of the truth of Scripture in one

*Annales des Sciences Nat. t. x., Dec. 1838, p. 361; do. in Rev. of Morton, pp. 5, 6.

important doctrine which it every where affirms and implies, great efforts have been made to produce hybrid breeds, and from them to secure permanent and fertile varieties. The results seemed so far favourable to the opponents of the unity of the races, as to lead Drs. Prichard, Lawrence, and others, to abandon constant reproduction as an *infallible* mark of species. To sustain this position, Dr. Morton published an elaborate essay, in which he accumulated with great industry and learning all the instances of fertile hybrids which had occurred. This essay was entitled, "Hybridity in Animals considered in reference to the question of the Unity of the Human Race."

To this question Dr. Bachman has devoted years of experiment, observation, and study, both in Europe and America, and to its thorough examination he has appropriated a large portion of his volume, which has lately issued from the press.

"The object," says Dr. Bachman, "of Dr. Morton's paper is to show from facts, 'that different species of animals are capable of producing together a prolific hybrid offspring, and therefore that hybridity ceases to be a test of specific affiliation.' 'Consequently, the mere fact that the several races of mankind produce with each other a more or less fertile progeny, constitutes in itself no proof of the unity of the human species.'

"The infertility of hybrids has always been a stumbling-block in the way of their theory, who deny the unity of the human race. If the races of men produced fertile offspring with each other, and the races of inferior animals did not,—if the latter were found to be barren and unfruitful, and the former increased and multiplied, and replenished the earth, then they would be obliged to prove that man was an exception to this universal and invariable law that regulated the whole of the inferior creation. They possessed no evidence to prove this; for although man in his moral nature is endowed with high intellectual powers, yet in his physical nature he is an animal, coming into the world like other animals, and like them returning to the dust. In this dilemma they resort to the desperate expedient of endeavouring to show, that in respect to the fertility of hybrid offspring man was not peculiar; that many races of animals could be found possessing the same physical powers of producing intermediate and fertile races. Hence they

have ransacked the almost forgotten tales of ancient travellers, and dragged from obscurity the vulgar errors long hidden beneath the dust of antiquity, and indulged themselves in conjectures and doubts in order to weaken the faith of men in the long-established views of naturalists in regard to the sterility of hybrids. Our object has been to show the frail tenure of the foundation on which they leaned for support, the many errors which they triumphantly paraded as facts, and the weakness of the arguments by which they sought to build up their theory.

“We will endeavour now to offer our reasons and produce our facts to prove that several of his facts are not supported by competent authority, that others are disproved by naturalists of high authority, and that when the statements contained in his papers have been so expurgated as to be freed from matters admitted on very doubtful authority, the result will prove that his facts militate against his theory, and go to maintain the view we have adopted after some sacrifice of time, and no small degree of labour.”

After devoting a full examination to every instance alleged by Dr. Morton in favour of the fertile hybridity of animals, Dr. Bachman concludes:—“We have now seen that, with all the ingenuity of the believers in the fertility of hybrids, they have not been able to produce a solitary case in which they have clearly and incontestably proved that a single race of animals or birds has been perpetuated from hybrids of two or more species. Their vague assertions have been hazarded without proof, and have been contradicted by the experience of many eminent naturalists, whose general knowledge and habits of close investigation have certainly given them equal claims on public confidence.

“In one case out of a hundred—such as the instances of the buffalo and common cow among quadrupeds, and that of the China and common goose among birds, which are the only two cases well attested—hybrids have been productive, but this did not continue beyond two or three generations, and could be prolonged only with the pure blood of either stock, and of course either died out, or returned to their original species. We have no doubt that among a few species, especially the ducks, some may produce hybrids constituted like those from the

China goose, to produce progeny for even two or three generations before absolute sterility occurs. We observed a cross of this kind in the Zoological Gardens, between the common duck and some other European duck, we believe the shell-drake (*Atadorna*), which was said to have been fertile for at least one or two generations. Of the remaining number that are recorded by Dr. Morton, the cases of hybridity may be set down as those of absolute sterility, since, had it been otherwise, the world would have been made acquainted with the important facts."

After enumerating a multitude of cases of sterility, Dr. Bachman proceeds to remark:—"We could add half a page to this list, and of these not a few were produced under our own eye; but this would be superfluous. In all these cases, nature proclaims her determination to preserve the races in spite of all intermeddling with her operations. This stamps upon these unnatural offspring the seal of sterility; and nearly all the cases that Dr. Morton has cited, and fifty more that are on record, are so many proofs of the errors in the theory of Col. Smith, and all who have adopted his speculative notions. Each new case of a sterile hybrid is an additional evidence in favour of our theory, that the laws of nature are opposed to the production of new races by the commingling of two or more species.

"Nor should the fact be overlooked, that the occurrences in hybridity that are on record have taken place at very long intervals of time, and in most cases through the artificial agency of man. There is a repugnance among the wild species to such a union, and it only occurs when the individuals unnaturally paired are entirely excluded from those of their own species. Even should an attachment take place, the organic differences in the different species, in the majority of instances, prevent the production of any issue.

"In reading the articles of Dr. Morton, we have frequently been reminded of another fact. Nearly all the examples which he had quoted, that have an important bearing on this subject, are brought to us from so great a distance, that we have not the means of investigating the accuracy of the statements; and courtesy would lead us not to deny that which we have not the means of disproving. But why carry us to Egypt, to the Steppes

of Tartary, to the Island of Java, and the wilds of Paraguay and Yucatan, to ascertain the truth of the relations of Maga and De la Malle, the betræge of Rudolphi, the rambles of Captain Stedman, or the interested collector who sent to Temminck his specimens of wild and tame cocks and curassoes? Have we not a right to suppose that the same prodigies that have occurred elsewhere will take place here? Striking and permanent varieties, it must be admitted, have occurred in our country, as they have elsewhere. The wolf, the squirrel, the deer, the black rat, the Norway rat, and the white footed mouse, among wild animals, have produced their permanent varieties; and among the domesticated ones, the cow, the hog, the sheep, the peafowl, and Guinea hen, and the common fowl, have, within our own memories, exhibited this phenomenon. But from whence have these varieties been derived? Not surely from any intermixture of any two species, for there were no species with which they could unite; they have sprung up with themselves, and were not indebted to any foreign alliance for the changes which nature produced."

The following are the conclusions to which Dr. Bachman believes himself incontrovertibly led by the facts in regard to all animals:—

"1. Nature, in all her operations, by the peculiar organization of each species—by their instinctive repugnance to an association—by the infertility of a hybrid production, when by art or accident this takes place—and by the extinction of these hybrids in a very short period of time, gives us the most indubitable evidence that the creation of species is an act of Divine power alone, and cannot be effected by any other means.

"2. That no race of animals has ever sprung from a commingling of two or more species.

"3. Domestication, in every species that has been brought under subjection, produces striking and often permanent varieties, but has never evolved a faculty to produce fertile hybrids.

"4. Since no two species of animals have ever been known to produce a prolific hybrid race, therefore hybridity is a test of specific character.

"5. Consequently the fact that all the races of mankind produce with each other a fertile progeny, by which means new

varieties have been produced in every country, constitutes one of the most powerful and undeniable arguments in favour of the unity of the races."

In accordance with these conclusions, Professor Owen says:—"The tendency of all the natural phenomena relating to hybridity is to prevent its taking place, and, when it has occurred, to arrest the propagation of varieties so produced, and to limit their generative powers so as to admit only of reversion to the original specific forms. The individuals of different species do not voluntarily copulate. In a few exceptional cases, serving only to establish the rule of their inferiority, specific hybrids have been known to propagate together and produce a degenerate intermediate race, which soon becomes extinct; it more commonly happens that a hybrid is sterile, or propagates only with an individual of pure breed."

"We would ask, then," says Dr. B., "those who consider the races of men as composed of different species, why all the varieties of men are found to produce fertile new races, whilst we discover that when we associate two true species of other animals their products are hybrids, and incapable of perpetuating a race? Why is it that they have been so much staggered and perplexed by this most important fact? Why was it that, in order to escape from this annoying difficulty, they were for so many years engaged in vain and ineffectual endeavours to prove that the descendants of their two species of men, the white and the black, were hybrids? First, they endeavoured to show that they were sterile; then, that they were only prolific with one or the other of the original species; and finally, that the hybrid race soon died out. When at last the supporters of their own doctrines pointed out to them races that had existed and multiplied for hundreds of years, and were now as healthy and fertile as any of the other races of men, why have they so suddenly shifted their sails on the other side, and would carry their sinking bark to a port of safety under the false colours of fertile hybrids in the lower races?"

"Let it then be understood, that we have no case on record where a single new race of animal or bird has sprung up from an association of two different species.

“All the varieties of the human species are known to propagate with each other—to produce fertile progeny, which has continued to propagate from the earliest periods on record, through every succeeding age, up to the present period. In this way new races have been formed and perpetuated. Since this is known to be the case, then, if these various races of men are composed of different species, they will prove an exception to the general law by which all other organized beings are governed; and it rests with our opponents to show wherein this organization consists, and why man should be an exception to these laws of the Creator which are stamped on all the inferior races.

“It is, then, as our opponents are aware, a long-established and undeniable fact, that all the races of men, in every age and in every country, produce offspring in their association with each other. That the Caucasian, Mongolian, African, Malay, and the aboriginal American, all are affording us the most convincing evidences of this fact. That in this manner many new intermediate races have been produced on the confines of Asia, Africa, and Europe; and that, within the last two hundred years, a new race has sprung up in Mexico and South America, between one branch of the Caucasian and the native Indian, together with no small admixture of African blood. They are aware that in the United States, whose first permanent settlement commenced in Virginia in 1607, the two extremes of African and Caucasian have met and produced an intermediate race. We know them to be fully as prolific, if not more so, as the whites, where their constitutions have not been wasted by dissipation. We will not stop to inquire whether this race is equally as long-lived as either of their originals; but even here we would find no difficulty, as no one will be disposed to deny the fact that some races of the pure Caucasian, the Mongolian, and African families are more robust and longer-lived than others. The facts, however, are undeniable, that all these half-breeds are prolific with each other; and we can point out at least the descendants of five generations, both in Carolina and New York, where there has been no intermixture with either of the original varieties, and they are to this day as prolific as any of the other races of men. We are aware that

laboured articles have been written to show that the descendants of the two races, especially those between the Caucasian and African, in the process of time become sterile. We have not, however, of late, heard this argument insisted on, and we believe it is virtually abandoned.

"The learned researches of Dr. Morton (*Crania Americana*), which are characterized by great knowledge and sound discrimination, will, we think, set this matter for ever at rest. The accounts scattered throughout his essay, of the many intermediate tribes of nations that have derived their origin from an admixture of Mongolian, Malayan, American, Caucasian, and African blood, are calculated to convince all who have hitherto entertained any doubts on this subject, that not only these widely separated, but all the varieties in the human species, produce in perpetuity an intermediate and fertile progeny. Malte Brun, speaking of the Portuguese in Africa, says: 'The Rio South branch is inhabited by the Maloes, a negro race, so completely mingled with the descendants of the original Portuguese as not to be distinguished from them.' Several writers inform us that there is a large and growing tribe in South Africa called the Griqua, on Orange river, being a mixture of the original Dutch settlers and the Hottentots, composed of more than five thousand souls. These are referred to by Thompson and Lichtenstein, in their travels in South Africa. Several similar races, a mixture of the African and Spaniard or Portuguese, exist in South America, separated from other communities. The last calculation we have read of the population composed of the mixed races, in North and South America, amounted to upwards of five millions."

To conclude: since this law of uniform, permanent, and natural propagation has been made by God an invariable mark of specific difference among all other animals, it follows that, as the present inhabitants of the earth are made up of races formed by the amalgamation of many varieties, the human family must be of one species.*

*Mr. Martin has devoted a long and able chapter, in his *Natural History of Man and Monkeys*, to this question, and with similar results. See pp. 160-178.

CHAPTER XIII.

THE UNITY OF THE RACES PROVED FROM THE UNIVERSALITY, NATURE, AND CONNECTION OF LANGUAGES.

ΠΟΛΛΑΙ μὲν θνητοὶς ΓΛΩΤΤΑΙ, μίᾳ δ' Ἀθανάτοισι.

Τέως δὲ ὄντας ὁμογλωσσούς ἐκ Θεῶν πολυθρόν φωνὴν ἐναϊκασθαι
νὺν Βοβυλῶν καλεῖται, διὰ τὴν συγχύσιν τοῦ περι διὰ τὴν
λεκτὸν πρώτῃν ἐναργούς.—ABYDENUS IN EUSER. CHRON. p. 13.

This problem of the antiquity of the human species is most likely to be worked through the phenomena of language. When determined, it will give precision to the recent period of the geologist, converting it from a relative into a conventionally absolute epoch.—DR. LATHAM.

LANGUAGE is the miracle of human nature, at once its chief distinction and its highest glory. The lower animals can indeed communicate with one another by signs and sounds, but they cannot speak. They are destitute of vocal organs, and of the thoughts that breathe and the words that burn. Between those voices of which lower animals are capable and the language of man, there is very little analogy. Human language is capable of expressing ideas and notions which there is every reason to believe that the mind of the brutes cannot conceive. "Speech," says Aristotle, "is made to indicate what is expedient and what is inexpedient; and in consequence of this, what is just and unjust. It is therefore given to men, because it is peculiar to them, that of good and evil, of just and unjust, they only, with respect to other animals, possess a sense or feeling." The voices of brutes seem intended by nature to express, not distinct ideas or moral modes, but only such feelings as it is for the good of the species that they should have the power of making known; and in this as in all other respects, these voices are analogous, not to speaking, but to weeping, laughing, singing, screaming, and other natural and audible expressions of passion or appetite.

Another difference between the language of men and the voices of brute animals consists in articulation, by which the former may be resolved into distinct elementary sounds or syllables; whereas the latter, being for the most part inarticulate, are not capable of such a resolution. Hence Homer and Hesiod

characterize man by the epithet *μεροψ*, or voice-dividing, as denoting a power peculiar to the human species; for though there are a few birds which utter sounds that may be divided into syllables, yet each of these birds utters but one such sound, which seems to be employed rather as a note of natural music than for the purpose of giving information to others; and hence, when the bird is agitated, it utters cries which are very different, and have no articulation.

A third difference between the language of men and the significant cries of brute animals is, that the former is the product of art, the latter derived from nature. Every human language is learned by imitation, and is intelligible only to those who either inhabit the country where it is vernacular, or have been taught it by a master or by books. But the voices in question are not learned by imitation; and being wholly instinctive, they are intelligible to all the animals of that species by which they are uttered, though brought together from the most distant countries on earth.*

The existence, therefore, of language, is itself a proof of the specific character and unity of humanity of all the races of men among whom language is found.

“The great difference between man and the higher brutes appears to me,” says Archbishop Whateley, “to consist in the power of using SIGNS—arbitrary signs—and employing *language as an instrument of thought*. We are accustomed to speak of language as useful to man, to *communicate* his thoughts. I consider this as only *one* of the uses of language. That use of language which, though commonly overlooked, is the most characteristic of man, is an instrument of thought. Man is not the only animal that can make use of language to express what is passing within his mind, and that can understand, more or less, what is so expressed by another. Some brutes can be taught to utter, and many others to understand, more or less imperfectly, sounds expressive of certain emotions. Every one knows that the dog understands the general drift of expressions used; and parrots can be taught not only to pronounce words, but to pronounce them with some consciousness

*Encyclopedia Britannica, art. Language. See also the London Quarterly Review, Jan. 1850, pp. 19, 20.

of the general meaning of what they utter. We commonly speak, indeed, of 'saying so-and-so by rote as a parrot;' but it is by no means true that they are quite unconscious of the meaning of the sounds. Parrots do not utter words at random; for they call for food; when displeased, scold; and use expressions in reference to particular persons which they have heard applied to them. They evidently have some notion of the general drift of many expressions which they use. Almost every animal which is capable of being tamed can, in some degree, use language as an indication of what passes within. But no animal has the use of language as an 'instrument of thought.' Man makes use of GENERAL SIGNS in the application of his power of abstraction by which he is enabled to reason; and the use of arbitrary general signs, what logicians call '*common terms*,' with a facility of thus using abstraction at pleasure, is a characteristic of man.

"By the expression 'making use of abstraction,' I do not mean our merely recognising the general character of some individual, not seen before, of a class we are acquainted with; as when, for instance, any one sees for the first time some particular man or horse; for this is evidently done by brutes. A bird, for instance, which has been used to fly from men, and not from oxen, will fly from an individual man whom it has never seen before, and will have no fear of an ox. But this is not having what I call the power of using abstraction at pleasure. It is merely that similar qualities affect animals in a similar way. With certain descriptions of forms are associated ideas of fear or gratification. Thus, a young calf readily comes up to a woman whom it sees for the first time, because a woman has been used to feed it with milk; while the young of wild animals fly from any human being. But I speak of man being able so to use the power of abstraction as to employ SIGNS to denote any or every individual of a certain class.

"It is hardly necessary to add, that I am a decided NOMINALIST. The abstract ideas of which persons speak, and the mere names of which language is represented as furnishing, are things to which I am a stranger. The using of signs of some kind, such as have been above described, the combining and recombining of these in various ways, and the analyzing

and constructing of passages wherein they occur, this is what I mean by the employment of language as an instrument of thought; and this is what no brute has arrived at. Brutes have, more or less, the use of language to convey to others what is passing within them. But the power of employing abstraction at pleasure, so as to form 'general signs,' and make use of these signs as an instrument of thought in carrying on the process which is strictly called *Reasoning*, is probably the chief difference of man and the brute."*

But still further, language is also a proof of THE ORIGINAL UNITY of all men. Even Lord Monboddo candidly acknowledges, that if language was invented, it was of very difficult invention, and far beyond the reach of the grossest savages. Accordingly, he holds that though men were originally solitary animals, and had no natural propensity to the social life, yet, before language could be invented, they must have been associated for ages, and have carried on in concert some common work.

Man, however, we may confidently affirm, never could have invented language. Aristotle has defined man to be ζῷον μιμητικόν, or imitative animal, and the definition is certainly so far just, that man is much more remarkable for imitation than invention; therefore, had the human race been originally *mutum et turpe pecus*, they would have continued so to the end of time, unless they had been taught to speak by some superior intelligence.

It is now, therefore, generally conceded that language was originally imparted by God, and hence we must conclude, that, as God does not work unnecessary miracles, it was given to one original pair, and not to many in different portions of the earth.‡

Language then, every where, and in all cases, proves demonstrably the existence of the same human nature in all who possess it. "The fact," says Isaac Taylor,† "that every language of civilized men comprises a large class of words and

*See "On Instinct," Dublin, 1847, pp. 11-20.

‡See Dr. Spring on the Obligations of the World to the Bible; Wall's elaborate and learned volumes on the Origin of Alphabetic Writing, vol. i.; and Encyclop. Brit., as above.

†"Responsibility of Man," p. 4, &c.

phrases dependent one upon another for their meaning, and related closely or remotely to a certain property or function of human nature, and which terms we can by no means dispense with in describing man, as he is distinguished from the terrestrial orders around him; this fact, attaching universally to the vehicle of thought, affords all the proof which a strict logic would grant of such an identity.

“And what is true of language generally respecting human nature at large, is true in particular of the language of each race, respecting its characteristics, and even its history.

“And it deserves particularly to be noted, that while the language of civilized races at large furnishes evidence on all points touching man’s nature, physical, intellectual, and moral, those especial refinements which characterize this or that language, and which have resulted from the eminent attainments of the people using it, only serve to exhibit that one rudiment of human nature, as we might say, magnified, and its inner structure expanded.

“Were it, for instance, questioned whether man be an imaginative being, formed to catch analogies, and to be charmed with resemblance, three-fourths of every language, barbarous or civilized, attest the fact; nor is this evidence touched by any instances of what may be false in taste, or factitious in the literature of the people. Or is the question, ‘Am I responsible—am I a moral agent—am I to be held accountable for my temper, dispositions, and conduct; and am I so constituted as that a future retribution will be a fit issue of my present course of life?’ If this be the question, it is answered at once concisely and conclusively, by simply appealing to the mere words that must be employed to express it. If we suppose, then, our objector to have complied, he stands convinced; at least, if his mind have been trained to habits of logical inquiry, he will not fail to see that in describing the moral nature, with the intent to deny it, he *has unwittingly* affirmed it, and we might say to him,—‘more convincing than any syllogisms, or than any discursive argument, in proof of the reality of that moral scheme which you call in question, are the words (considered as products of the human mind) to which you have been compelled to have recourse in announcing your scepticism.’

The system we live under is in fact a moral system in the highest sense, *because among all people with whom the human nature has been at all expanded*, a copious vocabulary of terms is found, to which no sense could be assigned in a world of beings, either *purely* spiritual, or *purely* intellectual, or *purely* physical.

“If man be not a moral agent, and if his sphere do not immeasurably transcend that of the sentient orders around him, how comes he to talk as if he were? If, in regard to a moral system, he be only a brute of finer form, born of the earth, and returning to it, whence is it that, in respect of virtue and vice, of good and evil, the dialect of heaven rolls over his lips? When was it, and how, that he stole the vocabulary of the skies?”

The testimony to the common humanity of every race of men who possess a language, as it is given by that language, is therefore beyond all controversy. “Language,” continues this writer, “when combined in continuous discourse, may indeed, and too often does, convey notions totally false and absurd: but language itself, which is at once the engine of cogitation, and the record of all facts permanently or incidentally attaching to human nature: language, the most fallacious of historians, which, while it notes the revolutions of empires, is the enduring type of the visible world, and the shadow of the invisible—the mirror of the universe, as known to man—language never lies; how should it do so, seeing that it is itself the creature and reflection of nature? As well deny that the trees, buildings, rocks, and clouds, painted on the bosom of a tranquil lake, are images of realities; as well do this, as assume that language, in the abstract, has ever belied humanity, or presented any elements foreign to our constitution. Philosophers or teachers may have affirmed, and the multitude may have believed, far more than could be proved; meantime the vehicle they have employed in defining and promulgating such illusions have faithfully embodied the permanent varieties of philosophy and religion, just as a wonder-loving traveller, while he tells a thousand tales of griffons and dragons, sets us right by the dumb testimony of the specimens he has brought with him. Men might as easily create to themselves a sixth sense as fabricate

and retain in use a system of terms having no architypes in nature."

This leads us to remark that the unity of the human races is proved not only by their possession of language, which is the high and peculiar attribute of humanity, and by the incontrovertible evidence given in *every* language of all the common attributes of man's intellectual and moral nature, but also by the high degree of perfection to which the language of some of the *lowest* tribes of people, considered according to physical qualities, are elevated. Of this we may give an example in the Mpongwee language spoken by numerous tribes in Western Africa.* A communication also appears in the London Literary Gazette, written by Mr. Koelle, one of the Sierra Leone agents of the Church Missionary Society, describing the discovery of a written language in the interior of Africa. This discovery was made under the following circumstances:—Captain Forbes, on the station there, being one day on shore near Cape Mount, on or near the northern boundary of the American colony of Liberia, saw some unknown characters on a native house. On making inquiries, he learned that these characters represented the Vy language; and he found a man of the Vy nation who possessed a book, and was able to read the characters. The man remained several days on board the vessel of Captain Forbes, and was seen there by Mr. Koelle, who also saw the book and heard him read it. The man stated that the art of writing was communicated to his nation by eight strangers from the interior a long time ago; that schools were instituted, and the people generally taught; but that the inroads of the Portuguese had checked education, and few could now read. Mr. Koelle says the alphabet of this language consists of about one hundred letters, each representing a syllable. He gives a short specimen of the alphabet, and a list of about fifty words. The new character is said to have no analogy with any other known.

In a great number of languages, says Dr. Duponceau,† of which no grammars or dictionaries yet exist, there are still

*See an article by the Rev. John Leighton Wilson in the *Bibliotheca Sacra*, and the *Journal of the American Ethnological Society*; and also Bartlett's *Progress of Ethnology*, pp. 34, 35.

†See in Prichard, vol. v. p. 306.

specimens which afford a tolerable opportunity of estimating their general character and analogies; and as far as these data extend, it would appear that similar laws of construction are universal among the idioms of the New World. "Many of these languages, as that of the Lenni Lenape in particular, would appear rather from their construction to have been formed by philosophers in closets than by savages in the wilderness." This is an assertion, which, though true, appears improbable, and the author of the remark offers the best defence that can be given. "If it should be asked," he says, "how this can have happened, I can only answer that I have been ordered to collect and ascertain facts, and not to build theories."

Another observation is of importance in this argument, and that is, that similarity of language proves identity of origin among nations of the most contrary physical characters. As this argument, however, has been very elaborately presented by Dr. Wiseman, it need not be here very fully developed. The reader is therefore requested to study the first two of this able writer's Lectures on the Connection between Science and Religion. I will in the next chapter proceed to offer some additional illustrations.

CHAPTER XIV.

UNITY OF THE RACES PROVED FROM THE UNIVERSALITY, NATURE, AND CONNECTION OF LANGUAGES—CONCLUDED.

That language should exist at all, and that it should exist among every people and community of the earth, even those lowest in the scale of civilization, is in itself a cogent argument for the unity of man as a species.—LONDON QUARTERLY REVIEW.

The classification of language is, in truth, the classification of mankind. The migration and intermixture of languages are records of the changes and movements of man over the face of the globe.

IN our previous chapter on this subject, we have shown that language is a peculiar characteristic of man, and that it implies by its origin and its nature the possession, in ALL who use it, of the same moral and intellectual powers, and therefore unity both of origin and of specific character. This is confirmed by an examination of the faculties developed in the construction of the language even of the lowest races, and it is made more certain by the relations found to exist between the languages of races who are now physically the most dissimilar. Of this point we proceed to give some illustrations different from those of Dr. Wiseman.

In regard to Africa, Dr. Prichard, in his latest additions to his work, says:—"One fact not unimportant in its bearing on the early history of mankind, appears to have been rendered manifest by late researches in Northern Africa. It is a much wider extension over these regions than was heretofore supposed to exist, of tribes bearing an unquestionable, though sometimes remote, affinity in language, and therefore probably in origin, to the Syro-Arabian or Shemite race. This denotes the very ancient dispersion of an Asiatic population over a great and central part of the African continent. I refer not at present to tribes of Arabian origin, or to such as can be supposed to have entered Africa subsequently to the era of Islam, but to races bearing indications of affinity to the Shemite stock, by far more ancient and more widely spread.

"The resemblances in languages to which I now allude, as existing between the African and the Shemite races, are approximations, not to the modern, but to the most ancient dialects of this latter family of nations."*

*Prichard, pp. 550, 551, 3d ed.; and also pp. 557 and 558.

“The Hottentot stock,” says Dr. Latham, “has a better claim to be considered as forming a second species of the genus homo than any other section of mankind. It can be shown, however, that the language is no more different from those of the world in general than they are from each other.

“The fact that both the Galla and Agow languages pass through the Amharic into the more typical Semitic tongues, and that the former (over and above many undeniable points of affinity with the Coptic) is quite as sub-Semitic as the Berber, is one of the many phenomena which break down the broad line of demarcation that is so often drawn between the Semitic and the African nations.”†

The nations of particular oases in the Great Desert are like the inhabitants of islands in the ocean. They never move in any considerable numbers from their native spot, nor are they visited by many strangers. They acquire consequently characteristics of physiognomy, through the agency of external conditions, the effect of which accumulates through many generations.

“In one of these cases, namely, that of Wadreag, Mr. Hodgson discovered that the people, though Berbers by the evidence of their language, which they speak with purity and correctness, were not only black, as many of the genuine Arabs of the country are known to be, but have features approaching those of negroes, and hair like that which is the characteristic of the negro race. It was the opinion of Mr. Hodgson that these characteristics had been acquired, not as the result of the intermixture of races, which the local circumstances of the tribe seemed to him to preclude, but through the long-continued agency of physical causes upon a tribe of genuine Tuaryk origin, though the ordinary type of that race is almost similar to the Arabian.”*

“Again, the Hausan people are negroes; they have hair of the kind termed woolly, and their colour is a jet-black. Their features are remarkably good, and appear to have little resemblance to those of the natives of Guinea. That such a people should betray any relationship to the Shemite nations is a fact

†Latham, pp. 499, 500.

*Prichard, p. 559.

so contrary to prejudice and prevailing opinion, that the assertion will not be believed without proofs; and these could not well be displayed in the short space of this Appendix. For the sake of those who feel curious upon the subject, I must beg to refer to an appendix to the fourth volume of my 'Physical History of Mankind,' written by Mr. F. Newman, from materials furnished by M. Schœn."†

"The inhabitants of almost every valley or separate plain, or mountainous tract, were supposed to have a language of their own, unconnected with the idioms of their nearest neighbours. Whenever sufficient inquiry has been made, a more accurate acquaintance with facts has proved the fallacy of this opinion, and has shown that a few mother tongues, mostly divided in a variety of dialects, are spread over vast spaces. In proportion as the inquiry has been more accurately pursued, and a scientific examination of languages has advanced, in the same degree the number of languages supposed to be distinct has been from time to time diminished. With the number of separate languages, that of distinct races or families of nations has been in proportion reduced. These observations are, perhaps, in no instance more applicable than they are to the languages and nations of Africa. If we survey these languages in reference to the present state of our knowledge, we may perhaps venture to say that three-fourths of the whole extent of this continent are occupied by three great families of nations."*

"One objection will be offered to the supposition that all nations who speak the various dialects of this mother tongue are of one origin, and that is, the great extent of their physical diversity. The tribes of the coast of Ajan are, as we have seen, of a jet-black, while the Bechuana are of a light-brown, the Amakosah being somewhat darker. In Kongo there are various complexions. The features also differ. The nomades of the high plains beyond the tropics have often features which approach the Arabian type, and an Arabian origin has been assigned to them, whilst the nations of the Mozambique coast have nearly the negro character. But there is enough that is

†Ibid., pp. 566 and 567, App.

*Prichard, p. 588.

peculiar in the hair and colour of all these tribes to preclude the notion of an Arabian parentage. On the other hand, the deviation in physical characters is not greater than that which is to be found in the Kekhan among tribes of the native Tamulian family, where we may compare the tall, handsome, and comparatively fair Tudas of the Neilgherry mountains with the puny tribes of black people who are to be found in the low plains of Malabar and Coromandel."†

The same conclusion is deduced from an examination of the tribes of India. In the Niligiri or Neilgherry hills, in the southern part of Dekhan, towards the junction of the two chains of Ghauts, are various barbarous tribes termed by Mr. Hough, who has described them, Thodaurs, Buddaburs, Curumbars, and Kothars. To these must be added the Cohatars, who occupy the summits of hills. In physical character, these races differ greatly among themselves: some of them are small, shrivelled, black savages, who have been thought to resemble the negroes of Africa; others are tall, athletic, and handsome, with features resembling the European type. These are the inhabitants of the elevated tracts, where a tolerably cool and salubrious climate exists; the blackest and most diminutive tribes are found in the jungle near the rivers, and in low, unhealthy districts. Yet it is probable that most of these tribes are of one aboriginal race, since, when vocabularies of their various dialects have been collected, they have been found generally to bear some traces of affinity to the Tamulian, or its sister languages,—that is, to the idioms of the civilized nations of the Dekhan.

Unity of language also proves unity of origin among all the diversified aboriginal inhabitants of America, from one end of the continent to the other, though among them there is found every variety of form, feature, and complexion.*

We remark further, that the unity of the human races is capable of irresistible proof by another and altogether distinct line of argument, founded upon the unity which has been discovered in all the languages of the earth, of which there are

†Ibid., pp. 652 and 653.

*See Prichard's *Researches*, vol. v. pp. 304, 306, and *Natural History of Man*, App., 3d. ed. Also Dr. Morton's *Crania Americana*.

probably not fewer than two thousand.† Languages being the most durable of human monuments, by detecting in their composition common elements and forms of speech, both as it regards the words themselves and also as it regards the grammatical construction, arrangement, and form, we obtain, it has been thought, the most satisfactory evidence of the original identity of those races by which such languages are spoken.‡ In regard to the natural history of our globe, and facts connected with its physical geography, and the multiplication and dispersion of species both of animals and plants, there are many grounds of uncertainty, since we can never truly appreciate the effects of physical causes operating during a course of ages indefinitely great. But in the case of languages, especially of those which, though no longer spoken, are still preserved, there is no such element of uncertainty; and hence an analysis of languages, conducted on strict philosophical principles, must lead to the most solid conclusions respecting the aboriginal history of our species.*

"A comparison of languages," says M. Klaproth, "furnishes, in default of history, the only method of distinguishing correctly from each other the different races of people who are spread over the earth."*†

The early investigations into this branch of inquiry, like those in geology and ethnology, seemed to be entirely adverse to the representations of Scripture, where we are told that after the flood all men "were of one lip and one speech," and that God "confounded their language that they might not understand one another's speech. So the Lord scattered them abroad from thence upon all the face of the earth. . . . therefore the name of it is called Babel, because the Lord did there confound the languages of all the earth."§ The results, however, of maturer and very extensive investigation prove that the 3064 languages of Adelung, and the 860 languages and 5000 dialects of Balbi,

†See *Presbyterian Review*, 1849, p. 244.

‡*Encyclopedia Brit.*, vol. vi. p. 274, and *Carpenter's Physiology*, p. 93.

**Encyclopedia Brit.*, vol. vi. p. 275. These principles, it is here said, are now universally received as almost the only guides in investigating the origin and descent of nations. Also *London Quarterly Review* for January 1850.

*†See also Nolan's *Bampton Lectures*, p. 322.

§*Gen.* xi. 6-9.

may be reduced to eleven families; and that these again are found to be not primitive and independent, but modifications of some original language; and that "the separation between them could not have been caused by any gradual departure or individual development, but by some violent, unusual, and active force, sufficient at once to account for the resemblances and the differences."§

To this truth even profane historians bear witness, and show that it was in the very way described in Scripture that men met the signal punishment of Almighty God. Eupolemus says, "The city of Babel was first founded, and afterwards the celebrated tower; both which were built by some of those people who had escaped the deluge. They were the same who, in after times, were recorded under the character of giants. The tower was at length, by the hand of the Almighty, ruined, and these giants were scattered over the whole earth." Abydenus, in his *Assyrian Annals*, alludes to the insurrection of the sons of Chus, and to their great impiety. He also mentions the building of the tower and confusion of tongues; and says, in language analogous to the words of Scripture, that the tower was carried up to heaven, but that the gods ruined it by storms and whirlwinds, and frustrated the purpose for which it was designed, and overthrew it upon the heads of those who were employed in the work; that the ruins of it were called Babylon. Before this, there was but one language existing among men, but now they had a manifold sound or utterance. A war soon after ensued between Crotus and Titan. He repeats, that the particular spot where the tower stood was in his time called Babylon. It was so called, he says, from the confusion of tongues, and variations of dialect; for in the Hebrew language such confusion is termed Babel.

"It is interesting," says the *Quarterly Review*,* "to note how much these discoveries, as well as the classification and nomenclature of languages previously adopted, connect themselves also with the recorded tripartite division of mankind into three great families after the Scriptural deluge. Some of the most

§See Wiseman's Lectures, lect. i. and ii., for an interesting history of this inquiry, its progress and results.

*Jan. 1850.

remarkable results recently obtained are those which disclose relations, hitherto unsuspected or unproved, between the language of ancient Egypt and the Semitic and Japhetic languages of Asia ; thus associating together in probable origin those three great roots which, in their separate diffusion, have spread forms of speech over all the civilized parts of the world. Taking the Japhetic or Indo-Teutonic branch, as it has lately been termed, we find these inquiries embracing and completing the connections between the several families of languages which compose this eminent division of mankind, already dominant in Europe for a long series of ages, and destined, apparently, through some of its branches, to still more general dominion over the globe. We may mention, as one of the latest examples of the refined analysis of which we are speaking, the complete reduction of the Celtic to the class of Indo-Teutonic languages through the labours of Bopp, Prichard, and Pictet, whereby an eighth family is added to this great stock, and the circle completed which defines their relations to one another and to the other languages of mankind.

“In relation to our argument for the unity of the races, the very multiplicity of languages, therefore, becomes an evidence of common origin. Whatever opinion he held as to the primitive source of language—and many have found cause to consider it of Divine communication—we may fairly presume that the numerous varieties of speech now existing had their origin in the detached localities, and under the various conditions, in which portions of mankind were already spread over the earth. These formations, and the changes they have undergone, have been determined by the faculties, feelings, and social instincts, common to the whole species, and requiring analogous modes of expression by speech. Accordingly, we find that the grammatical relations of different languages, apart from those technical forms which disguise them to ordinary observation, are more certain and closer than the connection by words and roots. Were there more than one species of mankind, and were the type of one race really inferior in its origin to that of another, nothing would be so likely to attest this as the manner of communication of thought and feeling. Language itself would become the surest interpreter of this difference. But its actual varie-

tics, only partially coincident with the degree of civilization and social advancement, offer no such lines of demarcation; and however great the differences, all possess and manifest in their structure a common relation to the uses and necessities of man."

But in order to illustrate the force of this argument, we will again refer to the various languages of our aboriginal Americans.

"Professor Benjamin Smith Barton," says Mr. Delafield,* "was the first to collect and classify American words. After him followed Vater, who, in his *Mithridates*, published at Leipsic in 1810, carried out the subject in an extended form. The result of their labours is thus stated:—In eighty-three American languages, one hundred and seventy words have been found, the roots of which have been the same in both continents; and it is easy to perceive that this analogy is not accidental, since it does not rest merely on imitative harmony, or on that conformity of organs which produces almost an identity in the first sounds articulated by children. Of these, three-fifths resemble the Mantchou, Tongonese, Mongol, and Samoiede languages; and two-fifths the Celtic, Tchoud, Biscayan, Coptic, and Congo languages."

"The inquiry may here be made, 'What number of words, found to resemble one another in different languages, will warrant our concluding them to be of common origin?' The learned Dr. Young applied to this subject the mathematical test of his calculus of probabilities, and says it would appear therefrom that nothing whatever could be inferred with respect to the relation of any two languages, from the coincidence of sense of any single word in both of them; the odds would be three to one against the argreement of any two words; but if three words appear to be identical, it would be then more than ten to one that they must be derived in both cases from some parent language, or introduced in some other manner: six words would give more than seventeen hundred chances to one; and eight, near one hundred thousand; so that, in these cases, the evidence would be little short of absolute certainty.

"Ethnography, then, has furnished conclusive evidence that the family of American languages has had a common origin

**Antiq. of America*, pp. 70, 71.

with that of Asia. A lexical comparison has established an identity in one hundred and seventy words, although this study is in its infancy; and this, relying on the correctness of Dr. Young's mathematical calculation, is an argument which cannot be controverted.

"In reviewing, then, the results to which philology inevitably bring us, and of which but a few instances are here adduced, we are obliged to refer the savage and larger portion of America to the North of Asia, and the civilized family of Mexico and Peru to ancient Egypt and Southern Asia."*

The unity of all human languages, therefore, is a conclusive proof of the unity of all the human races.

"All dialects," says the Petersburg Academy, "are to be considered as dialects of one now lost." "The universal affinity of languages," says Klaproth, "is placed in so strong a light, that it must be considered by all as completely demonstrated." "There is a great probability," says Herder, while sceptical of the Mosaic record, "that the human race and language therewith go back to one common stock, to a first man, and not to several dispersed in different parts of the world." "The books of Moses," says Balbi, "no monument either historical or astronomical has yet been able to prove false; but with them, on the contrary, agree, in the most remarkable manner, the results obtained by the most learned philologists and the profoundest geometricians."

"Are all the alphabets," asks Dr. Latham, "that have ever been used referable to one single prototype as their ultimate original, or has the process of analysing a language into its elementary articulations, and expressing these by symbols, been gone through more than once? The answer to this is partially

*On the Eastern Origin of the Americans, see Delafield's *Antiquities of America*, 4th ed., N. Y., 1839; Hamilton Smith's *Nat. Hist. of the Human Species*, p. 237, &c.; Boudinot's *Star in the West*; Franklin Smith on the Origin of the American Indian; Pickering on the Races; Prichard's *Researches*, vol. v. pp. 289-546; Drake's *Book of the Indians*, ch. i. and ii.; Humboldt, Gallatin, and Von Martius (see quoted in Prichard, vol. v. pp. 300 and 305); Bishop England's *Works*, vol. iv. pp. 469, 470; Dr. Bachman, pp. 269-277; Dr. Laing of Sydney; *Ethnol. Journal*; *Etudes de platon*, par Henry Martin, Paris, 1841; and Humboldt on the Discovery of America, &c., &c. See also Martin's *Nat. Hist. of Man and Monkey*, p. 314, and Lesson, Humboldt, Dr. Laing, Dr. Graves, and Bary, there quoted, p. 316, &c. Dr. Latham's volume is particularly full on American languages, &c. See *Variations of Man*.

a measure of the intellectual influence of the Semitic nations. Great would be that influence even if only the Greeks and Romans had adopted the alphabet of the Phœnicians. How much greater if the world at large had done so!

"The doctrine of a single prototype is the most probable. For the present alphabets of Europe the investigation is plain enough—indeed, they are all so undeniably of either Greek or Roman origin, that doubt upon the matter is out of the question."*

"Upon the whole, it may be safely said that no known alphabet, except the Semitic, has any very strong claims to be considered as an original and independent invention."†

"We cannot better express the general conclusion to which we are conducted by the study of the various forms of human language," says the *Edinburgh Review*, after giving an analysis of the various languages of men, "than in the words of Chev. Bunsen. After stating the two possible hypotheses—first, that there has been a great number of beginnings, out of which different tribes have sprung, and with them different languages,—each doing originally the same work, and continuing and advancing it more or less according to its particular task, its natural powers, and its historical destinies; and, second, that the beginning of speech was made only once, in the beginning of human time, in the dawn of the mental day, by one favoured race, in a genial place of the earth, the garden of Asia—he thus continues:—"If the first supposition be true, the different tribes or families of languages, however analogous they may be (as being the produce of the same human mind, upon the same outward world, by the same organic means), will nevertheless offer scarcely any affinity to each other, in the skill displayed in their formation and in the mode of it; but their very roots, full or empty ones, and all their words, whether monosyllabic or polysyllabic, must needs be entirely different. There may be some similar expressions, in those inarticulate bursts of feeling not reacted on by the mind, which grammarians call interjections. There are, besides some graphic imitations of external sounds, called *onomatopœtica*, words the formation of

*Latham, pp. 520, 521.

†Ibid., p. 524.

which indicates the relatively greatest passivity of the mind. There may be, besides, some casual coincidences in real words; but the law of combination applied to the elements of sound gives a mathematical proof that, with all allowances, such a chance is less than one in a million for the same combination of sounds signifying the same precise object. What we shall have to say hereafter about the affixing of words to objects, will show that this chance is considerably diminished, if the very strict and positive laws are considered which govern the application of a word to a given object. But the ordinary crude method suffices to prove that if there are entirely different beginnings of speech, as philosophical inquiry is allowed to assume, and as the great philosophers of antiquity have assumed, there can be none but stray coincidences between words of a different origin. Now, referring to what we have already stated as the result of the most accurate linguistic inquiries, such a coincidence does exist between three great families, spreading from the north of Europe to the tropic lands of Asia and Africa. It there exists, not only in radical words, but even in what must appear as the work of an exclusively peculiar coinage, the formative words and inflections which pervade the whole structure of certain families of languages, and are interwoven, as it were, with every sentence pronounced in every one of their branches. All the nations which, from the dawn of history to our days, have been the leaders of civilization in Asia, Europe, and Africa, must consequently have had one beginning. This is the chief lesson which the knowledge of the Egyptian language teaches us.’”

This statement, having especial reference to the Semitic, Japhetic, and Chametic languages only, is, of course, equally true of those still more widely diffused forms of speech which are referable to the Turanian stock, that stock being itself, in Chev. Bunsen’s estimation, a branch of the Japhetic. And thus, in a very unexpected manner, we find Egyptiological researches have greatly contributed to establish the doctrine of a common origin of all the languages of the globe; and strengthen, therefore, the hypothesis of the original unity of mankind.*

*See Dr. Wiseman’s Lectures, p. 67, et preced. and p. 86; Redford’s Scripture Verified, Lect. ii. pp. 152-175, &c., and p. 55, &c.; Abel Remusat,

NOTE.

AMERICA—ITS LANGUAGES AND TRIBES.

"The observed facts which first had a tendency to disturb the notion of the unity of the American tribes were, most probably," says Dr. Latham,† "those connected with the languages. These really differ from each other to a very remarkable extent,—an extent which, to any partial investigator, seems unparalleled; but an extent which the general philologist finds to be no greater than that which occurs in Caucasus, in the Indo-Chinese frontier, and in many parts of Africa."

"The likeness in the grammars," says Mr. Latham, "has been generally considered to override the difference in the vocabularies; so that the American languages are considered to supply an argument in favour of the unity of the American population stronger than the one which they suggest against it. The evidence of language, then, is in favour of the unity of all the American populations, the Eskimo not excepted."

"Different," says Vater, "as may be the languages of America from each other, the discrepancy extends to words or roots only, the general internal or grammatical structure being the same for all." Of course, this grammatical structure must, in and of itself, be stamped with some very remarkable characteristics. It must differ from those of the whole world. Its verbs must be different from other verbs, its substantives other than the substantives of Europe, its adjectives unlike the adjectives of Asia. It must be this, or something like this; otherwise its identity of character goes for nothing, inasmuch as a common grammatical structure, in respect to common grammatical elements, is nothing more than what occurs all the world over. At present it is enough to say, that such either was or appeared to be the case. "In Greenland," writes Vater, "as well as in Peru, on the Hudson river, in Massachusetts as well as in Mexico, and so far as the banks of the Orinoco, languages are spoken displaying forms more artfully distinguished and more numerous than almost any other idioms in the world possess." "When we consider these artfully and laboriously contrived languages, which though existing at points separated from each other by so many hundreds of miles, have assumed a character not less remarkably similar among themselves than different from the principles of all other languages, it is certainly the most natural conclusion that these common methods of construction have their origin from a single point,—that there has been one general source from which the culture of languages in America has been diffused, and which has been the common centre of its diversified idioms."

"In America," says Humboldt, "from the country of the Eskimo to the banks of the Orinoco, and again, from these torrid banks to the frozen climate of the Straits of Magellan, mother tongues, entirely different with regard to their roots, have, if we may use the expression, the same physiognomy. Striking analogies of grammatical construction are acknowledged, not only in the more perfect languages, as that of the Incas, the Aymara, the Guarani, the Mexican, and the Cora, but also in languages extremely rude. Idioms, the roots of which do not resemble each other more than the roots of the Slavonian and Biscayan, have those resemblances of internal mechanism which are found in the Sanscrit, the Persian, the Greek, and the German languages. Almost every where in the New World we recognize a multiplicity of forms and tenses in the verb, an industrious artifice to indicate beforehand, either by inflection of the

quoted in Wiseman, pp. 73, 74; Herder as quoted also in do. p. 73; Niebuhr, in *ibid.*, p. 75; and *Edinb. Rev.*, Oct. 1846, p. 186, *Am. ed.*, and *London Quar. Rev.*, Jan. 1850.

†Latham, pp. 352, 354, 355, 356, 357, 451-454, 459.

personal pronouns which form the termination of the verb or by intercalated suffix, the nature and the relation of its object and its subject, and to distinguish whether the object be animate or inanimate, of the masculine or the feminine gender, simple or complex in number. It is on account of this general analogy of structure, it is because American languages, which have no words in common,—the Mexican, for instance, and the Juichua,—resemble each other by their organization, and form complete contrasts with the languages of Latin Europe, that the Indians of the missions familiarize themselves more easily with other American idioms than with the language of the mistress country."

"The details of the ethnology of America," says Mr. Latham, "after a long investigation, having been thus imperfectly exhibited, the first of the two questions indicated in pp. 351, 352, still stands over for consideration:—

"A. The unity (or non-unity) of the American populations one amongst another; and

"B. The unity (or non-unity) of the American populations as compared with those of the Old World.

"In p. 351, it is stated that the two (three) sections of the American aborigines which interfere with the belief that the American stock is fundamentally one, are—

"I. The Eskimo.

"II. The Peruvians (and Mexicans.)

"I. Taking the Eskimo first, the evidence in favour of their isolation is physical and moral.

"The latter, I think, is worth little, except in the way of cumulative evidence, *i. e.*, when taken along with other facts of a more definite and tangible sort. The Eskimo civilization (such as it is) is different from that of the other Americans; and how could it be otherwise, when we consider their Arctic habitat, their piscatory habits, and the differences of their faunas and floras? It is not lower, *i. e.*, not lower than that of the ruder Indians, a point well illustrated in Dr. King's paper on the Industrial Arts of the Eskimo!

"The physical difference is of more importance.

"And first, as to stature.—Instead of being shorter, the Eskimo are in reality taller than half the tribes of South America.

"Next, as to colour.—The Eskimo are not copper-coloured. Neither are the Americans in general. It is only best known in those that are typical of the so-called Red race; there being but little of the copper tinge when we get beyond the Algonkins and Iroquois.

"Lastly, as to the conformation of the skull, a point where (with great deference) I differ from the author of the excellent *Crania Americana*.—The Americans are said to be brachycephalic, the Eskimo dolichocephalic. The American skull is of smaller, the Eskimo of larger dimensions. I make no comment upon the second of these opinions. In respect to the first, I submit to the reader the following extracts from Dr. Morton's own valuable tables, premising that, as a general rule, the difference between the occipitofrontal and parietal diameters of the Eskimo is more than seven inches and a fraction, as compared with five inches and a fraction; and that of the other Indians less than seven and a fraction, as compared with five and a fraction. The language, as before stated, is admitted to be the American, in respect to its grammatical structure, and can be shown to be so in respect to its vocables.

"II. The Peruvians.—Here the question is more complex, the argument varying with the extent we give to the class represented by the Peruvians, and according to the test we take, *i. e.*, according as we separate them from the other Americans, on the score of a superior civilization, or on the score of a different physical conformation.

"A. When we separate the Peruvians from the other Americans, on the score of a superior civilization, we generally take something more than the proper Peruvian, and include the Mexicans in the same category. I do not trouble the reader with telling him what the Peruvio—Mexican or Mexico-Peruvian civilization was; the excellent historical works of Prescott show this. I only indicate two points:—

"1. The probability of its being over-valued.

"2. The fact of its superiority being a matter of degree rather than kind." &c. (See pp. 454 to 459.)

What breaks down, he concludes, the distinction between the Peruvian and Eskimo, breaks down a portion of all those lesser ones by which the other members of the American population have been separated from each other.

"In the consolidation of the Mexican empire," says Dr. Latham, "I see nothing that differs in kind from the confederacies of the Indians of the Algonkin, Sioux, and Cherokee families, although in degree it had obtained a higher development than has yet appeared; and I think that whoever will take the trouble to compare Strachey's account of Virginia, where the empire of Powhatan had at the time of the colonization obtained its height, with Prescott's Mexico, will find reason for breaking down that overbroad line of demarcation which is so frequently drawn between the Mexicans and the other Americans.

"I think, too, that the social peculiarities of the Mexicans of Montezuma are not more remarkable than the external conditions of climate, soil, and land and sea relations; for it must be remembered that, as determining influences towards the state in which they were found by Cortez, we have—

"1. The contiguity of two oceans.

"2. The range of temperature, arising from the differences of altitude produced by the existence of great elevation, combined with an inter-tropical latitude, and the consequent variety of products.

"3. The absence of the conditions of a hunter state, the range of the buffalo not extending so far as the Anahuac.

"4. The abundance of minerals.

"Surely these are sufficient predisposing causes for a very considerable amount of difference in the social and civilization development."*

*Latham, pp. 408, 409.

CHAPTER XV.

THE UNITY OF THE RACES SUSTAINED BY THE TESTIMONY OF HISTORY AND TRADITION.

Μαρτυροισι δε μου τῷ λογῷ παντες οἱ παρ' Ἑλλησι και παρα βαρβαροι συγγραψαμενοι τας ἀρχαιολογιας.—JOSEPHUS.

Ex infinita societate generis humani.—CICERO.

Ex annalium vetustate et monumentis eruenda est memoria.—CICERO.

It is no longer probable only, but it is absolutely certain, that the whole race of man proceeded from Iran as from a centre, whence they migrated at first in three great colonies; and that those three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of the globe.—SIR W. JONES.

The only certain means by which nations can indulge their curiosity in researches concerning their remote origin is to consider the language, manners, and customs of their ancestors, and to compare them with those of the neighboring nations.—HUME'S HIST. OF ENG., vol. i. p. 1.

ANOTHER branch of evidence confirmatory of the doctrine of the unity of the human races, to which we now proceed, is derived from history.

“Ethnology divides itself into two principal departments, the Scientific and the Historic. Under the former is comprised every thing connected with the natural history of man, and the fundamental law of living organisms; under the latter, every fact in civil history which has any important bearing, directly or indirectly, upon the question of races—every fact calculated to throw light upon the number, the moral or physical peculiarities, the early seats, migrations, conquests, or interblendings of the primary divisions of the human family, or of the leading mixed races which have sprung from their intermarriages.”*

Adelung, in his great work on Language, has summed up what history discloses to us on this subject. “Asia,” says he, “has been in all times regarded as the country where the human race had its beginning, received its first education, and from which its increase was spread over the rest of the globe. Tracing the people up to tribes, and tribes up to families, we are conducted at last, if not by history, at least by the tradition of all old people, to a single pair, from which families, tribes, and

*Ethnological Journal, No. i., pp. 1, 2.

nations have been successively produced. The question has been often asked, What was this first family, and the first people descending from it? Where was it settled? and how has it extended so as to fill the four large divisions of the globe? It is a question of fact, and must be answered from history. But history is silent; her first books have been destroyed by time; and the few lines preserved by Moses are rather calculated to excite than satisfy our curiosity."

Such is the uniform and unvarying testimony of history. It traces up all the nations of the earth, like streams, to a common fountain, and it places that fountain in some oriental country in or near the tropics. "I trace," says Sir William Jones, "to one centre the three great families from which the families of Asia appear to have proceeded." "Thus, then," he adds, "have we proved, that the inhabitants of Asia, and consequently, as it might be proved, of the whole earth, sprang from three branches of one stem; and that those branches have shot into their present state of luxuriance in a period comparatively short, is apparent from a fact universally acknowledged, that we find no certain monument, or even probable tradition, of nations planted, empires and states raised, laws enacted, cities built, navigation improved, commerce encouraged, arts invented, or letters contrived, above twelve, or at most fifteen or sixteen centuries before the birth of Christ; and from another fact, which cannot be controverted, that seven hundred or a thousand years would have been fully adequate to the supposed propagation, diffusion, and establishment of the human race."*

"The history of the world," says Dr. Goodman, "as presented to us by the most authentic records, or by the voice of universal tradition, leads us inevitably to conclude, that from some point in the Eastern continent the human race originated, and gradually extended in various directions, subject to the

*Colonel Chesney, who commanded an expedition sent, a few years back, by the British Government, to explore the Euphrates, has introduced into his narrative, recently published, speculations on the probable site of Paradise, which he believes he has satisfactorily ascertained to be Central Armenia; and "the Land of Eden" is there actually laid down on the index map. He identifies the Halys and Araxes, whose source exists within a short distance of the Euphrates and Tigris, with the Pison and Gihon of Scripture, while he considers the country within the Halys as the land Havilah, and that which borders on the land Araxes, as the remarkable and much-disputed territory of Cush.—*Scientific American*.

influence of all accidents, of place, climate, disease, and facility or difficulty in procuring food; hence, notwithstanding that the connection of many nations with the parent stock is entirely lost, there is not the slightest evidence that such nations are derived from any but the source we have stated."†

"We do not know," says Wilhelm Von Humboldt, in an unpublished work, on the Varieties of Languages and Nations, "either from history or from authentic tradition, any period of time in which the human race has not been divided into social groups. Whether the gregarious condition was original or of subsequent occurrence, we have no historic evidence to show. The separate mythical relations found to exist, independently of one another, in different parts of the earth, appear to refute the first hypothesis, and concur in ascribing the generation of the whole human race to the union of one human pair. The general prevalence of this myth has caused it to be regarded as a traditionary record transmitted from the primitive man to his descendants."*

To these authorities may be added the testimony of Hamilton Smith.‡ "Although," says he, "in Central Asia no very distinct evidence of a general diluvian action, so late as to involve the fate of many nations, can be detected; still there cannot be a doubt, that with scarce an opposable circumstance, all man's historical dogmatic knowledge and traditionary records, all his acquirements, inventions, and domestic possessions, point to that locality as connected with a great cataclysis, and as the scene where human development took its first most evident distribution." He then proceeds to show that every thing which man has found most essential in the animal and vegetable kingdom is natural to that part of the world, and remarks: "It would be vain to look for so many primitive elements of human subsistence, in a social state, in any other portion of the globe. Nearly all of them were originally wanting in the Western Caucasus; and the civilized development of Egypt could

†American Natural History, vol. i., pp. 19, 20. See also Sir Humphrey Davy's *Consolations in Travel*; Sir William Jones' *Discourse on Origin and Families of Nations*, in *Wks.*, vol. iii. pp. 185, 191, 194; Redford's *Scripture Verified*, pp. 175-195; Sharon Turner's *Sacred History of the World*, vol. ii.; Faber's *Eight Dissertations*, and his other works.

*See *Cosmos*, p. 360, vol. i.

‡*Natural History of Man*, p. 171.

not have occurred without the possession of wheat, barley, flax, the leek, garlic, onion, and many other objects, all foreign to Africa. These can have been brought westward only by colonies practically acquainted with their value."‡

The same view of ancient history is taken by Guyot in his recent lectures.§ "Western Asia," he affirms, "is the original country of the white race, the most perfect in body and mind. If, taking tradition for our guide, we follow step by step the march of the primitive nations, as we ascend to their point of departure, it is to the very centre of this plateau that they irresistibly lead us. Now, it is in this central part also, in Upper Armenia and in Persia, if you remember, that we find the purest type of the historical nations. Thence we behold them descend into the arable plains, and spread towards all the quarters of the horizon. The ancient people of Assyria and Babylonia pass down the Euphrates and the Tygris into the plains of the South, and then unfold, perhaps, the most ancient of all human civilization. First, the Zena nation dwells along the Araxes; then, by the road of the plateau, proceeds to found, in the plains of the Oxus, one of the most remarkable and the most mysterious of the primitive communities of Asia. A branch of the same people, or a kindred people—the intimate connection of their language confirms it—descends into India, and there puts forth that brilliant and flourishing civilization of the Brahmins, of which we have already spoken. Arabia and the North of Africa receive their inhabitants by Soristan; South Europe perhaps by the same route through Asia Minor; the North, finally, through the Caucasus, whence issue in succession the Celts, the Germans, and many other tribes, who hold in reserve their native vigour for the future destinies of this continent. There, then, is the cradle of the white race, at least of the historical people, if it is not that of all mankind.

"The examination we have made of the structure of the northern continents, considered in respect of the influence they exercise through their physical nature upon the condition of human societies, enables us to judge in advance that they are formed to act different parts in the education of mankind. It

‡Ibid., p. 173. See also pp. 169-171, 181-185.

§Earth and Man, pp. 269, 276, &c.

remains to be seen whether the course of history will confirm these anticipations. Now, if we find a real concordance, a harmony between these two orders of facts, we may fearlessly assert that these differences of physical organization were intentional, and prepared for this end by Him who controls the destinies of the world.

“The first glance we cast upon the annals of the nations enables us to perceive a singular but incontestable fact, that the civilizations representing the highest degree of culture ever attained by man, at the different periods of his history, do not succeed each other in the same place, but pass from one country to another, from one continent to another, following a certain order. This order may be called the geographical march of history.”

“Again,” says Guyot, “tradition every where represents the earliest race descending, it is true, from the high tablelands of this continent; but it is in the low and fertile plains lying at their feet, with which we are already acquainted, that they unite themselves for the first time in national bodies, in tribes with fixed habitations, devoting themselves to husbandry, building cities, cultivating the arts; in a word forming well-regulated societies. The traditions of the Chinese place the first progenitors of that people on the high table-land, whence the great rivers flow; they make them advance, station by station, as far as the shores of the ocean. The people of the Brahmins came down from the regions of the Hindo-Kue and from Cashmere into the plains of the Indus and the Ganges; Assyria and Bactriana receive their inhabitants from the table-lands of Armenia and Persia. Each of them finds upon its own soil all that is necessary for a brilliant exhibition of its resources. We see those nations come rapidly, and reach, in the remotest antiquity, a degree of culture of which the temples and the monuments of Egypt and of India, and the recently discovered palaces of Nineveh, are living and glorious witnesses.

“Great nations, then, are separately formed in each of their areas, circumscribed by nature within natural limits. Each has its religion, its social principles, its civilization, severally. But nature, as we have seen, has separated them; little intercourse is established between them; the social principle on which they

are founded is exhausted by the very formation of the social state which they enjoy, and is never removed. Now, God has revealed himself to man, has made known to him his will, and pointed out the path which he ought to have followed. The Creator himself condescended to guide the steps of the creature upon the long journey he had to travel. This is what the Bible tells us; this is confirmed by the vague memorials of all the primitive nations, whose eldest traditions—those antecedent to the philosophical theogonies prevalent at a later period, and giving them their specific character—contain always some disfigured fragment of this divine history.”

Mr. Pickering presents many striking considerations in favour of a central origin of the human family, and to show that the most remote must have had former intercourse with the most central,* and also that there is nothing contravening the idea of a single source of the invention of language in the multitude of languages in India and Armenia. He points out also natural passages, by sea and land, for migrations to the different parts of the earth, in chapters xvii. and xviii. He shows that, as all animals are adapted to their natural localities, man must have originated in a warm climate, and that there has been a time when the human family had not strayed beyond these geographical limits. This he proves by another argument, founded on the physical discordance of man to the region of the frosty Caucasus. On zoological grounds, the human family, he believes, is also foreign to the American continent. Other reasons exclude New Guinea, Madagascar, Ceylon. All men, however, he thinks, could proceed from Africa and the East Indies.†

A further confirmation of the Scriptural doctrine of the primitive unity of the human races is found in the fact, which history attests, that the earliest condition of all ancient nations was the most civilized. On this point we offer some observations presented by the *Ethnological Journal*. “Connecting these several results,” says that *Journal*,‡ “we are led to the conclusion that all ancient civilization must have sprung from some

**Races of Man*, pp. 281-285 and 298.

†*Ibid.*, pp. 283, 302, 303, 305, 330.

‡No. v., pp. 152-156.

common centre, however difficult or impossible it may be to say where or what that centre was. If we look to the earliest historical traditions, we find that they date their origin, not from periods of barbarism, but from periods of high civilization. Menes, the first mortal king of Egypt, was a great conqueror. Some of his immediate successors are stated to have built pyramids, and such like mighty works. Some of the writings attributed to Zoroaster plainly evince a most remote antiquity; and these writings point to a still older religion, of which the creed of Zoroaster was a reformation or reconstruction. It is needless to specify any of the chronological traditions of the Chaldean, Hindu, or Chinese nations; every one knows that they vie with those of Egypt in their pretensions to antiquity. That these pretensions are not wholly without foundation—that a degree of civilization existed in times long anterior to the commencement of regular history, is a position which cannot be much longer denied. It was not by barbarians that the pyramids, temples, and other vast works of Africa, were erected; and yet the more searching is our inquiry into their origin, the more distant does this appear to be. The cave-temples of India are the remnants of a civilization whose memory has wholly perished; while neither the traditions or history of Italy or Greece enable us even to conjecture who were the nations that erected their Cyclopean buildings. Even in the New World, the kingdoms destroyed by the Spaniards were founded on the ruins of far mightier empires, whose shattered works speak of a civilization and a power rivalling in greatness and in antiquity that of Egypt itself.

“Religious institutions and languages are equally unequivocal in showing the wonderful extent of this ancient civilization. In India, in Japan, and even in the Polynesian Islands, we find existing to the present times, and reaching back into the remote past, systems of sacerdotal power quite similar to those of ancient Egypt, and supported by doctrines and mythologies fundamentally the same. In Peru, especially, the Spaniards put an end to a race of pontiffs—kings, the very counterparts of the first sovereigns of Egypt. But it is not only in civilized and partially civilized countries that we find traces of the old religions and mythologies: we are perpetually startled by their

occurrence when investigating the superstitions of the most remote and barbarous tribes. In Europe and Asia we meet them among the Northern Fins, and Laplanders, and Samoïdes, and Ostiachs, and Tongonisi; we meet them in New Zealand, and in numerous other islands of the Pacific; we meet them in the wilds of North America. And wherever we meet them, we also meet numerous words derived from the very languages to which the antique civilization can be traced.

"Another point worthy of consideration is, that the farther back we remount into ancient times, in any of the great centres of civilization, the more vast do we find the vestiges of their power, the more pure and elevated the traditions of their philosophy. The greatest works of modern times, however striking the scientific skill displayed in them, are, with few exceptions, far inferior, in point of grandeur, to corresponding productions of Greek or Roman art; while these latter, however exquisite in artistic beauty, are insignificant, in point of vastness, when compared with the labour of traditional and anti-traditional antiquity.

"Time has developed skill and science, and, in some instances, taste also; but the instructors and rulers of men in the earlier ages of the earth must have had, in general, more capacious minds, a loftier ambition, and a vaster or more available dominion over men, than those of later ages. This mental elevation is as strongly marked in what we know of their opinions, as in the remnants of their architecture. In profane writing, we every where find that the sublimest philosophy and the purest morality is that which is most ancient. The moderns, except in those cases in which an improved science has come to their aid, have produced nothing superior to the speculations of the sages of Greece; while these latter openly professed to be the collectors and interpreters of the wisdom of still remoter times. In the ages which we are in the habit of naming antiquity, we find that the men then living invariably regarded themselves as having fallen upon late and evil days. Though conscious of having recently emerged from that state of semi-barbarism called the heroic age, they were convinced, at the same time, that that state had arisen from the ruins of a previous and great civilization which the hand of time had still spared. Thus Hesiod

tells us that he lived in the iron age—an age of extreme degeneracy, and that this age had succeeded that of heroes and demigods; but, at the same time, he informs us that this latter had been preceded by three other great periods—the brazen, the silver, and the golden ages. It is to this golden era, the most remote of all, that the ancients invariably looked for the origin of all their sublime knowledge.”‡

Geology has reluctantly, but very emphatically, testified that no traces of man can be found until a period agreeing precisely with the Mosaic record.*

Chronology has been brought by the independent and scientific researches of philosophers—many of them also declared unbelievers—into a most singular and unexpected identity with this authoritative document, and proves that there is no real chronology and no true history earlier than that of the inspired historian.† Few national histories can be traced even so far back as the age of Abraham, and most assuredly none prior to the Mosaic date of the confusion and dispersion of Babel. The plain of Shinar, then, was the true nursery and cradle of man-

‡On the Primitive Condition of Man as more Civilized than its Subsequent, see Smith's Patriarchal Age, Prel. Dissert., pp. 43-85, and the authorities there quoted. Hamilton Smith admits that the style of building, drawing, and sculpture is most perfect in the oldest monuments, and less so in those that are later. On the Human Species, p. 130. This is true also of religion. Mr. Pickering, on the Races of Men, ch. xxv., p. 349, &c., shows that the early architecture, caves, and painting of India, with nothing borrowed from Greece or Egypt, exhibit a surprisingly high state of civilization, surpassing the conceptions of the present day. So in Egypt (p. 370) the earliest monuments indicate high civilization, manifesting that idolatry and polytheism were not found till the Pharaonic age (p. 272). See also Harris's Man Primeval, ch. iii., sect. ix., p. 166, &c.; and Whateley's Political Economy, lect. v. and vi., p. 102, 3d ed.; Smith's Essay on the Variety of Complexion in Man; Smith's Patriarchal Age, ch. i., Introd. Triplicity, vol. ii., p. 301, &c.; Records of Creation, by Sumner, pp. 351, 361, vol. i.; Johnes' Philological Proofs of the Unity of the Race, p. xxvii.; Pye Smith's Geology, p. 351. "Who," asks the German philosopher Fichte, "educated the first human pair? A spirit took them under his care, as is laid down in an ancient venerable original document, which contains the deepest and the sublimest wisdom, and presents results to which all philosophy must at last return." See also the remarkable argument on this subject against Hume, and so highly valued by him, in Hume's Life, vol. ii., and in Two Letters on the Savage State, 1792. See also Havernick's Introd. to the Pentateuch, pp. 103, 104, and 108; and Latham's Var. of Man, pp. 56, 60, 141, 142, 232.

*See Lyell's Principles of Geology; Mantell's Wonders of Geology; London Quarterly Review, Jan. 1850, art. 1, &c.

†This leaves the question of the Septuagint or Hebrew chronology free and open.

kind. From hence, as from a fountain in the mountain's side, small at first, but rapidly increasing, all the streams of human population have flowed and diverged. From the event of their confused speech and necessary dispersion, immediately commenced the diverse nations which sprang up in India, Egypt, Assyria, and China, mature and mighty, almost at once, and fulfilling the renewed benediction of their Creator, "to be fruitful and multiply, and replenish the earth."‡

As the Bible declares that by the three sons of Noah the whole earth was peopled, so is it true that most, if not all, the known inhabitants of the earth can be, and indeed have been, traced up to the one or other of these three roots, and thus verify, in their permanent condition and destiny, the prophecy made by Noah and preserved by Moses respecting the future posterity of Shem, Ham, and Japhet.§ And while many of the nations of the earth were settled in their present countries before the period of historical tradition, and not a few maintain that their ancestors were natives of the country, "still, however," says Schlegel, "their languages are manifestly nearer or more distant varieties of a single mother-tongue, spoken by one family of people, and prove that, in a distant and indeterminate antiquity, emigration took place over wide tracts of country from a common and original abode. This is no hypothesis," he adds, "but a fact clearly made out,—though not resting upon testimony which can no longer be denied,—in our researches into primeval history."*

We proceed, therefore, to remark, in the next place, that we find another and a very strong confirmation of the doctrine of the original identity and unity of the human races, in universal tradition. Hume asserted "that the Books of Moses are corroborated by no concurring testimony." Dr. Campbell

‡See a review of the efforts made to extend chronology and history by the Egyptians, Chinese, &c., in Redford's *Scripture Verified*, pp. 175-195; Hale's *Analysis of Chronology*; Prichard's *Analysis of Egyptian Mythology*, Appendix; *The Truth of Christianity Demonstrated*, by Murray; and Stillingfleet's *Origines Sacra*, chap. i. and chap. ii., b. 1.

§See Sharon Turner's *Sacred History of the World*, vol. ii., p. 480, &c.; Redford, as above, p. 182; Davies' *Lectures on Prophecy*, Lond., 1836, lect. iii., on Noah's Prophecy; Faber's *Eight Dissertations*, vol. i.; Nolan's *Bampton Lectures*, lect. viii., and Notes on the same; also Croly's *Divine Providence*, p. 289.

*Preface to Prichard's *Egyptian Mythology*, pp. xix. and xx.

answered, "As little is it invalidated by any contradictory testimony; and for this plain reason, because there is no human composition that can be compared with this, in respect of antiquity." But are the Books of Moses without collateral evidence? Thales measured the height of the pyramids by the length of their shadows. What if we measure the truth of the facts narrated by Moses by the number and variety of the traditions among all nations concerning them?

In speaking of the generation of the subordinate deities, Plato says: "We must believe those who have spoken before, because they must be conceived to have known their own ancestors." He appealed therefore to "ancient story," and "learning hoary with time;" and presents some traditional doctrines which can only be explained as the widespread knowledge resulting from a divine revelation.

We find, therefore, a valid and irresistible argument in the preservation—among men of every colour, character, and condition; of every age, country, and climate; and of every degree of civilization or barbarity—of TRADITIONS which verify and confirm the records of the Bible, and connect men of every nation, country, tribe, and people, with the events there detailed. The primitive condition of mankind, the purity and happiness of the golden age,—the location of man in a garden—the tree of knowledge of good and evil—the influence of a serpent in the seduction and ruin of man—the consequent curse inflicted on man, on woman, and upon the earth—the promise of an incarnate Redeemer; traditions respecting Cain and Abel, Enoch and Noah, the longevity of the ancient patriarchs, and the existence of ten generations from Adam to Noah—the growing deterioration of human nature—the reduction of man's age and power—the deluge and destruction of all mankind except a single family—the building of an ark and its resting on a mountain, and the flying of the dove—the building of the tower of Babel and the miraculous confusion of languages—the institution of sacrifices—the rainbow as a sign and symbol of destruction and of hope—the fable of the man in the moon, which is equally known in opposite quarters of the globe—the great mother, who is a mythos of the ark—the hermaphroditic unity of all the gods and goddesses from a mistaken notion of the

creation of Adam and Ève—the nature and purport of the mysteries in the Old and New World—groves, and mountains, and caves, as places of worship;* traditions also of Sodom and Gomorrah, of Abraham, Isaac, Jacob, Joseph, Moses, and the Red Sea—the division of time by weeks—and the expectation of a future conflagration of the earth†—these and many other facts, which lie at the foundation of sacred history and the earliest events of humanity, are all found imbedded, like the fossils of the earth, in the traditionary legends, both written and oral, of every tribe and people under the whole heavens.‡

Now, if mankind have all proceeded from the same original family, and were thus in their primitive stock acquainted with the same primitive revelation and the same Scriptural facts, the preservation of these original traditions with an essential identity, and at the same time with many differences and mythological incrustations, is a fact both natural and to be expected; just as in the exactly analogous case of a *diversity* together with an essential *unity* of languages. But, on the

*See Faber's *Orig. of Idolatry*, vol. iii., pp. 16, 17.—*Ibid.*, ch. iii.—*Ibid.*, ch. iv., pp. 60-92.—*Ibid.*, ch. vi., pp. 110, 150, 188.—*Ibid.*, ch. vii.

†See Hamilton Smith, pp. 127, 132, 172, 176, 221, 244, 245, and 381. See also many wonderful analogies in tradition and habits in the most remote countries and nations, in Pickering on the Races of Men, pp. 281-285, 287; Delafield's *Antiquities of America*, pp. 32 and 54-64. See also Cuvier, in *Edinb. N. Phil. Journal*, Jan. 1850, p. 9.

‡See Redford's *Scripture Verified*, lect. i. and ii.; Stillingfleet's *Origines Sacra*, b. iii., ch. iv. and v.; Gale's *Court of the Gentiles*, 4 vols. 4to; Bryant's *Analysis of Ancient Mythology*, 6 vols.; Faber's *Origin of Idolatry*, 3 vols. 4to, and all his works on archaeological subjects: *The Worship of the Serpent Traced Throughout the World*, attesting the Temptation and Fall of Man by the Instrumentality of a Serpent-Tempter, by the Rev. John B. Deane, F. S. A., &c., Lond., 1833, p. 474; and the *Doctrine of the Deluge*, by Harcourt, 2 vols.; Faber's *Horæ Mosaicæ*, vol. i., ch. iii., iv., and v., pp. 41-195; *Truth of Christianity Demonstrated from existing Monuments, Sculptures, Coins, and Models*, by John Murray, F. S. A., &c. See also Guyot's *Earth and Man*, pp. 277, 280. "Now, in this respect," says Dr. Latham (p. 365), "the phenomenon which has been noticed in Australia reappears in America, viz., a habit of custom, which shall not be found in more than one or two tribes in the neighborhood of each other, shall appear as if wholly independent of mutual imitation at some other (perhaps some distant) part of the island. Such, in Australia, was the case of similar family names; and such, in America, is the remarkable distribution of the habits of flattening the head and burying on elevated platforms; to say nothing of the two parallel forms of semi-civilization in Mexico and Peru, so concordant on the whole, yet differing in so many details, and evidently separate and independent developments rather than the results of an extension of either one or the other as the original."

other hand, if mankind is made up of an indefinite number of races, entirely distinct and independent in their origin and subsequent history, then such a unity in the preservation of facts and doctrines—which are many of them foreign to all natural suggestions of human mind, and most peculiar and remarkable in their character,* and yet entirely independent and separate from sacred history—is beyond all possible explanation.

That mankind should agree in any two of these numerous facts, was as improbable as three to one. That they should spontaneously agree in six would be as improbable as seventeen hundred to one; and that they should concur in all, without an original unity of knowledge and of interest, is a supposition absolutely incredible, involving millions of millions of chances against it. It is, in short, impossible. And while, therefore, there may be difficulties in the existing physical condition of men against the doctrine of the unity of the races, there are difficulties millions of times greater in number and in force in the traditional condition of man, against the doctrine of the diversity of the races.

NOTE.

CIVILIZATION THE FIRST CONDITION OF MAN.†

While I thus show that in any state in which we can suppose man to be placed, an acquaintance with animated nature is almost a necessary consequence of the most imperfect advance of civilization, you will not, I trust, suppose me as for one moment lending countenance to that most foolish dream, that man has emerged from a state of barbarism, through the gradual stages of improving civilization, to his present state. It is hard to conceive how such a theory ever became current in a country where men professed to believe the account that is given us in the book of Genesis; almost equally hard to conceive how it ever gained credence among any men, however moderately acquainted with the known facts of the progress of our race, to every one of which it is unequivocally opposed. The fiction of such a gradual progression is no less inconsistent with all that we know of our own nature than it is opposed to all the experience of the world.

*See illustrations in Prichard's *Egyptian Mythology*, p. 3, Appendix and Preface by Schlegel, p. xxxii., &c.; and p. xix.

As it regards the American Indians, see Wiseman's *Lectures*, p. 84. On the tradition of Noah and the flood, as found in the fable of Osiris and Menes, see Noland's *Egyptian Chronology*, p. 389, &c., &c. On the traditions of Joseph, in the account of Hermes, as the reformer of the Calendar, do., p. 402. See also Havernick's *Introduction to the Pentateuch*, p. 118, &c., sec. 17.

†From "Zoology and Civilization," by Isaac Butt, LL. D., &c.

I am not now about to bring before you all the arguments by which the truth is, I conceive, incontestably established upon the subject. They will be found admirably and clearly summed up in one of Archbishop Whately's lectures on political economy. There are, however, one or two observations that, even on this occasion, will not be out of place. That man has never emerged, without external aid, from a savage state within the memory of any record of our race, is a fact that might make us at least seriously question his power to do so. That civilization has always, so far as we can trace its earliest progress, extended from civilized to uncivilized nations, might make us ready to believe that it never was the result of any accident that threw into some lucky combination the powers of men, but proceeded from some influence extrinsic to ourselves. That the savage state, wherever it had been found, bears with it traces of being one of degeneracy, never of progress, seems to set the matter at rest; and every indication of our nature, every fact in our history, as human beings, leads us irresistibly to the conclusion, that for the rudiments of civilization, of all that raises us above the inferior animals around us, even in our physical and temporal condition, we are indebted not to any exercise of our natural faculties, but to a direct communication of knowledge from a superior Being. That when man was created, he was not left a savage on earth to the chances of rising, by his own unaided powers, from a state of degradation, from which all experience, indeed all common sense, forces us to believe that he never would have emerged. That the gift of civilization, including in that term the position which enabled him to attain to all the arts that adorn, and all the comforts that soften life, was a direct gift of revelation. That man was created a civilized being, or rather was taught, by direct communication from above, all that qualified him to be one, under the tuition, if I may use the expression, of higher intelligences and powers.

To hold any other view of civilization appears to me, I confess, as infidel as it is absurd—opposed any such view certainly must be to the plain narrative of the Bible. No one reading the first chapter of Genesis can possibly believe that Adam was created and left in the condition of a New Zealander or a Carib of the present day. And to believe that all that we now admire in the wonderful social system of civilized man—all the intellectual, and moral, and physical grandeur with which that system is now dignified—arose, no matter through what series of progressive improvements—no matter by what long succession of fortunate accidents, each accident a miracle greater than a revelation in itself—by any chance discoveries effected by men like the New Zealanders and the Caribs, is just as wild and monstrous a fiction as that of those who, to escape from the interposition of a living intelligence in the formation of the less wonderful mechanism of the material world, attribute to the chance collection of atoms the glories and the grandeurs of the universe.

That man, once placed in a state of civilization, was capable of improving, is quite true; but it needed the communication of knowledge from above to make him a civilized being. As Newton, after surveying the mechanism of the heavens, perfect in all its parts, and apparently self-sustaining in all its powers, was forced to declare that it needed the impulse of the Almighty arm to give the planets the impulse in the direction of the tangents to their orbits,—just so the philosopher, who examines the most closely the progress of men, will be compelled to acknowledge that even in these matters, which our foolish conceit is fain to call secular knowledge, it needed the impulse of knowledge from above to give us the first tendency toward civilization.

When, or how, or at what interval, or by what communication, this elementary knowledge was conveyed to man, we are not expressly told. Of the hints of such communication which wise men have discovered, in

the inspired records—the only authentic account of man's early history—this is not the time to speak. To one remarkable fact, distinctly recorded, I may call your attention. We are plainly told that the science of zoology was the matter of express instruction to the first man. "Out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, to the fowl of the air, and to every beast of the field." It is singular that of whatever else may have been thus communicated to our first father, there is no express record. That he was taught agriculture may indeed be reasonably inferred, but this instruction in the names, classes, and forms of the animals over which he was to rule, is the only express account of knowledge divinely conveyed. Many of us have heard, with feelings perhaps akin to irreverence, the light expression that Paradise was the first zoological garden; how few of us have thought of the deep and solemn truth which is spoken even in these careless words!

CHAPTER XVI.

THE UNITY OF THE RACES PROVED FROM EXPERIENCE, FROM KNOWN CHANGES WHICH HAVE OCCURRED AMONG THE DIFFERENT RACES OF MEN, AND FROM THE CHARACTERISTICS OF THE AFRICAN RACES.

Whatever may be their tints, their souls are still the same.—ROBINSON.

One touch of nature makes the whole world kin.—SHAKESPEARE.

There are operations in nature which, to the limited powers of man, are full of mystery; we have, however, before us both the causes and effects—the power of God and the evidence of his works; but we are unable to trace all those links in the great chain which binds the creatures of earth to the throne of Omnipotence.—BACHMAN.

Is there, then, it may be asked, any thing in actual experience, experiment, and observation, to oppose this doctrine of the unity of the human races, which has been thus variously corroborated? Have any of our fellow-men been found incapable of instruction and improvement in a degree commensurate with their previous and long-continued degradation? Have any been found incapable of language, of speech, of song, of music, of poetry, of oratory, of wit, of humour? Have any been found impracticable in the various arts, trades, and manufactures and agricultural employments, or incapacitated for learning and practising them? Has it been found absolutely impossible to impart to any race of men the arts of reading and writing? Or are any wanting in the cunning, artifice, and fraud which characterize fallen man, or in that power of deception which enables man to wear the mask of hypocrisy, and appear religious, upright, and kind, when ungodliness, dishonesty, and perfidious cruelty rankle in the heart? "These," says Dean Miller, "are the same in every age and climate, since the transgression of our first parents; and the identity of the common stock from which the human race has descended is, perhaps, as clearly evinced by the manifest similarity of the depraved dispositions of the mind, as by the concurrence and agreement of those bodily marks and distinctions which are pointed out by natural historians as essentially constituting particular classes of beings."

Most assuredly no man can hesitate in giving an answer to these inquiries who has been familiar with that African race in

whom those in the Southern States of America have most interest. In all these respects they are found, in contrast to the lower animals, capable of instruction, improvement, and useful skill. They can acquire and practise various useful arts.* They can imitate, if they cannot equal, other men in the vices as well as in the virtues of human character. And as regards their present inferiority, circumstances in the social and political condition of many portions of this race in Africa have been pointed out, which are thought sufficient to account for their ignorant and degraded condition.† It is to be remembered, also, that all the inhabitants of Africa are not alike in any one particular, either physical, mental, moral, social, or political. They show differences in complexion, in civilization, and in talent.‡

The characteristics of the most truly negro race are not found in all, nor to the same degree in many. "The exterior of the negro race," says Blumenbach,§ "gradually approaches to that of other races, and acquires by degrees their fine faces." An actual transformation of races is seen in many of the African nations, as in the Berbers, the Abyssinians, the Gallas, the Samaules, the Soudan, the Caffre, and several other kingdoms.** The Nubians to the West of the Nile are a gentle kind of negroes, having flat noses and woolly hair. The Abyssinians discover some traits of the negro mixed with the Arab blood, and are therefore called *habash* or mixed people by the Mahomedans. The Caffres are a negro and Arab race. The Hottentots, though hemmed in from all conceivable mixture, are nevertheless a mongrel race. The Gallas have more negro and less Arab blood than the Abyssinians. The Samaules, whose territories were known to the ancients, are also a mixed race. The Soudan population has been converted from a negro into a mixed race.†† And indeed a great portion of the African tribes

*See a full exhibition of the facts relating to these attainments in art, in Lawrence's Lect., pp. 337-340, and Blumenbach.

†See Encycl. Brit., art. Negro.

‡Dr. Wiseman, pp. 135-139; and Encycl. Brit., vol. xvii., p. 78; and Lawrence's Lect., pp. 385-387, 232, 239, and 336-340.

§Transactions of Roy. Soc., Lond. 1836, pp. 512-515, and Martin's Nat. Hist. of Man, p. 281.

**Guyot, Earth and Man, p. 237. Brit. Encycl., vol. ii., art. Africa.

††Brit. Encycl., vol. ii., pp. 225, 226, 231, 232, 233, 237.

are of this mingled character, and some of them have adopted the Mahometan faith. Such also is the population of the South Sea Islands, in which, and sometimes in the same island, there exists an evident diversity of shades, the black or negro, and the white races.

Clapperton, and other travellers among the negro tribes of interior Africa, attest the superiority of the pure negroes above the mixed races around them in all moral characteristics, and describe also large and populous kingdoms, with numerous towns, well-cultivated fields, and various manufactures, such as weaving, dyeing, tanning, working in iron and other metals, and in pottery.‡ The Paris correspondent of the *New York Journal of Commerce* says:—"At a meeting of the Academy of Sciences, we heard nothing of particular interest, except a report from a very able committee, on the *negro* race of Eastern Africa, South of the Equator, as closely and long observed by M. Froberville, a scientific traveller. He has brought with him sixty casts (busts) of types of the three divisions of the negroes. The committee decide that the results of his researches serve materially to prove the identity and common local origin of the whole human species. There are various affinities of conformation between the blacks of Eastern Africa."

All the negro races also believe in the first principles of natural religion, in one universally powerful Being, in prayers and worship, in rites and sacrifices, in priests and ministers, in the immortality of the soul, in a future state of rewards and punishments, in the division of time into weeks; and they have given as ready a reception as any other people to religions, both true and false, to idolatry, Mahometanism and Christianity.*

And as it regards languages, an analysis of the Mpongwee, which prevails over a large extent of Western Africa, has shown it to possess a marvellous development and perfection of structure.†

‡Ibid., pp. 237, 238.

*See Dr. Prichard's *Researches*, vol. ii., p. 216. They preserve among them a sacred reverence for the serpent. See pp. 205, 207.

†See an article by the Rev. John Leighton Wilson in the *Bibliotheca Sacra*, and in the *Journal of the American Ethnological Society*, and also *Bartlett's Progress of Ethnology*, pp. 34, 35. See also the *Dissertations*

Speaking of the Ghas on the Cape coast, Dr. Latham observes:—"More important still is the unequivocal occurrence of numerous well-marked Jewish characters in their religious and other ceremonies. A paper of Mr. Hanson's on this subject leaves no doubt of the fact. The interpretation, however, is more uncertain. The present writer believes that such phenomena, *i. e.*, points of similarity with the Semitic nations, is the rule rather than the exception with the African tribes, negro and non-negro,—a fact which makes the Jews, Arabs, and Syrians, African, rather than the Africans Semitic."‡

"Again, the extent to which the Falashas exhibit a variety of customs common to themselves and the Jews has been long recognized. It by no means, however, follows that they are a result of Jewish influence. The criticism that applied to the Ghas applies here. Many of the so-called Jewish peculiarities are African as well, irrespective of intercourse and independent of imitation." "The real affinities of the Egyptian language," adds Dr. Latham, "are those which its geographical situation indicates, viz., with the Berber, Nubian, and Galla tongues, and through them with the African languages altogether, negro and non-negro." "Again the fact," says Dr. Latham, "that both the Galla and Agou languages pass through the Amharic into the more typical Semitic tongues, and that the former (over and above many undeniable points of affinity with the Coptic) is quite as sub-Semitic as the Berber, is one of the many phenomena which break down the broad line of demarcation that is so often drawn between the Semitic and the African nations."*

Perhaps there is no race in the world which, if subjected to the same hapless condition as the African for the same length of time, would not be found equally degraded. A long succession of ages under such influences would stereotype hereditary dullness and stupidity, and render the most enlightened people obtuse. Of this even Lord Kames gives striking examples,†

on the Knowledge of America by the Ancients in the *Ethnological Journal*, Nos. iii., iv., &c., and Pickering on the Races, p. 176.

‡Latham, p. 477.

*Latham, pp. 500, 510, 469.

†See Smith's *Essay on the Variety of Complexions in the Human Species*, pp. 47, 48. 2d Am. ed.

to which may be added the cases of the Dutch in S. Africa, the Hispanio-American at Paraguay, the Lusitania-American in Brazil, and the English in N. S. Wales.‡ We may again also refer to the contrasted character of the inhabitants of England and Ireland. In the fifth century, Ireland was the source of literature, philosophy, and learning to England, to Scotland, and to Europe. Of the inhabitants of Great Britain, Mr. Martineau of Liverpool says:—"Taken one by one, even now, they present only harmonious varieties of a single type; and the fact that the Scottish people are of the very same race, yet differ from the Irish more widely than ourselves, is enough to show that the imaginary difficulties of lineage are pliant under the discipline of events. Yet though made by birth of the same blood, set by nature within the same latitudes, led by conversion to the same religion, we have been brought by social agencies into a contrast of condition, to which the world presents no ancient or modern parallel. You might travel from Siberia to Normandy, and scarcely find such extremes to compare as Tipperary and Middlesex. If a shapeless cabin were cut out of the Galtee hills, and set down in the court of the London Exchange, it would be too true a type of the human differences which have been permitted to separate these provinces. Europe presents no poverty lodged in such holes, fed with such meals, clothed in such rags, cheerful under such hopeless privations, as you find in the one; no wealth so solid, no comfort so established and diffused, no habits of order so fixed, no provision for the future so anxious and abundant, as in the other. England is known over the world as the extreme of opulent civilization; Ireland as the outcast of hungry wretchedness. Along the great rivers of every continent, on the bays of every productive coast, in the isles of every rich archipelago, British factories rise, and bills of exchange speak for us a few telling words; on the same spot appears a slouching figure, with a stick and bundle, and careless speech, never far from a blessing or a curse, whose aspect publishes our shame. The genius of his country is like a mocking spirit to ours. Full of the wild fire of life, rich in the unwrought elements of humanity, quick to passion, mellow in affection, deep in humor, he flies over the earth, to track the

‡See Delafield's *Antiquities of America*, pp. 120, 123.

sedate and well-dressed genius of England, and spread out the shadow of mendicancy in the train of its sumptuous advance. 'Ha! ha!' says the laughing spirit, 'go where you will, you old impostor, and I'll be with you, and sit at your door, and men shall look on me and on you; for the face of us two can tell no lies.' And so on along the St. Lawrence and the Mississippi, on the railways of France and Germany, it is published, that England, with unrivalled resources, with indomitable perseverance, with faculties for governing unsurpassed even by ancient Rome, with a people abhorrent of oppression and detesting slavery, with a constitution practically free, and a religion singularly earnest, cannot, with centuries at its command, organize the barbaric elements it rules, and reduce the beggary of a nation at its gates." The degradation of the African and other similar races is not, therefore, an anomalous fact, even in the history of races of men capable of the highest civilization, and in their condition and circumstances it was unavoidable; while many indisputable examples of at least comparative taste, talent, genius, erudition, and military prowess, in this very race, either in the bud or in the fruit, are sufficient to prove, in the language of a quaint writer, that "the negro, like the white man, is still God's image, though carved in ebony."*

Dr. Bachman has a chapter in illustration of the fact of "the improvements in the skull and physical developments of the African race." "Our experience," he says, "has produced a conviction that the African race is capable of making considerable advance. Whilst we are free to admit that the negroes cannot, either in our country or in any other, be transformed without amalgamation into a white race, we do not, however, accord with the views of those who represent them as having undergone no change either in form or skull since their introduction into our country. We have for many years had passing before our eyes innumerable evidences to convince us that

*Blumenbach collected a library of works written by negroes.

See also Dr. Good's *Book of Nat.*, vol. ii. p. 99; and on pp. 98-100, he mentions some of the cases referred to.

Chambers of Edinburgh has published a Tract containing illustrations of the same fact. Sharp also published an 8vo vol. on the *Intellectual Powers of Negroes*. See also Dr. C. C. Jones of Georgia on the *Instruction of Negroes*.

this is not the fact. Whilst we perceive no change either in colour or hair, we are fully satisfied that even in the maritime country of Carolina there is, in form, in feature, and especially in skull, a very striking departure from the original type. We still have some hundreds of native Africans remaining in South Carolina, some of whom present the tattoo received in Africa. They belonged to tribes that were the progenitors of our negroes. They present, in their thick lips, the curvature of the leg, the projection of the heel, the narrowness of the forehead, which is generally wrinkled, and in the thickness of the lower jaw, such striking peculiarities when compared with our native negroes of unmixed blood that have been born in this country, and are but three or four generations removed from their African forefathers, that we have for many years past been in the habit of detecting their origin at a glance. We may, however, state one fact without the fear of contradiction. If the cast of the skull of an African, from the rich collection of skulls in the cabinet of Prof. Morton, and labelled, 'Negro, of whose history nothing is known,' and which is staring us in the face while we are penning these lines, is the true African type, then our negro race in the South has unquestionably presented a most remarkable improvement in the skull. We do not doubt that this cast is an exact copy of the original,—it also bears a characteristic resemblance to the figure of the skull of a negro in Lawrence.* We have, however, compared this cast with more than fifty skulls of native-born negroes, and in all but one, which resembled it very closely, and with whose origin we are unacquainted, there were most marked differences, and very wide departures."

In another chapter, after giving an examination of the measurements of the brain, made by Dr. Morton, Dr. Tiedemann, and himself, Dr. Bachman says:—"Thus the negro skull was less than the European, but within one inch as large as those of the Persians, Armenians, and Caucasians, and three square inches larger than two branches of the Caucasian race, the Indostanic and Nilotic. These tables, which we have presented in the figures of Professors Tiedemann and Morton, will satisfy us of the futility of any attempt to divide the races of men into

*Nat. History, pl. 6.

different species from the size of the brain. There were nine cubic inches difference, in the average measurement, between the skulls of the English and Irish, and only four inches between the mean of sixty-two African skulls and six native Irish. The largest African skull was ninety-nine, and the largest Irish only ninety-seven. This proves that a negro skull contained more brains than that of the largest Irishman, but it does not hence follow that he possessed more sense. The former had probably a larger frame than the latter. . . . There appears to have been a constant change going on in the crania as well as in the character of many nations. If we select the extreme types of any of the races, we will see a wide difference; but if we look among individual forms, we will, in many instances, find it difficult to determine to which race they belong. Among many skulls of negroes and Europeans, which are now before us, we find some where the two races approach each other so nearly, that it requires much attention and a practised eye to distinguish between them; and were we to give white colour and straight hair of the Caucasian to some of the skulls of the negro, the most practised anatomist and physiologist might be easily deceived."

"Indeed," to use the words of Agassiz, "the facilities, or sometimes we might rather say necessities, arising from the varied supplies of animal and vegetable food in the several regions, might be expected to involve, with his corresponding customs and modes of life, a difference in the physical constitution of man, which would contribute to augment any primeval differences. It could not indeed be expected, that a people constantly subjected to cold, like the people of the north, and living almost exclusively on fish, which they cannot obtain without toil and peril, should present the same characteristics, either bodily or mental, as those who idly regale on the spontaneous bounties of tropical vegetation."*

It was at one time supposed that the anatomical investigations of Fleuren had resulted in proving, from the marked and permanent differences in the cuticle existing under the integument of the white man and negro, that they were composed of different species. At a subsequent period, however, these

*Zoology, pp. 180, 181.

structures in the tegumentary organs were investigated by the aid of the microscope, by Heule, Schwann, Purkinje, Simon and several other professors of anatomy and physiology in Germany. "At the period of our visit to Berlin," says Dr. Bachman, "Dr. Heule and others were actively engaged in these investigations. These researches led them to the conviction that the cells containing the black pigment under the skin of the African negro, resembled very closely a structure containing dark colouring matter in the diseased or dead bodies of white men. They also discovered that freckles, red blotches, &c., on the skin of white persons, had their several origins in the pigment cells which gave these peculiar discolourations to the skin. As far as these investigations have been referred to in any of the scientific works published in Germany, that have come to our knowledge for the last ten years, there appears to be a unanimous conviction, that the organical differences between the skin of the negro and the white man, or any of the races, were utterly insufficient to afford even an argument in favour of a plurality in species." "Microscopic anatomy has recently very satisfactorily proved that the colour of the skin exists in the epidermis only, and that it is the result of the admixture of pigment cells with the ordinary epidermic cells. The office of these pigment cells appears to be the withdrawing from the blood, and elaborating in their own cavities, colouring matters of various shades; and all the different hues which are exhibited by the eleven races of man depend on the relative quantity of those cells, and the colour of the pigment deposited in them. The 'rete mucosum,' which was once described as a separate colouring layer underneath the epidermis, is simply the new soft layer of epidermis. If we examine the skin of the negro anatomically, we shall find no structure peculiar to it, for the very same dark cells are found in the fairest of mankind. It would, however, appear, at the first glance, that the black and white races of men—the fair Saxon, the black African, the olive Mongolian, and the 'red man' of North America—are positively separated from each other, and that this peculiar colour of the skin, transmitted as it has been from father to son, generation after generation, ought to be accepted as an undoubted specific distinction; but it has been well suggested

by an able reviewer of Dr. Prichard's book, that a more extended survey tends to break down any such distinction; 'for on tracing this character through the entire family of man, we find the isolated specimens just noticed to be connected by such a series of links, and the transition from the one to the other to be so very gradual, that it is impossible to say where the line should be drawn. There is nothing which at all approaches to the fixed and definite characters which the zoologist admits as specific distinctions amongst other tribes of animals. On the other hand, we find such a constant relation between climate and the colour of the skin that it is impossible not to perceive the connection between them.' The parts of the globe included between the tropics, or closely bordering upon them, form the exclusive seat of the native black races, whilst the colder temperate regions are the residence of the fair races, and the intermediate countries are inhabited by people of an intermediate complexion. Some members of the Jewish nation, scattered throughout the colder regions of Europe, where they have been acclimatized during a sojourn of many hundred years, have assumed, in some degree, the lighter tints of complexion, and the yellow, red, and brown hair of the people inhabiting the same country with them. This last fact has been thought, both by Dr. Prichard and others, to be one of great importance, as proving the influence of climate, continued through a long series of years, on the colour of the skin, the more so because it is well known that, from national and religious prejudices, the Jews are altogether separated from the people among whom they are living. The hue of the skin varies, in the dark-coloured races, from a deep black, which is the hue in some African nations, to a much lighter, or, as Dr. Prichard terms it, a more 'dilute shade,' that is, the colouring pigment is of a lighter colour. The dusky hue is combined in some nations with a mixture of red, in others with a tinge of yellow. The former are the copper-coloured nations of America and Africa; the latter, the olive-coloured races of Asia. In the deepness or intensity of colour we find every shade of gradation, from the black of the Senegal negro, or the deep olive and almost jet-black of the Malabars, and some other nations of India, to the light olive of the northern Hindoos. From that, every variety

of hue may be traced, among the Persians and other Asiatics, to the complexion of the swarthy Spaniards or of the black-haired Europeans in general. On the other hand, Dr. Prichard has shown that there are instances in which fair races have become dark without any considerable change in external conditions. We find the Germanic nations, which were unanimously described by ancient authors as very fair, possessing red or yellow hair, and blue or grey eyes, have become much darker since that time, so that these peculiarities are far from being common amongst them, and must now be rather looked for in Sweden. That an amelioration of the climate of central Europe has taken place during the same period cannot be doubted, but the climatic change scarcely seems decided enough to account for such an alteration in the physical characters of the population. Explain the fact as we may, it is in evidence of the variability of the races of men, since it is altogether impossible to question the purity of the descent of the Germanic nations, or that the change of complexion has resulted from any admixture of a foreign element. With regard to the hair, it may be shown by microscopic examination that the hair of the negro is not really wool, and that it differs in its intimate structure from that of the fairer races only in the greater quantity of pigmentary matter which it contains in its interior; and the same may be said of the jet-black hair so often seen in England. The crisp, twisted growth of the negro hair is the only character by which it can be separated from the straight, and this cannot for a moment be relied on as a proof of original difference, since these national variations do not exceed those which present themselves within the limits of any one race, and we daily meet Europeans with hair quite as black and woolly as that of the negro; and if we examine the tribes in Africa, every possible gradation is found, from the so-called woolly hair to simply curled or even flowing hair. The fact of red hair occurring amongst the negroes of Congo has been alluded to by Blumenbach, who saw many mulattoes with red hair. Dr. Prichard observes that even if the hair of the negro were really analogous to wool, which it is not, 'it would by no means prove him to be of a peculiar and separate stock, unless the peculiarity were constantly presented by all the nations of negro descent, and

were restricted to them alone, for there are breeds of domesticated animals which have wool, whilst others of the same species, under different climatic influences, are covered with hair.' Two other popular distinctions between hair and wool may be drawn from the fact that wool falls off altogether in a mass and leaves the animal bare, while hair falls off singly, and from time to time. The growing part of the fibre of wool varies in thickness according to the season, being thicker in proportion to the warmth of the atmosphere, and smallest of all in winter; on the contrary, the filament of hair is generally of uniform thickness, or tapering a little towards a point. The peculiarities observed in the structure of the bony skeleton, more particularly of the cranium and pelvis, next claim attention; for these have been thought to furnish more important guides for the separation of the races of men into distinct species than either the colour of the skin or the texture of the hair. Since the works of Camper and Blumenbach appeared, repeated efforts have been made to arrange the different members of the human family into distinct species, the conformation of the skull being the guiding characteristic. To select a Negro, an European, an American, or a Malay skull, when strongly-marked peculiarities were presented, would probably be no very difficult task; but are these types common to the entire races they are said to represent? Have they that permanency and invariability which is requisite to found a specific distinction? And the facts which have been accumulated in answer to these inquiries prove, 1st, That these peculiarities are far from constant in the several nations of one race, or even in the several individuals of one nation; and, 2d, That external conditions being improved, they are liable to undergo alterations,—changes which every influence that exalts the general habits of life, and calls into exercise the faculties of the mind, has no considerable influence in producing."*

"What there was or now exists in the climate of intertropical Africa to give to the inhabitants, in the different localities of those regions, such great diversity in the shape of the head, the expression of countenance, and structure of hair, is just as difficult for us to conceive, as for our opponents to explain why,

*From Dr. Hall's *Introd. to Pickering on the Races*, pp. 44-51.

in the same country, the hog has become black, the sheep has lost its wool and put on a covering of black hair, and the dog, as well as some breeds of pigs, have become naked, or why it is that a variety of the common fowl (*Gallus morio*) is not only black in colour, but has the comb, wattles, and skin dark purple, and the periosteum of the bones black. When these phenomena in the lower order of animals shall have been fully accounted for by our opponents, they will have afforded us some lights by which we will be enabled to explain the causes of difference in human forms and complexions."

Dr. Prichard, Mr. Pickering, and Hamilton Smith, are of opinion that the African was the primitive form and race of man, and that all the others are divergences from this earliest type; while Dr. Bachman thinks the probability in favour of the supposition that the primitive form and colour was intermediate between the African and white races, and that these are therefore variations equally removed from the original.*

But it is asked, why do we not see changes from black to white races actually arising at the present time? The races, says Dr. Bachman, are already established, and, as far as experience in other departments of the animal creation affords us light on these subjects, varieties once formed may produce other varieties, or they may sink into degeneracy and perish, but they cannot again be brought back to the races from which they originated. No breeds of cows, horses, swine, or birds, have ever reverted back to the original forms; we can scarcely doubt that this phenomenon will be the same in the races of men. New countries and climates may produce varieties among them, but their progeny, even though they be removed to the homes of their predecessors, never revert back to the original variety. Like streams that flow onwards, like fragments of rocks broken from precipices, like metals changed by the chemist's art, they exist in other forms, they enter into other combinations, but never return to their original sources. If this answer is not satisfactory to our opponents, we would ask them in return, can you without an amalgamation, convert the Shet-

*See Prichard's reasons, given *Lond. Quarterly Review*, Jan. 1850, p. 19; Pickering on the Races, p. 305, for his reasons; Hamilton Smith, as quoted; and Dr. Bachman, pp. 155, 156, &c.

land pony, the Carolina tackey, or the dray horse, into the form of the wild Tartarian horse by any mode of feeding, training, or emigration? Can you bring back the Durham cow to the *Bos taurus*?—the merino or the large-tailed sheep to the *Ovis aries*?—the Carolina hog to the wild boar?—the large Bremen goose to the original lag goose?—the Aylesbury or the East India duck to the original *Anas boschas*?—the pouter or the fantailed pigeon to the original rock-dove?—the golden pipin to the wild English crab?—the sekel pear to the wild iron pear?—or the cauliflower to the wild brassica, in ten thousand years? Permanent varieties put on the characteristics and tenacity of species. We perceive, then, that there are operations in nature which are constantly going on before our eyes, at which man may cavil, but for which no process of reasoning can enable him to assign a satisfactory cause; whilst we are groping in the dark, her laws are still uniform, and operate in the same unvaried manner, from the humblest plant and the minutest insect up to reasoning man, the highest order in our world.

But there is another answer to this inquiry, and that is found in the fact that in the primitive age of the world, geological and climatal conditions conspired with the adaptation of man's constitution to produce great changes, and to originate and perpetuate such modifications.

It was an ancient opinion that man is a microcosmus, an abstract or model of the world. "This much," says Lord Bacon, "is evidently true, that of all substances which nature has produced, man's body is the most extremely compounded: for we see herbs and plants are nourished by earth and water; beasts for the most part by herbs and fruits; man by the flesh of beasts, birds, fishes, herbs, grains, fruits, water, and the manifold alterations, dressings, and preparations of the several bodies before they come to be his food and aliment. Add hereunto, that beasts have a more simple order of life, and less change of affections to work upon their bodies; whereas man in his mansion, sleep, exercise, and passions, hath infinite variations; and it cannot be denied but that the body of man, of all other things, is of the most compounded mass."

To pronounce on the physical powers of the antediluvians and postdiluvians by a reference to our own short-lived existence, and from our present laws and condition of the earth, would be as wise as to argue from the existing facts of the material world, with its manifold incrustations and decompositions, to strictly analogous state of things in all past ages.*

Hamilton Smith gives numerous facts at great length to show that there are evidences "of great atmospheric change in relation to man after a diluvian cataclysis," by which regions once adapted to the negro stock were adapted to different races.† He shows, therefore, the former greater mildness at the north pole, and the narrowness of Behring's Straits. In illustration of this, the conclusion of Professor Edward Forbes, already alluded to, respecting the origin and diffusion of the British flora, may be cited, from his Survey Memoir on the Connection between the Distribution of the existing Fauna and Flora of the British Islands, &c., p. 65. "1. The flora and fauna, terrestrial and marine, of the British islands and seas, have originated, so far as that area is concerned, since the meiocene epoch. 2. The assemblages of animals and plants composing that fauna and flora did not appear in the area they now inhabit simultaneously, but at several distinct points in time. 3. Both the fauna and flora of the British islands and seas are composed partly of species which, either permanently or for a time, appeared in that area before the glacial epoch; partly of such as inhabited it during that epoch; and in great part of those which did not appear there until afterwards, and whose appearance on the earth was coeval with the elevation of the bed of the glacial sea, and the consequent climatal changes. 4. The greater part of the terrestrial animals and following plants now inhabiting the British islands are members of specific centres beyond their area, and have migrated to it over continuous land, before, during, or after the glacial epoch. The Alpine floras of Europe and Asia, so far as they are identical with the flora of the Arctic and sur-Arctic zones of the Old World, are fragments of a flora which was diffused from the North, either by means of transport not now in action in the temperate

*See Hamilton Smith, pp. 217, 218, and 265.

†See also Dr. Bachman, p. 302.

coasts of Europe, or over continuous land which no longer exists."*

There is, therefore, nothing, as Dr. Bachman says,† unrea-sonable or unscientific in the supposition that the constitutions of men were so organized, that in those early times, before the races had become permanent, they were more susceptible of producing varieties than at a later period, after their constitution had attained to the full measure of its development, beyond which there would at every step be a greater difficulty either in advancing or returning.‡

There is one other objection which may be noticed under this chapter, founded upon the case of the Dokos, the Bushmen, and other tribes who are alleged to be without language and the other essential characteristics of man.

Now, in reply to this objection, we remark, in the *first* place, that the whole of our present knowledge of the Dokos is founded upon the most imperfect evidence.§ *Secondly*, we remark, that even if the Dokos or any other tribe could be shown to be destitute of the attributes of humanity, this would only prove, either that they were not human beings, or that they had sunk to a condition of barbarism lower than that of any other race, but it would in no degree affect our general argument.

But *thirdly*, we remark, that in the case of the Bushmen, full experiment and observation have proved that men may descend to such a depth of degradation as to appear beyond the pale of humanity, while originally of the same race with more civilized tribes. This will appear from the following facts respecting the Bushmen given by Dr. Prichard in his last publication.|| It has been supposed that the Bushmen are a race of men distinct from the Hottentots. This opinion was founded on the difference of their manners; on the supposed untamable character of the Bushmen; and, most of all, on the fact, that the

*See in Humboldt's *Cosmos*, p. 363, vol. i.; see also *Lond. Quarterly Review*, Jan. 1850, p. 18, col. 1, American edition.

†Bachman, p. 202.

‡On this argument, see the *Ethnological Journal*, No. iii., pp. 147, 148. Macculloch's *Proofs of the Attributes of God*, vol. iii., pp. 480, 481.

§See Dr. Prichard's *Nat. History*. Appendix, 3d edit.

||*Ibid.*, pp. 593-604.

Hottentots do not understand the language of the Bushmen. Others, who suppose the two nations to be of one stock, imagine that the hordes of Bushmen owe their existence to the hardships which were inflicted by the European colonists of South Africa on the Hottentots. The herdsmen of that race are supposed to have been plundered by the Dutch settlers near the Cape; and, after losing their cattle and all their property, to have been driven into the wilderness, to subsist on such food as they could acquire by the chase, and the rude arts of the most abject savages. Neither of these opinions is well founded, as it has been fully proved by the researches of an able and well-informed traveller, who has made a long abode in South Africa, and was engaged by the colonial governments to undertake a long journey of investigation in the interior of Hottentot-land and Kaffiristan. From Dr. Andrew Smith's accurate information, we are convinced that the Bushmen are of the same race as the Hottentots, and originally spoke the same language. They have been separated, however, from the pastoral Hottentot from a very distant period, and do not owe their destitute condition to the robberies inflicted on their forefathers by European colonists, though their numbers have been augmented from time to time by the resort of outcasts from various conquered and reduced tribes to the wandering hordes in their vicinity.*

"I have been assured by Dr. Andrew Smith, who has not yet given to the world a full account of the results of his extensive observations on South Africa, that almost every tribe of people who have submitted themselves to social laws, recognize the rights of property and reciprocal social duties, and have thereby acquired some wealth and have formed themselves into a respectable caste, are surrounded by hordes of vagabonds and outcasts from their own community, or have them in their own vicinity: that these hordes are ever gathering accessions from the predatory parties of neighbouring tribes, or even of more distant bodies of people. Their haunts are in the wilderness and in the fastnesses of mountains and forests, and become the resort of all who, from crimes and destitution, are obliged to retire themselves from the abodes of the more industrious and honest and thriving of the community. Such are the Bushmen

*Prichard, pp. 593, 594.

of the Hottentot race. But a similar condition in society produces similar results in regard to other races; and the Caffres have their Bushmen as well as the Hottentots. But the people known to the Cape colonists, are merely the outcast Hottentots. There are likewise vagabonds belonging to the Bechuana nation, who are called by the latter people Balalas. The wild outcasts who are scattered over the Kalâhaie Desert, are known by the title of Bahalahaie. These, like the Balala, consists of the paupers and outcasts from different nations and the neighbourhood. 'They all stand,' as Dr. A. Smith assures me, 'in the same relation to the Caffres as the Bushmen to the Hottentots' ”*

The fact of a tribe of people in a better condition, and looking upon themselves as of higher caste and dignity, having in its vicinity hordes of a lower state, a sort of malechêas, or a "mixed multitude," descended probably from refugees and outcasts, and more or less mingled with foreigners and vagabonds from various quarters, is a thing likely to have occurred in other parts of the world besides South Africa; and the supposition of its existence may tend to explain many phenomena in history or ethnology. In India, for example, it cannot be doubted that many a tribe of obscure origin, living beyond the limits, or on the outskirts of civilized communities, owes its existence, in a great part at least, to the shelter which woods and fastnesses and mountainous tracts afford, from time to time, to persons whose character and habits of life are such as to unfit them for the observation of laws, and for submission to regal and priestly ordinances. Many writers on Indian history have attributed this origin to the Bhils and Goands, and other tribes of the mountains, who display but slight differences in physical character and language from the people of the plains. †

The language of the Bushmen is merely a dialect of the Hottentot idiom, spoken by all of that race. This is the decided testimony of all late travellers, though the differences of words collected in vocabularies are so great as to have given rise at one period to a different opinion. The people of some hordes

*Prichard. pp. 595, 596.

†Prichard, p. 598.

speaking much like the Namaaquas; others use the same words with different pronunciation; a third party, as we are assured by Dr. Andrew Smith, vary their speech designedly, by affecting a singular mode of utterance, and adopt new words with the intent of rendering their ideas unintelligible to all but the members of their own community. For this last custom a peculiar name exists, which is—"cuze cat." This is considered as greatly advantageous to the tribe in assisting concealment of their exploits and designs. The modified dialect is more or less understood by the population belonging to each Bushman tribe, but not to the Hottentots, or those who know only the common language of the race. The clapping noise occasioned by the various motions of the tongue, which is characteristic of the Hottentot language, is particularly of frequent occurrence among the Bushmen, who often use it so incessantly as to make it appear that they give utterance to a jargon consisting of an uninterrupted succession of claps. The dialects of the Bushmen thus modified are not generally intelligible to the Hottentots, though it is observed, on the other hand, that such Bushmen as live on friendly terms with the Hottentots in their neighbourhood, and associate with them, acquire such a modification of utterance that their language is perfectly understood. The fact that a savage nation is thus known to modify its speech purposely, for the sake of becoming unintelligible to its neighbours, is by no means unimportant in regard to the history of languages. It is impossible to say how many of the apparently original diversities of human speech may have derived their commencement from a similar cause, and from the voluntary adoption of a new jargon by some small separate community. The clapping articulation of the Hottentots may have originated wholly from this habit.

The present abodes of the Bushmen are scattered through the whole of the extensive plains lying between the northern boundary of the colony, the Kamiesberg range of mountains, and the Orange river. In former times they were more widely spread, and are said to have occupied many districts within the boundaries of the colony; as the barren districts between the Olifant and Groene rivers and the great Karoo, as well as the country on the Camptoes river. The population is thinly spread, espe-

cially at particular seasons of the year, or when the supply of game is scanty. In situations where nature is liberal of productions readily applicable to the support of life, small communities exist; where food is scanty and defective, it is rare to find more than one or two families in the same place. Little intercourse exists between them except when self-defence, or an occasional combination in some marauding expedition undertaken in the hope of booty, brings them into contact; and some mischief is apprehended by the colonists when it is known that many Bushmen have formed their kraals in the same neighbourhood.

They are constantly roving about from one place to another, in quest of a precarious subsistence. Hence they bestow but little labour on their temporary dwellings. They erect a shelter of bushes for the night, or rest under mats suspended on poles; or dig holes in the ground, into which they creep. Their clothing is principally a kaross or loose mantel of sheepskin, which is a garment by day and a covering by night. They carefully besmear their skin with fat, as a protection against the parching effect of the heat and wind, and, like other savages, they are fond of ornamenting their hair, and ears, and bodies, with beads and buttons, shells and teeth, and other barbaric decorations.

In physical characters, the Bushmen differ little from the Hottentots in general. Dr. Andrew Smith declares that they are certainly not inferior in stature to the other Hottentots. Among the latter, there are individuals of every growth; and those travellers who have given us the most striking descriptions of the Bushmen, were probably less acquainted than this intelligent writer with the other Hottentot tribes. We are told by Mr. Leslie, who has described the Bushmen of the Orange river, that, small in stature as the Hottentot race is, they are in that quarter less than elsewhere. He adds that they seldom exceed five feet. This, however, indicates no great difference, or at least not more than may well be attributed to scanty sustenance, beginning from childhood, and continuing through many generations.

We are assured by Mr. Bunbury, who had better opportunities than most travellers for observation, that the Hottentots are a very diminutive race. He declares that the majority of

those in the Cape corps, at least of the new levies, are under five feet in height, and by no means strong.

Their hands and feet are small and delicate, in which particular they differ remarkably *from the negroes*.*

“Although the wild tribes of the Hottentot race display ferocity, and all the other vices of savage life, yet we have abundant proof that these people are not insusceptible of the blessings of civilization and Christianity. No uncultivated people appear to have received the instructions of the Moravian missionaries more readily than the Hottentots, or to have been more fully reclaimed and christianized. In one of my former works, I have taken pains to collect the most authentic accounts of their change of condition, and to compare it with that of other nations, who in later times have received the blessings of conversion to the christian religion.”†

We may further illustrate the hasty ignorance with which conclusions are drawn adverse to the truth of Scripture, by a reference to a race of strange people in the interior of Ceylon, known by the name of Veddahs, or “wild men of the jungle.”

These savage foresters, when discovered, had no houses or villages. When the season was dry, they roamed in the woods, and slept under the trees, and even on high among the branches; but in the wet season they crept into caves, or lay under the shelter of rocks. Their beds were a few leaves, and they had nothing more on them than their neighbours the beasts, except a small piece of cloth around the waist, and a few arrows.

These poor creatures never cultivated the ground for food, but lived upon roots and wild honey, though sometimes they fed on lizards, monkeys, and other animals they found in the forest. They looked very wild; their hair was loose, rugged, and burnt brown by the rays of the sun.

A traveller once met with an old Veddah, and asked him to bring his family that he might see them. The Veddah said they would not come, for they had never seen a white man: they would sooner meet a savage beast than see one. But after the promise of a gift, he went to seek for them. In a little time loud shrieks were heard: the wild man was forcing his wife and

*Prichard, pp. 600, 602.

†Ibid, pp. 603, 604.

children along, and they were crying out with terror. When they came nigh and saw the traveller, they again cried aloud and rushed into the thicket. After a long time, the man contrived to bring his wife, daughter, and little son to the spot; and when the gentleman held out his hand to the boy, he was so terrified that he ran, shrieking, into the jungle with the swiftness of a deer.

The father was asked where he slept. "On the trees," he replied. "But where do your wife and children sleep?" "On the trees." "But how can they climb?" "It is their nature." "What do you eat?" "Such things as we can get." "What religion are you?" "We do not know what you mean." "Where do people go after death?" "We do not know."

These wild men had no knowledge of God. If they had any religion, it consisted of worship offered to the devil. When any one of their number fell ill, they made a "devil-dance," and offered cocoa-nuts and rice to the wicked spirit who they suppose afflicts them. They had no knowledge of hours, nor names for days; indeed, they were sunk in the lowest state of ignorance and misery.

These wild men of the jungle, however, are immortal beings, and have souls to be saved or lost. They are sinners, and need a Saviour. And has any thing been done for them? Yes, missionaries have already been among them, and God has blessed their labours to these poor creatures. They have been taught to build houses, and plant rice; to clothe their bodies, and live like human beings. The school-house has been built; the Sabbath is kept holy; many have been baptized, and now meet for prayer and to praise God; and there is reason to hope that a good number have found peace with God, through faith in our Lord Jesus Christ.*

Christianity, the religion of God, who is the Father of all, and of all the nations of earth, whom he has made of one blood, is therefore the infallible test and "experiment," as the apostle expresses it, of the common humanity of all men.

*Religious Tract Society, 56 Paternoster Row (122); and Prichard, p. 251. See also Note B, p. 270.

NOTE A.

THE SKULL OF THE NEGRO.

The African races, we have shown, are not incapable of improvement from any want of physical development. There is nothing in their brain or in any other organ of the mind which renders such advancement impossible. "It has been proved," to quote from Dr. Hall, "by Mr. Owen and by Dr. Prichard, that when the skulls of adult apes are compared with those of man, the most strongly marked and important features distinguish the quadrumanous type from that of the human skull. The cranium, a small rounded case, is posterior to, and not above the face; antero-posterior diameter of the basis of the skull is much longer than in man, but the situation of the zygomatic arch in the plane of the base of the skull, presents the differences in the most striking manner. In all the races of men, and even in human idiots the entire zygoma is included in the anterior half of the basis of the skull; in the head of the adult chimpanzee, and also in the ourang, the zygoma is placed in the middle region of the skull, and in the basis occupies just one third part of the entire length of its diameter." "The situation of the great occipital foramen furnishes," says Mr. Hall, "yet another most distinguishing feature. In the human head it is very near the middle of the basis of the skull, or rather, speaking anatomically, it is situated immediately behind the middle transverse diameter; while in the full-grown chimpanzee, it occupies the middle of the posterior third part of the base of the skull. The principal peculiarities in the general form of the more strongly marked negro skull, may be referred to the two characters of lateral compression or narrowing of the entire cranium, and the greater projection forwards of the jaws. The head is proportionally narrower, and the upper jaw is more protruded, than in the ordinary form of other races. Some anatomists have fancied they have discovered certain points of relation between the skulls of negroes and those of monkeys. Now, as the negro skull is the narrowest and most elongated of human skulls, and as the crania of apes and all other animals of the monkey tribe are much longer and narrower than those of men, it could hardly be supposed but that some points of resemblance should exist between the ape and the African. These analogies are of much less weight than they are supposed to be. The differences between the heads of simiæ and those of men have been already described." Dr. Prichard says, he has "carefully examined the situation of the foramen magnum in many negro skulls. In all of them the position may be accurately described as being exactly behind the transverse line bisecting the antero-posterior diameter of the basis cranii." This is precisely the place which Professor Owen has pointed out as the general position of the occipital foramen in the human skull. In those negro skulls which have the alveolar process very protuberant, the anterior half of the line above described is lengthened in a slight degree by this circumstance. If allowance be made for it, no difference is perceptible. "The difference," says Dr. Prichard, "is in all instances extremely slight, and it is equally perceptible in heads belonging to other races of men, if we examine crania which have prominent upper jaws. If a line is let fall from the summit of the head, at right angles with the plane of the basis, the occipital foramen will be found situated immediately behind it, and this is precisely the same in negro and in European heads." The projection of the muzzle, or to speak more correctly, of the alveolar process of the upper jaw-bone, gives to the negro skull its peculiar deformity, and to the face its ugly, monkey-looking aspect; and to the same circumstances, the difference noticed by Camper, in the facial angle between the head of the European and the head of the negro may be attributed. In the negro, the external organ of hearing is also wide and spacious, and, as it appears, proportionately greater than in Europeans. The mastoid

processes represented in the chimpanzee by a protuberant ridge behind the auditory foramen, and which Sæmmering remarks *can scarcely be discovered in apes*, are as fully formed in the negro as in our own race. In the negro, the styloid process of the temporal bone is fully and strongly marked; in the chimpanzee, ourang-outang, and all apes, it is *entirely wanting*. Wormian or triquetral bones have been thought to be rare in the skulls of Africans, and Blumenbach even doubted their existence in the crania of the African races. There is an Australian skull in the museum of Guy's hospital, in which there are some of considerable size, and Dr. Prichard describes a negro's skull in his possession having Wormian bones. He also justly remarks, that the features of the negro races are by no means widely diffused, in so strongly-marked a degree, as some descriptions might lead us to suspect. The negroes of Mozambique have a considerable elevation of forehead, and an examination of several crania in the museum of Guy's hospital, of the negroes of this locality, will show that they display a less protuberance of jaw. The facial angle contains, according to Professor Camper's tables, 80 degrees in the heads of Europeans—in some skulls it is much less—and in negroes only 70 degrees. In the ourang it has been estimated at 64 degrees, 63 degrees, and 60 degrees. This error has been already pointed out; an angle of 60 degrees is the measurement of the skulls of young apes. Professor Owen has shown the facial angle of the adult troglodyte to be only 35 degrees, and in an ourang, or satyr, it is only 30 degrees. The Peruvian cranium described by Tiedemann, possesses so very remarkable a configuration, that some might be inclined to adopt his opinion, that it belonged to an original and primitive race, were it not known that it had been produced by artificial means. We have examined several of such skulls brought from Titicaca, in Peru; and in another place have given a sketch of a skull brought from this locality, and which is now in the museum of the Royal College of Surgeons. Dr. Morton has given several drawings of skulls, so altered by this pressure as almost to have lost the outlines of humanity. In one skull brought from Peru, the intervention of art is very manifest in the depression of a forehead naturally low. The lateral swell is not very remarkable, and the parietal protuberances are flattened, and these two peculiarities are the well-known types of the formation of the crania of these people. That the Caribs of St. Vincent flattened the heads of their offspring is well known, and the inspection of Blumenbach's engraving of a Carribean skull will convince any one of the great amount of deformity which may be produced. Among the Columbian tribes, the child immediately after birth is put into a cradle of peculiar construction, and pressure is applied to the forehead and occiput. After the head has been compressed for several months, it exhibits the most hideous appearance, the anterior-posterior diameter is the smallest, while the breadth from side to side is enormous, thus reversing the natural measurements of the cranium. In comparing the measurements of the negro's skull, with that of an European, it must be remembered that many of the skulls in our museums do not present the true characters of this race—they have been taken from unfortunate creatures kidnapped on the coast, or their enslaved offspring, and that conclusions are to be drawn from the formation of the head in the whole race, and not from the crania of particular museums. With regard to the brain, Dr. Cadwell remarks, "In both the negro and Caucasian races we have the brain, which, except in point of size, is precisely the same in the African as the European." The following are the conclusions of Dr. Tiedemann:—*First*, in size the brain of a negro is as large as an European. *Second*, In regard to the capacity of the cavity, the skull of the negro in general is not smaller than that of the European, and other human races; "the opposite opinion is ill-founded and altogether refuted by my researches." *Third*, In the form and structure of the well-

possessed spinal chord, the negro accords in every way with the European, and shows no difference except that arising from the different size of the body. *Fourth*, The cerebellum of the negro, in regard to its outward form, fissures, and lobes, is exactly similar to that of the European. *Fifth*, The cerebrum has for the most part the same form as that of the European. *Sixth*, The brain in internal structure is composed of the same substance. *Seventh*, The brain of the negro is not smaller, compared as to size, nor are the nerves thicker. *Eighth*, The analogy of the brain of the negro to the ourang-outang is not greater than that of other races, "except it be in the greater symmetry of the gyri and sulci, which I very much doubt." As these features of the brain indicate the degree of intellect and faculties of the mind, we must conclude that no innate difference in the intellectual faculties can be admitted to exist between the negro and European races. The opposite conclusion is founded on the very facts which have been sufficient to secure the degradation of this race. "The more interior and natural the negroes are found in Africa, they are superior in character, in arts, in habits, and in manners, and possess towns and literature to some extent. Whatever, therefore," says Robinson, "may be their tints, their souls are still the same." It is the opinion of Dr. Prichard also, that there is nothing whatever in the organization of the brain of the negro which affords a presumption of inferior endowment of intellectual or moral faculties. This writer has also given the weight of several skulls of nearly the same size, from which it would appear that there is little constant difference. The average weight of the brain of an European is about 44 ounces, troy weight: Dupuytern's brain weighed 64 ounces; Cuvier's, 63 ounces; Abercromby's, 63 ounces. The brain of the celebrated Dr. Chalmers only reached 53 ounces; he had a large head.*

NOTE B.

THE VEDDAHS OF CEYLON.

I have been most obligingly permitted by Sir James Emerson Tennent to transcribe the following highly interesting account of the Veddahs, or Wild Men of the Jungle, from his very interesting and yet unpublished volume on the Physical and Social History of Ceylon, and which cannot fail to be deeply interesting to all our readers:—

"At Birtenve I had an opportunity of acquiring some of the information which I desired regarding the progress and success of the attempt made by government to introduce civilization amongst the Veddahs. The district which they inhabit lies to the east and south, extending from the base of the Badulla and Owna hills towards the sea.

"It is incorrect to apply the term savages to these harmless outcasts, for they exhibit neither in disposition nor action any of those vices which we are accustomed to associate with that name. Their history and origin is unknown. They are conjectured, and with some appearance of truth, to be a remnant of the aboriginal inhabitants of Ceylon, driven before the Malabar invaders into those wilds and fastnesses, whence, from some unaccountable cause, they never emerged again, nor returned to civilized life. They all live more or less by hunting and by the use of the bow; but they have been hitherto known by the distinctive names of 'Rock' and 'Village' Veddahs; the latter approaching the confines of civilization, cultivating now and then a little rice, and submitting to live in houses; the former keeping closely to the forests, subsisting on roots and the produce of the chase, and lodging in caves, or under the shelter of overhanging rocks, and frequently sleeping on the trees. In the choice of their food they are almost omniverous, no carrion or vermin being too

*See Introductory Essay to Bohn's Ed. of Pickering on the Races.

repulsive to their taste. Fruits, roots, and grain they consume when procurable; birds, bats, crows, owls, and kites, when they can bring them down with the bow; but for some unexplained reason, they will not touch the flesh of bears, elephants, or buffaloes, though abundant in their hunting grounds. The flesh of deer and other animals they dry on stages in the sun. They invariably cook their meat with fire, and avow their preference to the quava and roasted monkeys above all other dainties. The Rock or Wild Veddahs are divided into small tribes or families, differing in no respect except in relationship or association, but agreeing to divide the forest amongst themselves into hunting fields, the boundaries of which are marked by streams, hills, rocks, or some well-known trees. These conventional allotments are always honourably preserved from violation amongst themselves. Each party has a headman, the most energetic senior of the tribe, who divides the honey when taken at a particular season, but beyond this he exercises no sort of authority. The produce of the chase they dry and collect for barter on the borders of the inhabited country, whither the ubiquitous moormen resort, carrying cloths, axes, arrow-heads, and other articles, to exchange for deer-flesh, elephants' tusks, and bees' wax. In these transactions, it is said, the wild Veddahs are seldom seen by those of whom they come to buy, but that in the night they deposit the articles which they are disposed to barter with some mutually understood signals as to the description of those they expect in return, and which, being left at the appointed place the following evening, are carried away before sunrise.*

"It is questionable whether some of the most savage of these poor outcasts have any language whatever; and one gentleman who resided long in their vicinity has assured me that not only is their dialect incomprehensible to a Singalese, but that even their communications with one another are made by signs, grimaces, and guttural sounds, which bear no resemblance to distinct words or systematized language. They have no marriage rites, although they have some sense of the marital obligation, and the duty of supporting their own families. The match is settled by the parents. The father of the bride presents his son-in-law with a bow; his own father assigns him a right of chase in a portion of his hunting grounds. He presents the lady with a cloth and some rude ornaments, and she follows him into the forest as his wife. The community are too poor to afford polygamy. A gentleman who, in a hunting excursion, had passed the night near a clan of wild Veddahs, described to me their mode of going to rest. The chief first stretched himself on the ground, after having placed his bow at hand, and clutched his hatchet, which is always an object of much care and solicitude. The children and younger members next lay down around him in close contact for sake of the warmth, whilst

*The conjecture has already been adverted to, that the Veddahs are a remnant of the Yaksas or Yakkas, the original inhabitants of Ceylon, addicted to the worship of serpents and demons, till converted to Buddhism after the visit of Buddha. Fa Hian, the Chinese traveller, who visited Ceylon A. D. 412, and whose travels have been translated by Remuses and Klappath, says:—"The kingdom of Lions," as he calls it, "was originally inhabited only by demons, genii, and dragons; nevertheless, merchants of other countries traded there. *When the season for the traffic came, the genii and demons appeared not, but set forward their precious commodities, marked with the exact price. If these suited, the merchants paid the price and took the goods. This country is temperate, and the vicissitude of winter and summer is unknown. The grass and trees are ever verdant, and the sowing of the fields is at the pleasure of the people. There is no fixed season for that.*"—Laidly's Translation, c. xxxviii., p. 332.

the rest took up their places in a circle at some distance, as if to watch for the safety of the party during the night. They have no religion of any kind—no knowledge of a God, or of a future state—no temples, idols, altars, prayers, or charms; and, in short, no instinct of worship, except, it is said, some addition to ceremonies analogous to devil-worship, to avert storms and other natural phenomena; and they send for devil-dancers when sick, to drive away the evil spirit who inflicts the disease. The dance is executed in front of an offering of something eatable, placed on a tripod of sticks, the dancer having his head and girdle decorated with green leaves. He first shuffles with his feet to a plaintive air, and by degrees works himself into a state of great excitement and action, accompanied by whining and screams, and, during this paroxysm, professes to receive instruction for the cure of the patient. So rude are the Veddahs in all respects, that they do not bury their dead, but cover them under leaves and brushwood in the jungle. They have no system of *caste* amongst themselves; but, singular to say, this degraded race are still regarded by the Singalese as of the most honourable extraction, and are recognised by them as belonging to one of the highest castes. This is in pursuance of a legend, to the effect that a Veddah, chased by a wild animal, took refuge on a tree, whence all night long he threw down flowers to drive away his pursuer. But in the morning, instead of a wild beast, he found an idol under the tree, who addressed him with the announcement, that as he had passed the night in worshipping and offering flowers, the race of the Veddahs should ever after take the highest place in the caste of the Vellables, or cultivators, the highest of all. The Veddahs smile at the story, and say they know nothing of it; but, nevertheless, a Veddah would not touch meat dressed by a low-caste Kandyan, though he would eat with any high-caste Singalee. The Village Veddahs are but a shade removed from their wretched companions; but there is a want of sympathy or association between them, arising, on the one hand, from a dread of the wild life of the Veddahs of the Rock; and, on the other, a dislike to the habits of those who incline towards civilization. The Village Veddahs are, probably, more or less the descendants of Kandyans who have intermingled with this wild race; and their offspring, from their intercourse with the natives of the adjoining districts, have acquired a smattering of Tamil in addition to their own dialect of Singalese. They wear a bit of cloth a little longer than their fellows of the forest, and the women ornament themselves with necklaces of brass beads, and with bangles cut from the chank shell. The ears of the children, when seven or eight years old, are bored with a thorn by the father. They have no idea of time or distance; no name for hours, days, or years. They have no doctor or knowledge of medicine, beyond applying bark or leaves to a wound. They have no games, no amusements, no music; and as to education, it is so utterly unknown, that the Wild Veddahs are unable to count beyond five on their fingers. Even the Village Veddahs are rather migratory in their habits, removing their huts as the facilities vary for cultivating a little Indian corn, and growing wild yams; and occasionally they accept wages from the Moormen for watching their paddy fields to drive away the wild animals at night. Their women plait mats from the palm leaf, and the men make bows with strings prepared from the tough bark of the kitta-gaha or Upas tree, but beyond these they have no knowledge of any manufacture. Another tribe of the Veddahs, who might almost be considered a third class, have settled themselves in the jungles near the sea between Batticaloa and Trincomalee, and subsist by assisting the fishermen in their operations, or in felling timber for the Moormen, to be floated down the great rivers for exportation. The Rock Veddahs till lately resided almost exclusively within the Binterme forests, and consisted of five sets or hunting parties.

but it is obvious that no data whatever exist for forming any estimate of their gross population. The settlement of the Village Veddahs approach the lakes and districts round Batticoloa; and mingling by slow degrees with the inhabitants on the outskirts of that region, it is difficult now to assign a precise figure to their probable numbers; but they do not exceed 140 families, divided into nine little communities, distinguished by peculiarities known only to each other. The Coast Veddahs are principally in the vicinity of Evador, and the shores extending northward towards Venloos Bay, where they may probably number 350 individuals. The entire number of Veddahs of all classes in Ceylon has been estimated at 8000, but this is obviously a mere conjecture, and an exaggerated one. Mr. Atherton, the assistant government agent of the district, who has exhibited a laudable energy in seconding the efforts of the government to reclaim these poor outcasts, speaks in favourable terms of the gentleness of their disposition, apparent amidst extreme indifference to morals; though graver crimes are rare amongst them. In case of theft, the delinquent, if detected, is forced to make restitution, but undergoes no punishment. If a girl is carried off from her parents, she is claimed and brought home, and the husband of a faithless wife is equally contented to receive her back, his family inflicting a flogging on her seducer. Murder is almost unknown; but when discovered, it is compromised for goods or some other consideration paid to the relatives of the deceased. Generally speaking, Mr. Atherton describes the Veddahs as gentle and affectionate to each other, and remarkably attached to their children and relatives, and widows are always supported by the community, and receive their share of all fruits, grain, and produce of the chase. 'They appeared to him a quiet, submissive race, obeying the slightest intimations of a wish, and very grateful for the least attention or assistance. They are occasionally accused of plundering the fields adjacent to their own haunts; but on investigation it is invariably proved that the charge was false, and brought by the Moormen with a view to defraud the Veddahs, whom they habitually impose upon, cheating them shamefully in all their transactions of barter and exchange.' About the year 1838, the condition of this unhappy people attracted the attention of the governor, Mr. Stewart Mackenzie, and he attempted to penetrate their country, but was turned back by a violent attack of jungle fever. The assistant government agent, however, with the Wesleyan Methodist missionaries at Batticoloa, were commissioned to place themselves in communication with the Veddahs, and to make them offers of land, and houses, seed, grain, tools, and protection, if they would consent to abandon their forest life, and become settlers and cultivators in the low country. Mr. Atherton and the Rev. Mr. Stott succeeded on their journey in obtaining the fullest and most accurate information procurable as to the actual condition and sufferings of the Veddahs. Their destitution they found to be such, that in one community they found seven families with but one iron mamotic (hoe) amongst them for the cultivation of the whole settlement; and such was their actual want of even weapons for the chase, that but one arrow was left in the family, to the head of which Mr. Atherton gave twelve, with directions to divide them with three others, but so ignorant was the chief of the party that he could not separate them into four equal parcels. Many of the Rock Veddahs were willing to avail themselves of the offer of settlement and assistance, but firmly refused to remove from the immediate vicinity of their native forests. Cottages were therefore built for them in their own district, rice land assigned them, wells dug, cocoa-nuts planted; and two communities were speedily settled at Vippany Madoo, close by their ancient hunting fields, where they were provided with seed, hoes, and axes, for agriculture, and clothes and food for their immediate wants; a schoolhouse was subsequently erected, and masters sent to instruct them, through the medium

of Singalese, and the experiment so far succeeded that other settlements on the same plan were afterwards formed at other places,—the principal being in the Biotiooc District at Oomany and Villingclavelly. The schoolmasters, however, at the first locality misconducted themselves. The neighbouring Kandyans were unfavourable to the measure, and the settlement at Vippany Madoo was eventually broken up, and the Veddahs again dispersed; but the good effects of even this temporary experiment were apparent: no one of the Veddahs returned again to their caves and savage habits, but each built for himself a house of bark on the plan of the one he had left, and continued to practice the cultivation he had been taught. The other colony at Oomany continues to the present day prosperous and successful; twenty-five families are resident around it: rice and other grains are produced in sufficiency, and cocoa-nuts are planted near the cottages. The only desertions have been the departures of those in want of employment, who have removed to other villages in quest of it. The school was only lately closed, owing to there being no children at the time requiring instruction; and the missionaries have been so successful, that the whole community professed themselves christians, and abandoned their addiction to devil-dances. Their former appellation, derived from the peculiarity of their habits, can no longer apply: and it may be thus said that the distinction of the Rock Veddahs has ceased to exist in that part of the country—all having more or less adopted the customs and habits of the villagers. Amongst the Village Veddahs themselves, the efforts of the government have been even more successful: their disposition to become settled has been confirmed by permission to cultivate land, and encouraged by presents of tools and seed grain; and upwards of eighty families have recently been formed into villages under the direction of Mr. Atherton. A few have refused all offers of permanent settlement, preferring their own wild and wandering life and casual employment as watchers or occasional labourers amongst the Moorish villages; but, generally speaking, the mass are becoming gradually assimilated in their habits and intermingled with the ordinary native population of the district. The third class, the Coast Veddahs, to the amount of about 300, have, in like manner, been signally improved in their condition by attention to their wants and comforts. They were the last to listen to the invitations, or accept the assistance of government; but at length, in 1844, they came in, expressing the utmost reluctance to abandon the seashore and the water, but accepted gladly patches of land, which were cleared for them in the forest near the sea. Cottages were built, fruit trees planted, and seed supplied; and they are now concentrated in the beautiful woody headlands around the Bay of Venloos, where they maintain themselves by fishing or cutting ebony and satinwood in the forests, which is floated down the river to the bay. Education has made progress: the Wesleyan missionaries have been active. The great majority have embraced christianity; and there can be no reasonable doubt, that within a very few years the habits of this singular race will be absolutely changed, and their appellation of Veddahs be retained only as a distinctive name. Formerly the vast tract of forest between the Kandyan mountains and the sea, frequented by these people, and known as the great Veddah Ratta, or country of the Veddahs, was regarded with apprehension by Europeans, excited by the exaggerated representations of the Kandyans as to their savage disposition, and none but armed parties ventured to pass through their fastnesses. This delusion has been entirely dispelled of late years; and travellers now feel themselves as safe in the vicinity of the Veddahs as in that of the villages of the Singalese. They are constantly visited by traders in search of deers' horns and ivory, and the inhabitants of Velapy depend on their wild neighbours for their supply of dried flesh and honey. The Veddahs themselves have in a great degree cast aside their

timidity, and not only come out into the open country with confidence, but even venture into the towns for such commodities as they have the means to procure from the bazaar. The experiment has cost the government but a few hundred pounds; and I am warranted in saying that the expenditure has been well repaid by even the partial reclamation of this harmless race from a state of debasement, scarcely if at all elevated above that of the animals whom they follow in the chase. The morning after our arrival at Birteneve, a party of Veddahs, about sixty in number, were brought in by the head-man, to be exhibited before us: it was altogether a melancholy spectacle. We were assured that they were Rock Veddahs, but this I doubt: they were more likely unsettled stragglers from the Veddah villages, with perhaps a few genuine denizens of the forest. But they were miserable objects, timid, though active, and deformed, though athletic, with large heads and misshapen limbs, their long black hair and beard fell down to their middle in uncombed lumps: they stood with their faces bent towards the ground, and their restless eyes twinkling upwards with an expression of uneasiness and alarm. They wore the smallest conceivable patch of dirty cloth about their loins, and were each armed with an iron-headed axe stuck in their girdle, and a rude bow strung with bark, with a handful of clumsy iron-headed arrows. At our request they shot at a target: but they exhibited no skill, only one arrow out of three rounds striking the central mark. In fact, I believe they are all indifferent marksmen, and bring down their game by surprise rather than adroitness with the bow. They danced for us after the exhibition of their archery, shuffling with their feet to a low and plaintive chaunt, and shaking their long hair till it concealed all the upper part of their body, and as they excited themselves with their exercise, they uttered shrill cries, jumped in the air, and clung round each other's necks. We were told that the dance generally ended in a kind of frenzy, in which they eventually sunk in exhaustion on the ground; but the whole affair was too repulsive and too humiliating to abide the arrival of this *dénouement*, and we dispersed the party with a present of some silver to each, which they received without any apparent emotion, and slunk off into the jungle. Some few afterwards returned to be hired as coolies to carry our light baggage towards Batticaloa.

"On our route thither, we encountered straggling parties of Veddahs at several points of the journey, but they all presented the same characteristics of wretchedness and dejection: the children especially were very unsightly objects, entirely naked, with misshapen joints, huge heads, and swollen stomachs: and the women, who were apparently reluctant to be seen, were the most melancholy specimens of humanity I have ever seen in any country."

CHAPTER XVII.

THE UNITY OF THE HUMAN RACES PROVED FROM THE INSENSIBLE GRADATIONS OF THEIR VARIETIES, AND FROM THEIR ANALOGY TO WHAT TAKES PLACE IN OTHER ANIMALS.

To none man seems ignoble but to man.—YOUNG.

We might select thousands of the Caucasian race that are inferior to thousands of the more intelligent Africans. As the deficiency in the former would not prove that they were not Caucasians, so a lower grade of general intellect would not exclude the negro from the species to which we belong.—DR. BACHMAN.

It has been shown that nations which would now be regarded as being as different from each other as the negroes are from the white race, were once identical, and that others, from a long residence in new countries, and a total change of circumstances, have been essentially modified in colour, form, shape, and character. This, as Dr. Wiseman has fully demonstrated, is beyond all doubt. The Hindoos differ from us in colour and shape, and yet they are proved linguistically to be from the same original stock. The Abyssinians are perfectly black, and yet certainly belong by origin to the Semitic family, and consequently to a white race. The natives of Congo, the Toulahs, and other tribes in Central Africa, are perfectly black without a sign of negro features. The people of Mahass, again, have the black colour, and the lips of the negro, but not the nose or the high cheek-bone.* The descendants of Europeans in India have totally changed their colour, including Persians, Greeks, Tartars, Turks, Arabs, and Portugese.† The skulls of the white settlers in the West Indies differ sensibly in shape from those in Europe, and approach to the original American configura-

*Lecture iv., passim, pp. 129, 133, 136, 137, 139.

†Wiseman, lecture iv., p. 139. "India," says Bishop Heber, "has been always, and long before the Europeans came hither, a favourable theatre for adventurers from Persia, Greece, Tartary, Turkey, and Arabia, all white men, and all in their turn possessing themselves of wealth and power. These circumstances must have greatly tended to make a fair complexion fashionable. It is remarkable, however, to observe how surely all these classes of men, in a few generations, even without any intermarriage with Hindus, assume the deep olive tint, little less dark than a negro, which seems natural to the climate." "*The Portugesc.*" he adds, "*have, during a three hundred years' residence in India, become nearly as black as Caffres.*"

tion.† The common people among the Arabs are blacker, their hair more woolly and crisped, and their bodies more low and slender than their chiefs, who are better provided for.

Among our American Indians, we find every variety of form and colour. Humboldt, speaking of the fair tribes of the Upper Orinoco, says, "The individuals of the fair tribes whom we examined, have the features, the stature, and the smooth, straight black hair which characterizes other Indians. It would be impossible to take them for a mixed race, like the descendants of natives and Europeans, and they are neither feeble nor Albinos." Dr. Morton informs us of other races of Indians that are black: "The Charruas, who are almost black, inhabit the fifteenth degree of south latitude, and the yet blacker Californians, are twenty-five degrees north of the Equator." Here, then, we have the white transparent colouring matter, as well as the black pigment, existing in tribes that Dr. Morton asserts are positively composed of only one and the same race. It cannot fail, therefore, to be satisfactory, at least to him, that colour cannot be regarded as essential in the designation of a species, since he quotes and endorses the views of Humboldt, in reference to white races of Indians, points out to us a race almost black, and then another still blacker (which would be a little blacker than a coal could make them), and all these, according to his essay, are of one race, originating on our continent. Dr. Morton also shows, that the apparently opposite races of civilized and barbarous tribes are connected together by intermediate tribes so gradually divergent, that they cannot be assigned to either extreme.*

The same is true, as has been shown, of the African nations. We see, indeed, an astonishing difference, when we place an ugly negro (for there are such, as well as ugly Europeans) against a specimen of the Grecian ideal model; but when we trace the intermediate gradations, the striking diversity vanishes. "Of the negroes of both sexes," says Blumenbach, "whom I have attentively examined, in very considerable numbers, as well as in the portraits and profiles of others, and in the numerous negro crania, which I possess or have seen, there are

†Ibid., p. 140.

*Inquiry, p. 15.

not two completely resembling each other in their formation; they pass, by insensible gradations, into the forms of the other races, and approach to the other varieties even in their most pleasing modifications. A creole whom I saw at Yverdun, born of parents from Congo, and brought from St. Domingo by the Chevalier Treytorrens, had a countenance of which no part, not even the nose, and rather strongly marked lips, were very striking, much less displeasing; the same features with an European complexion would certainly have been generally agreeable." "We are, therefore," says Dr. Bachman, "obliged to confess that we have not much faith in those lines of demarcation which naturalists have assigned to the several races of men, since there are scarcely two of them that agree, and since, moreover, there would be more varieties that could not conveniently be forced into either race, than in the individuals that compose the races themselves."†

The different races of men are thus found to be connected together by insensible shades, through which they seem to blend into each other.* This gradation is found not only among the different races, but even among those of the same race. Thus in the same Polynesian race, while some are hardly distinguishable from a negro tribe, allied through inseparable links to the negroes of Africa, others depart so far from it, as to approximate, in symmetry of form in the body and skull as well as in colour, to the natives of Europe. And in these gradations we trace a corresponding scale of civilization.

The existence of such gradations, almost from one extreme to the other in the same race, is not peculiar to these tribes. The Malays exhibit a similar variety.

The Jew of the same race is at this day perfectly distinguishable from the Europeans that surround him, though West and other eminent artists have found it impossible to characterize him by any particular distinctive traits. "This permanence of physiognomy," says the *Quarterly Review*, "is evidently traceable to a supernatural cause, which prevents the usual modification of features in order to accomplish an important object."

†See *Essay*, p. 164, &c.

*Wiseman, pp. 147, 148, &c.; their intercommunication and gradual approximation is here illustrated; and see also pp. 197, 206, 210, 221-225.

Into this it is not our province now to enter, yet we cannot help remarking that the Jew is a witness, not of one truth, but of many truths. Marvellously does he illustrate the consistency of the original unity of man with the most extensive diversity. His features have been cast in an eternal mould, but his colour is dependent on outward causes. Natural law is forbidden to operate on the one, but left to take its course with the other. A fixed physiognomy declares the unity of the people, while their diversity of complexion as distinctly manifests the influence of the climate. Every shade of colour clothes with its livery the body of the Jew, from the jet-black of the Hindoo to the ruddy-white of the Saxon. The original inhabitant of Palestine was doubtless dusky-skinned and dark-haired, but the cooler sky and more temperate air of Poland and Germany have substituted a fair complexion and light hair. On the other hand, the scorching sun of India has curled and crisped his hair, and blackened his skin, so that his features alone distinguish him physically from the native Hindoo. On the Malabar coast of Hindostan are two colonies of Jews—an old and a young colony—separated by colour. The elder colony are black, and the younger (dwelling in a town called Mattabheri) comparatively fair, so as to have obtained the name of “white Jews.” The difference is satisfactorily accounted for by the former having been subjected to the influence of the climate for a much longer time than the latter.

Even in the Caucasian race, as Hamilton Smith allows, there is every variety of colour, from the pure white down to melanism nearly as deep as a genuine negro.* The Gipsies we may here likewise mention as an instance of a tribe which, proved by its language to be of Indian origin, has lost much of its original configuration, and particularly the olive colour of its country, by living in other climates. Thus, even the smallest varieties once produced are never again obliterated; and yet not therefore are they marks of independent origin. Even families may transmit them, and the Imperial House of Hapsburg has its characteristic feature. And whence arises this indelibility, by natural processes, of varieties by natural processes introduced? This should seem to be one of the mysteries of nature, that we

*Nat. History, pp. 368, 378, 379.

may in any thing compel her to place her signet, but we know not how again to force it off. Man, like the magician's half-skilled scholar, so beautifully described by the German poet, possesses often the skill whereby to compel her to work, but has not yet learnt that which might oblige her to desist.†

To what we have said on this point we will add the very pregnant remarks of Captain Fitzroy, of the Royal Navy, and Governor of New Zealand, in his essay on the early migrations of the human race.‡ “In the course of years spent in various quarters of the world, I have had opportunities of leisurely considering people from all the principal countries. I have read much of what has been written, during late years, on the subject of their resemblance, or their difference; and the conclusion which I have been obliged to come to is, that there is far less difference between most nations or tribes (selecting two for the comparison), than exists between two individuals who might be chosen out of any one of those nations or tribes, colour and hair alone excepted.”

Before dismissing this argument, we would again observe, that it is to the neglect of this gradation of the different races of men that the tendency to regard the extreme varieties as distinct species has in great part arisen. The numerous gradations found among all the different races, among portions of the same race, and among individuals of the same tribe, state, and even family, form an insuperable objection to the notion of specific difference. There is not, in fact, one of the bodily differences of the Senegal negro and the model of European beauty, which does not gradually run into that of the other by such an imperceptible variety of shades, that no physiologist or naturalist is able to draw a line of demarcation between the different gradations.* In fact, the real sum of all the varieties observable amongst mankind is by no means so great as the apparent, nor are they more striking or uncommon than those which so many thousands of other species of organized beings—

†Prichard, *ibid.*, see also Lawrence, pp. 206, 226, 304, 305, 307, 308, 309.

‡Narrative of the Surveying Voyages of the Adventure and Beagle, vol. ii., p. 642. On the gradations of men and the sophistical argument founded on looking at extreme varieties, see also an old article in the learned Bryant's Works on the Truth of the Christian Religion. Lond. 1810. 3d edition. “Of the Negroes,” p. 245, &c.

*Encycl. Brit., vol. xiv., pp. 201, 203, and Dr. Wiseman, pp. 147, 149, &c.

and which are not exposed to any thing like the same causes tending to produce them as in the case of man—exhibit before our eyes.†

In their Report on the Life and Works of Blumenbach, the French Academy of Sciences remark:—"The third rule of Blumenbach is the foundation of science itself. We limit ourselves to the comparison of extremes. But the rule of Blumenbach requires us to pass from one extreme to the other, through all the intermediate parts, and through all the possible shades. The extreme cases seem to divide the human race into distinct races—the gradual shades of variation, the intermediate links, make all men of the same blood."

If, therefore, among all other organized beings separate species do not pass into each other by insensible degrees, it follows that all the races of men must be of one and the same species.‡

We are thus led to call attention, distinctly, as another ground of confirmation, to the argument derived from analogy. Analogy, we are aware, cannot prove the fact of the unity of the human family, but it can meet and answer and set aside objections founded upon difficulties and differences, by showing that these occur equally in other departments of the kingdom of nature. For if difficulties and differences not less in *degree*, and the same in *kind*, are found in other departments of nature, *where a UNITY of species and of origin is admitted*, their existence among men cannot prove any diversity of species among them. This argument, which has been so elaborately presented by Prichard, would apply *first* to the origin of the human family. It has been shown, in both the animal and vegetable kingdoms, that while tribes of the most simple structure are spread in the present time, and appear to have been originally diffused over the most distant regions, races of a higher and

†"Every kind of climate, habits, food; for while each species of animals, inferior to man, is mostly confined to a limited region, and to a mode of existence that is simple and uniform, the human races are scattered over the whole face of the earth, under every variety of physical circumstances, in addition to the influences arising from a moral and intellectual nature." See also Lawrence, p. 352.

‡See Prichard's Res., vol. ii., pp. 341, 342, 345; and Carpenter's Physiology, p. 84; and London Quarterly Review, January 1850, pp. 14, 16, 17.

more elaborate organization exist only in places to which, it is generally obvious, but always probable, that they may have obtained access from some particular spot, apparently the local centre and primitive habitation of the tribe. Hence we derive each tribe among the higher and more perfectly organized creatures, whether locomotive or fixed, whether animals or plants, from one original point and from a single stock. We are *à fortiori* at liberty to apply this conclusion to the instance of the human species, or to infer that the law of nature, otherwise universal or very general in its prevalence, has not been in this case transgressed, where such an exception would be of all cases the most improbable.

The argument from analogy will also apply, *in the second place*, to the dispersion of the human family from one centre. It is not self-evident that many families of the same species were not created at first to supply at once with human, as well as with other organized beings, various regions of the earth. This, indeed, is improbable, when we take into account the almost universally rapid increase of living species, and the surprising efficacy of the means every where contrived by nature, both for their multiplication and dispersion, which would seem to be superfluous, or at least much greater than could be requisite, on the hypothesis that a multitude of each tribe existed from the beginning.

But, *thirdly*, this argument from analogy will also apply to the variations in the human family. As our space will not allow us to present any details, we cannot do better than give the inferences deduced by Prichard upon this subject.

1. That tribes of animals which have been domesticated by man, and carried into regions where the climates are different from those of their native abodes, undergo, partly from the agency of climate, and in part from the change of external circumstances connected with the state of domesticity, great variations.

2. That those variations extend to considerable modifications in external properties, colour, the nature of the integument, and of its covering, whether hair or wool, the structure of limbs, and the proportional size of parts; that they likewise involve certain physiological changes or variations as to the laws of the

animal economy; and lastly, certain psychological alterations or changes in the instincts, habits, and powers of perception and intellect.

3. That these last changes are in some cases brought about by training, and that the progeny acquires an aptitude to certain habits which the parents have been taught; that psychical characters, such as new instincts, are developed in breeds by cultivation.

4. That these varieties are sometimes permanently fixed in the breeds so long as it remains unmixed.

5. That all such variations are possible only to a limited extent, and always with the preservation of a particular type, which is that of the species. Each species has a definite or definable character, comprising certain undeviating phenomena of external structure, and likewise constant and unchangeable characteristics in the laws of its animal economy and in its physiological nature. It is only within these limits that deviations are produced by external circumstances.

To take a particular illustration, Blumenbach has compared man with swine, between whom there is in many respects a very wonderful analogy. Now, no naturalist, he affirms, has carried his scepticism so far as to doubt the descent of domestic swine from the wild boar.* All the varieties, therefore, through which this animal has since degenerated, belong, with the original European race, to one and the same species; and since no bodily difference is found in the human race, either in regard to stature, colour, the form of the skull, or in other respects, as will presently appear, which is not observed in the same proportion in the swine race, this comparison, it is to be hoped, will silence those sceptics who have thought proper, on account of those varieties of the human species, to admit more than one species.

In pursuing the argument, he says, the whole difference between the cranium of a negro and that of an European, is not in the least degree greater than the equally striking difference which exists between the cranium of the wild boar and that of the domestic swine. I shall then add that the swine in some countries have degenerated into races which, in singu-

*See also Dr. Lawrence, p. 250.

larity, far exceed every thing that has been found strange in bodily variety amongst the human race.

From these facts, Blumenbach concludes, that as it is absurd to maintain that the vast variety of swine have not descended from one original pair, so it is not less unreasonable to contend that the varieties of men constitute so many distinct species.

On the contrary, while the numerous gradations found in each point of difference forms "an insuperable objection to the notion of specific difference among men," these analogies, drawn from the animal kingdom, clearly demonstrate that all the differences among men are only variations among the species.

CHAPTER XVIII.

ORIGIN OF THE VARIETIES OF THE HUMAN SPECIES.

The character of the true philosopher is to hope all things not impossible, and to believe all things not unreasonable.—SIR J. F. W. HERSCHELL, DIS. NAT. PHIL.

The immense extent of our ignorance compared with that of our knowledge, has been only the more powerfully forced upon the minds of philosophers as discovery has advanced; and, in emphatic language, was the dying remark both of Newton and Laplace.—POWELL'S NAT. AND REV. TRUTH.

HAVING now presented the arguments for the unity of the human races from Scripture, science, history, tradition, and other sources, it may be proper to inquire whether there is any knowledge of the actual origin of the existing varieties of the human family.

On this subject the Bible does not inform us. It teaches us that "it is the glory of God to conceal a thing,"—and this is, we may believe, one of the many "secret things which belong unto the Lord." Nor is its revelation of any consequence or necessity to us, except as a matter of mere curiosity. It has nothing to do with the determination of the question of the original unity of all mankind. Leibnitz, in reply to Baybe, has well remarked, that the utmost which can fairly be asked in reference to any affirmed truths of Scripture is, to prove that they do not involve any necessary contradiction,* and when, therefore, it is plainly revealed that all the present races of men are the descendants of one original family, the fact of great existing varieties offer no objection to the belief of this truth as an established fact. It is not at all necessary to point out the time and place when the negro and the yellow variety arose in our species. It is enough to know that they have arisen from an original unity—that they imply no diversity of origin, moral character, and everlasting destiny. The word of God and the power of God are infallible assurance of the *certainty* and of the *possibility* of these facts. And "the character of a true philosopher is to hope all things not impossible, and to believe all things not unreasonable." The progress of our knowledge marks the progress of our

*Tract De la Conformité de la foi avec la raison.

ignorance, and a willingness to admit this necessity is the highest attainment of the most enlightened philosopher. It is, therefore, when we listen to such philosophers, and turn away from empirical dogmatists, that we hear Newton, and Locke, and Bacon, acknowledging the necessity of "giving to faith what belongs to faith, and of not attempting to draw down or submit the mysteries of God to our reason, but contrariwise to raise and advance our reason to the divine truth."*

Many eminent naturalists and men of medical science, however, such as Dr. Prichard and Dr. Lawrence, believe that ALL THE VARIETIES OF MAN CAN BE ACCOUNTED FOR BY NATURAL CAUSES. In his Lectures on Man, Dr. Lawrence, after examining all the differences found among men—*anatomical, complexional, and physiological*—says, "The facts and observations adduced lead manifestly to the following conclusions:—1. That the differences of physical organization and of moral and intellectual qualities, which characterize the several races of our species, are analogous in kind and *degré* to those which distinguish the breeds of the domestic animals; and must, therefore, be accounted for on the same principle. 2. That they are first produced, in both instances, as native or congenital succession. 3. That of the circumstances which favour this disposition to the production of varieties in the animal kingdom, the most powerful is the state of domestication. 4. That external or adventitious causes, such as climate, situation, food, way of life, have considerable effect in altering the constitution of men and animals; but that this effect, as

*The great fault of human philosophy is its haste and anxiety to unravel and explain every thing. Sir J. Herschell has lately expressed his opinion, that it is impossible any longer to attempt the explanation of the movements of all the heavenly bodies by simple attraction, as understood in the Newtonian theory—these comets, with their trains perversely turned *from* the sun, deranging sadly our systematic views. Nor are there (writes Humboldt) any constant relations between the distances of the planets from the central body round which they revolve, and their absolute magnitudes, densities, times of rotation, eccentricities, and inclinations of orbit and of axis. After other remarks of the same character, he adds:—"The axis, density, time of rotation, and different degrees of eccentricity of planetary system, in its relation of absolute magnitude, relative position of the orbits, has, to our apprehension, nothing more of natural necessity than the relative distribution of land and water on the surface of our globe, the configuration of continents, or the elevation of mountain chains. No general law, in these respects, is discoverable either in the regions of space or in the irregularities of the crust of the earth."

well as that of art or accident, is confined to the individual, not being transmitted by generation, and, therefore, not affecting the race. 5. That the human species, therefore, like that of the cow, sheep, horse, pig, and others, is single; and that all the differences which it exhibits are to be regarded merely as varieties.”*

Dr. Prichard, throughout his elaborate and extensive volumes, has presented abundant and incontestable proof to show that variations in the colour, form, and other characteristics of man, have actually taken place, and that they must be accounted for in the same way as similar changes in other animals are explained, in combination with those peculiar causes to whose operations man alone is exposed. Thus, to take one or two illustrations out of many, he says: “The Arabian race of India or Aryavarta differ in physical characters from the Medo-Persian Arians. The difference is most striking in complexion, the Hindoos being black, while the Persians are comparatively fair, with black hair and eyes. *The cause which has given rise to this diversity can apparently be nothing else than the influence of the hot climate of Hindustan.* Every historical indication is against the supposition that the dark complexion of the Hindoos has arisen from the intermixture of an Iranian ancestry with the aborigines of India. The purity of the Sanscrit language, which would on that supposition have been merged in the idiom of the great mass of the community, precludes the notion that the Arian colonists were but a band of conquerors. All the historical traditions, and the written histories which go back to the date of the Manava Sastra are, as we have already had occasion to observe, decisive against that notion.

“Neither are the physical characters of the Hindoos such as would be produced in a mixed offspring of Iranians with the tribes resembling the Bhils or the Rajamahals Paharias. And if we were to adopt the notion that the Brahmans and Xatriyas alone were foreigners, and that they conquered and reduced the aboriginal people, and condemned them to an

*Lectures on Man, pp. 375, 376. See an argument for change of features from change of place, p. 263, and that the differences in man are less than known differences in other animals, pp. 303 and 310.

inferior rank, we have still to account for the black complexion of the Brahman tribe. It is true that the Brahmans are generally a comparatively fair people. But there are Brahmans extremely black, and the social regulations of the Indian community, which go back to the first ages of India, preclude the supposition that this race, at least, has been intermixed with the barbarous aboriginal tribes. *That the black colour of the Hindoos, who live in the hot plains near the tropics, is a result from the agency of temperature, is rendered extremely probable* by the consideration that the northern colonies of those very people, and the families who dwell near the sources of the sacred rivers, to which we may add the Siah-Posh of the Hindu-Khuh, are extremely fair and xanthous, with blue eyes, and all the characteristics of a northern and even of a Teutonic race.”*

In regard to Africa, Dr. Prichard remarks:†

“If we inquire, in the first place, whether the physical characters of the African nation display themselves under any relation of climate, facts seem to decide the question in the affirmative, for we might describe the limits of Negroland to the north and south with tolerable correctness, by saying that it is bounded on both sides by the tropics; that is, that the native country of all the black races, properly so termed, seems to be the intertropical region. If we follow the prolongations of Central Africa to the southward of the tropic of Capricorn, we find the Hottentots, in whom the hue of the negro is diluted to a yellowish brown, and the Kaffirs, who, in the country of Bechuanas, are said to be red or copper-coloured; but here are no people resembling the black natives of equatorial Africa. To the northward of the Senegal we have the Tuaryk in the oases of the Great Desert, and wandering tribes of Arabs, in both of which races some tribes or families are said to be black, but the same races are in general brown or almost white; and the Berbers, akin to the Tuaryk, inhabiting the second system of mountains or highlands in this quarter of the world—an elevated region eight or ten degrees in breadth, and extending

*Researches, vol. iv., p. 248.

†Researches, vol. ii., pp. 331, 332.

lengthwise through a great part of Africa, but under a temperate climate—are not like the native races of the intertropical parts, but white people with flowing hair, similar to the nations of Europe, in some high tracts displaying all the characters of the xanthous variety of mankind.” “We may find occasion also to observe that an equally decided relation exists between local conditions and the existence of other characters of the human races in Africa. Those races who have the negro character in an exaggerated degree, and who may be said to approach to deformity in person—the ugliest blacks, with depressed foreheads, flat noses, crooked legs—are, in many instances, inhabitants of low countries, often of swampy tracts near the sea-coasts, where many of them, as the Papels, have scarcely any other means of subsistence than shell-fish and the accidental gifts of the sea. We may further remark, and perhaps this observation is fully as important as that of any other connected fact or coincidence, that the physical qualities of particular races of Africans are evidently related to their moral or social condition, and to the degrees of barbarism or civilization under which they exist. The tribes in whose prevalent conformation the negro type is discoverable in an exaggerated degree, are uniformly in the lowest stage of human society; they either are ferocious savages, or stupid, sensual, and indolent. Such are the Papels, Bulloms, and other rude hordes on the coast of western Guinea, and many tribes near the slave-coast, and in the Bight of Benin,—countries where the slave-trade has been carried on to the greatest extent, and has exercised its usually baneful influence. On the other hand, wherever we hear of a negro state the inhabitants of which have attained any considerable degree of improvement in their social condition, we constantly find that their physical characters deviate considerably from the strongly-marked or exaggerated type of the negro. The Ashanti, the Sulima, the Dahamans, are exemplifications of this remark. The negroes of Guber and Hausa, where a considerable degree of civilization has long existed, are perhaps the finest race of genuine negroes in the whole continent, unless the Golofs are to be excepted. The Golofs have been a comparatively civilized

people from the era of their first discovery by the Portuguese, to which I have alluded in the preceding pages.”*

Dr. Prichard then proceeds to apply the same remarks to the inhabitants of the European and Asiatic continents, and with the same general results, allowing for peculiar circumstances in some special exceptions to the general rule.

In the inhabitants of the Oceanica we find every variety of the human form, features, hair, skull, and other peculiarities, except those of the Esquimaux, to whose climate there is nothing analogous.† If, as is believed, and the facts would indicate, the Malayo-Polynesian portion of this numerous people are all the offspring of one original colonizing stock, then *we perceive among them actual and undoubted transformations into the most extreme varieties*. Among the inhabitants of the same island are found also great variety both of features and complexion, *which can only be explained by the difference of food, exposure, and other peculiarities of condition*. “It seems,” says Dr. Prichard, “to have been the ultimate and full persuasion of all those persons who have made a long abode in the islands of the Pacific, *under circumstances favourable to accurate investigation*, that these phenomena can only be explained on the supposition that they result from the agency of climate and physical influences on the original race. The appearance of a xanthous complexion under moderate temperature, and among people living in a state of protection from severities of climate, is so common an observation, and *one that we have already traced in so many instances in almost every other part of the world*, that we may well look for it in the Polynesian Islands; and there, when we find this change connected and coextensive with another physical change, we may fairly infer that these connected phenomena have one and the same cause. I allude to changes in the stature, the form of the head, the quality of the hair, &c. There seems to be no other hypothesis, if we open the widest field to conjecture, that can in any way explain all the phenomena of physical variety that display themselves in the Oceanic region—and this without difficulty accounts for all of them—namely, the deviation of the primitive Malayan or

*Researches, vol. ii., pp. 231, 238.

†Prichard, vol. v., p. 284.

Indo-Chinese type on the one side to the character of the European, and on the other to a conformation of body very similar to that of the African."

The same conclusion is drawn from an examination of the American races, among whom there is a great variety. Thus, M. D'Orbigny, a distinguished naturalist, says: "As a general position, we may regard each particular nation as having between its members a family resemblance, which, distinguishing it clearly from its neighbours, permits the practised eye of the zoologist to recognize, in the great assemblage of nations, all the existing types almost, without ever confounding them. A Peruvian is more different from a Patagonian, and a Patagonian from a Guarani, than is a Greek from an Ethiopian or a Mongolian. There is, indeed, a prevalent general type which may be recognized in most of the native races of both North and South America, and which is perceptible both in colour and configuration, and tends to illustrate the tendency of physical characters to perpetuate themselves; but from this type we have seen many deviations, which are sufficient to prove that it is not a specific character. The Esquimaux furnish a strong instance." The deviations noticed by Humboldt and M. D'Orbigny, and others, between the South American nations as to colour, form, and stature, afford proof that varieties spring up in these as in other races of mankind, and approximate to the characters of other departments of the human family.

"But *the assertion that the colour of the human skin has in America no relation to climate, is only the result of careless and hasty generalization.* The reader may be convinced of this by comparing the black Californians, who struck La Perouse and other travellers as the almost exact counterparts of the slaves of a negro plantation in the West Indies, with the white Haida Kolushians and other nations of the Eastern coast further northward, whose complexion was said by Portlock to be nearly that of a fair English woman. The Esquimaux are reckoned among the white races, though not fair or xanthous."

The same was the view of this subject taken by Dr. S. Stanhope Smith, in his *Essay on the Causes of the Variety of Com-*

plexion and Figure in the Human Species, which has obtained such permanent celebrity abroad.

Mr. Prout, in his work on Chemistry and Meteorology, exhibits at length the nature of climate; its influence upon the vegetable and animal creation; and the effect which this difference produces on the manners and the health of the earth's inhabitants.* He shows also that those plants and animals most useful to man possess, in a remarkable and inscrutable manner, the faculty of accommodating themselves to all climates, and of producing multiplied varieties.† He thus recognises, in the mutual adaptation of the constitution of nature, and the constitution of the animals and man, the source of all their existing varieties.

Mr. Whewell, in his work on Astronomy and General Physics, presents very similar conclusions from his examination into the facts of the case; and in these wonderful capacities and adaptations of animal life, he sees the evidence of a wise and benevolent intention overcoming the varying difficulties, or employing the varying resources of the elements, with an inexhaustible fertility of contrivance, a constant tendency to diffuse life and wellbeing.‡ And speaking expressly of the varieties in man, he says many of these differences depend upon custom, soil, and other causes, with which we do not here meddle, but many are connected with climate; and the variety of the resources which man thus possesses arises from the variety of constitution belonging to cultivable vegetables, through which one is fitted to one range of climate, and another to another. We conceive that this variety and succession of fitness for cultivation shows undoubted marks of a most foreseeing and benvolent design in the Creator of man and of the world.§

Sir Whitelaw Ainslie, M. D., has also illustrated the necessary power of atmospheric influence in moulding the physical and moral character of men and other animals, and has quoted Falconer on Climate to the same effect.||

Brande also attributes all the varieties in man and the lower

*Chemistry, Meteorology, &c., b. ii., pp. 204, 215, 218.

†Ibid., p. 219.

‡Ibid., b. ii., p. 60.

§Ibid., p. 62.

||M. R. A. S., F. R. S. E., &c. Obs. on, in five parts, &c. See Journal of the Royal Asiatic Society, No. v., &c.

animals to the influence of climate, habits, and social condition.* Kenrick, as quoted by Prichard, does the same.† Such also is the view taken by Mr. Delafield and his coeditor, Dr. Lakey, who endeavour to point out in the southern hemisphere of the earth the causes of man's uniform degeneracy under its influence—even of the Dutch, the Spaniard, and the English, when long exposed to its deteriorating character. This they attribute to the short summer, the immense body of water, the less distance of the sun, and to magnetic intensity.‡

Heeren, in his work on the African nations, attributes the complete assemblage of all varieties of form and colour in that country to the existence, within its immense extent, of every variety of soil, climate, and condition.§

Dr. Bachman has shown that the facts of natural history prove that all quadrupeds, birds, and plants, when in a state of domestication or of cultivation, are subject to the most remarkable change when removed to other soils, latitudes, and conditions, and that when formed, these varieties become in many cases permanent. This he illustrates from the apple, the peach, the potato, the cabbage, the carrot, and from all the common fowl and quadrupeds.|| He is therefore of opinion that God has stamped upon the race of men a constitutional power to produce, under the influence of analogous causes, analogous and permanent varieties. This subject Dr. Bachman treats in a distinct chapter.*† After giving the views of others, and pointing out the undoubted influence of climate, he there says:** “Our explanation of this phenomenon is grounded on the constitutional adaptation or predisposition to produce varieties which are developed in particular situations and under peculiar circumstances. We agree in the results, but we differ in the causes which produce these effects. Their theory is, as we have seen, founded principally on the influence of climate, gradually changing the colour, form, and hair.

*Cyclopedia, p. 712, col. 2.

†Prichard, vol. v., p. 552, *Essay on Primitive Chronology*.

‡Antiq. of America, pp. 108-124.

§Vol. i., pp. 286, 287.

||On the Unity of the Human Races, examined on the principles of Science. Charleston, 1850, pp. 13, 14.

*†See part ii., ch. iv., p. 175.

**Ibid., p. 179.

Cold and temperate climates they suppose have a tendency to produce the white colour on the skin and straight hair, and warm climates to cause a black colour with crisped hair. Ours rests on an adaptation in the human constitution to produce a succession of strikingly marked varieties, in those countries where such a peculiarity in constitution is suited to the regions it is required to inhabit,—in other words, different climates require different constitutions, and a wise Creator has implanted in the organization of man an adaptation to produce such modifications as are essential to the health, comfort, and future increase of his posterity.

What are the causes in nature to produce first a peculiarity in climate, and then an adaptation of the constitution suited to that climate, are subjects which, owing to our imperfect knowledge of the laws of the Creator, the wisest philosophers are unable fully to explain. The production of these varieties may be the effects either of altitudes or depressions in countries—of geological formations—of electrical phenomena—of peculiar atmospheres—of soils—of an approximation to, or a removal from, the ocean—of particular kinds of food and manner of life, or of all these causes combined. The effects, however, are before our eyes in every country, in every tribe of men, and in every race of domesticated animals; and could we be permitted to see more clearly into the hidden mysteries of nature, we would find no difficulty in accounting for the causes why, from time to time, offspring differing widely from the parents is produced in different regions of country. A tendency to produce such varieties exists in such countries, since we perceive that they spring up in various localities at the same time. This, in a short period of time, often in the course of a few generations, becomes a native and preponderating variety. This variety is propagated by generation, in accordance with another law of nature, taught us by experience, that peculiar formations in animals and men become organic, and are transmitted to their posterity. The traveller in Europe, in looking at the descendants of the Caucasian race, is struck with a peculiar cast of countenance in the inhabitants of the various kingdoms, possessing nearly the same latitudes and geological formations. Thus an Englishman, a Scotchman,

an Irishman, a German, a Frenchman, or an Italian, may be recognized by the close observer, without inquiring into their several places of nativity. We see and admit these striking characteristics, but we cannot tell why this is so.

From the account given of his lectures on the Races of Men, Dr. Knox, F. R. S. E., believes that there are transcendent characteristics of the human system, by which race is permanent so long as the existing media and order of things prevail, but that a great change in these might produce a modification in animal forms that would constitute new races.*

The same seems to be the view of Agassiz. Though he does not believe that the diversity of animals is in exact proportion to longitude or latitude, yet "there is," he says, "a direct relation between the richness of a fauna and the climate." "Animals," he adds, "are endowed with instincts and faculties corresponding to the physical character of the countries they inhabit, and which would be of no service to them under other circumstances." And while he does not allow these differences to be *produced by climate*, he does allow that animals have been constitutionally adapted by God for the place which they inhabit, and for a change adapted to the modifications of climate and condition, when domesticated by man. The way in which these changes are produced, he very wisely does not attempt to explain. "Hence," he says, "other influences must be in operation besides those of climate—influences of a higher order, which are involved in a general plan, and intimately associated with the development of life on the surface of the earth." Now, man alone being a cosmopolite—man alone being omnivorous—and man alone being adapted to every variety of association, clothing, and habitation—and the transition from man the rude barbarian, to man the civilized and refined being, the greatest possible—whatever influence outward circumstances are capable of exerting upon an organized being must be increased a hundredfold in the case of man, under all his diversified conditions. And as man was originally destined and otherwise adapted for the occupation and culture of the whole earth, we might well expect that he would be constitutionally fitted also for every variety of change.

*Ethnological Journal, No. ii., p. 94.

“Indeed, (to use once more the language of Agassiz), the facilities, or sometimes we might rather say, necessities, arising from varied supplies of animal and vegetable food in the several regions, might be expected to involve, with his corresponding customs and mode of life, a difference in the physical constitution of man, which would contribute to augment any primeval differences. It could not indeed be expected that a people constantly subjected to cold, like the people of the north, and living almost exclusively on fish, which they cannot obtain without great toil and peril, should present the same characteristics, either bodily or mental, as those who idly regale on the spontaneous bounties of tropical vegetation.”*

Faber supposes that, in the first instance, the colouring fluid of the negro was a disease inflicted upon some remote progenitor or some collective body of progenitors; the symptoms of the disease subsequently remaining when the disease itself had been removed.†

The influence of climate and other physical causes, in combination with social, civil, and moral condition, may, it is true, be *exaggerated*, as they undoubtedly have been by some who argue in favour of the original unity of the human races. It is just as true, however, that the influence of such causes may be as greatly *underrated*, as it certainly is by many opponents of this doctrine.‡ We confess, that when to the present necessary and powerful influence of these causes are added the peculiar condition of the earth at the period of man’s early history—the equally irregular and exposed condition in which men were at that time placed—the lengthened period of patriarchal life—the confinement of marriage within the limits of close affinity—and the multiplied geological convulsions through which the earth has undoubtedly passed, and which must have given inconceivable intensity to all such causes§—we have our-

*Principles of Zoology, p. 181, &c.

†Eight Dissertations, p. 293, vol. ii., and pp. 306, 307, and 313, where he gives ancient authorities in favour of such a supposition as widely spread among the Gentiles; and from Scripture, pp. 310, 311.

‡The apparently contradictory facts stated by the *Ethnological Journal* have all been examined by Prichard, and either disproved, qualified, or accounted for.

§See this exhibited at large by Hamilton Smith in his *Nat. Hist. of the Human Species*.

selves no difficulty in supposing that every present variety in the races of men may have originated through the working of natural causes upon the naturally susceptible constitution of primitive man.

To those whose opinions we have already adduced, we would add the following remarks from the elaborate work of Dr. Carpenter:—

“From the foregoing survey of the phenomena bearing upon the question of the *specific* unity or diversity of the human races, the following conclusions,” says this writer, “may be drawn:—

“1. That the physical constitution of man is peculiarly disposed, like that of the domesticated animals, to undergo variations, some of which can be traced to the influence of external causes, whilst others are not so explicable, and must be termed spontaneous.

“2. That the extreme variations which present themselves between the races apparently the most removed from one another, are not greater in *degree* than those which exist between the different breeds of domesticated animals, which are known to have descended from a common stock; and that they are of the same *kind* with the variations which present themselves in any one race of mankind,—the difference of degree being clearly attributable, in the majority of cases, to the respective conditions under which each race exists.

“3. That none of the variations which have been pointed out as existing among the different races of mankind have the least claim to be regarded as valid specific distinctions; being entirely destitute of that fixity which is requisite to entitle them to such a rank, and exhibiting, in certain groups of each race, a tendency to pass into the characters of some others.

“4. That, in the absence of any valid specific distinctions, we are required, by the universally-received principles of geological science, to regard all the races of mankind as belonging to the same species, or (in other words) as having had either an identical or similar parentage; and that this conclusion is supported by the positive evidence afforded by the agreement of

all the races in the physiological and psychological characters that most distinguish them from other species, and especially by the ready propagation of mixed breeds or hybrid races.”*

“It cannot,” he adds, “be doubted, when the known history of the domesticated races is fairly considered, that a change of external circumstances is capable of exerting a very decided influence upon the physical form, upon the habits and instincts, and upon various functions of life. The variations thus induced extend to considerable modifications in the external aspect, such as the colour, the texture, and the thickness of the external covering; to the structure of limbs and the proportional size of parts; to the relative development of the organs of the senses and of the psychological powers, involving changes in the form of the cranium; and to acquired propensities, which within certain limits (depending, it would appear, on their connection with the natural habits of the species), may become hereditary.

“Again, we should expect to find these varieties in external circumstances, together with the change of habits induced by civilization (which is far greater than any change affected by domestication in the condition of the lower animals), producing still more important alterations in the physical form and constitution of the human body, than those effected in brutes by a minor degree of alteration. And it may be reasonably anticipated, that, as just now explained, there would be a greater tendency to the perpetuation of these varieties, in other words, to the origination of distinct races, during the earlier ages of the history of the race, than at the present time; when, in fact, by the increasing admixture of races which have long been isolated, there is a tendency to the *fusion* of all these varieties, and to a return to a common type.”‡

To these authorities we add the views of Dr. Dowler. “It may be affirmed,” says he, “with considerable probability, that cultivation changes even the organization, developing, for example, the anatomy, increasing the nutrition, the sensibility, the adaptive powers, and the energy of the whole nervous system, especially of its intercranial portion.”†

*Carpenter’s “Principles of Human Physiology,” pp. 90, 91. Philadelphia, 1847.

‡Carpenter’s “Human Physiology,” p. 81.

†On the Vital Dynamics of Civil Government, in New Orleans Medical

The same views have been very recently and ably presented by Mrs. Somerville in her elaborate work on Physical Geography, in which she devotes a full chapter to the consideration of the various causes by which such diversities of race have been produced in the human species, which she believes to have been originally one and the same.

“No circumstance in the natural world,” says this writer, “is more inexplicable than the diversity of form and colour in the human race. It had already begun in the antediluvian world, for ‘there were giants in the land in those days.’”

“Civilization is supposed to have great influence on colour, having a tendency to make the dark shade more general, and it appears that, in the crossing of two shades, the offspring takes the complexion of the darker and the form of the fairer.

“Darkness of complexion has been attributed to the sun’s power from the age of Solomon to this day—‘Look not upon me, because I am black, because the sun hath looked upon me;’ and there can be no doubt that, to a certain degree, the opinion is well founded. The invisible rays in the solar beams, which change vegetable colours, and have been employed with such remarkable effect in the Daguerreotype, act upon every substance on which they fall, producing mysterious and wonderful changes in their molecular state—man not excepted.

“Even supposing that diversity of colour is owing to the sun’s rays only, it is scarcely possible to attribute the thick lip, the woolly hair, and the entire difference of form, extending even to the very bones and skull, to any thing but a concurrence of circumstances, not omitting the invisible influence of electricity, which pervades every part of the earth and air, and possibly terrestrial magnetism.

“Every change of food, climate, and mental excitement, must have their influence on the reproduction of the mortal frame; and thus a thousand causes may co-operate to alter whole races of mankind placed under new circumstances, time being granted.

“The refining effects of high culture, and, above all, the christian religion, by subduing the evil passions and encourag-

ing the good, are more than any thing calculated to improve even the external appearance. The countenance, though perhaps of less regular form, becomes expressive of the amiable and benevolent feelings of the heart, the most captivating and lasting of all beauty.

"Thus, an infinite assemblage of causes may be assigned as having produced the endless varieties in the human race; the fact remains an inscrutable mystery. But amidst all the physical vicissitudes man has undergone, the species remains permanent."*

To these various authorities we are most happy to be able to add that of Dr. Latham, as given at some length in his recent and most valuable work on the Varieties of Man.

"Other conditions being equal," he asks, "why do two tribes under the same degree of latitude differ? *c. g.*, Why are not all tribes under the equator like the negro of the Niger, and *vice versa*?"

"Without venturing upon the enumeration of all the elements of this difference, I will indicate one, assuming only that the climatological influences of a certain degree of latitude have some effect, and that some effect must be the result of the force in question; I call it the accumulation of climatologic influences.

"Let a certain locality under a given degree of latitude (say the west coast of Africa, under the equator) be peopled by a line of population migrating from Denmark, under one supposition, and from Bombay, under another, the line of migration being, for convenience sake, supposed to be a straight one.

"From Denmark such a line, at its junction with the point in question (say the mouth of the Gaboon River), would form with the equinoctial line, and with each intermediate degree of latitude, a right one.

"From Denmark the angle would be a very acute one.

"Now, just as the angle formed by the line of latitude and the line of migration is acute, the approach made by a moving population towards any particular point under that line (of latitude) is gradual; and in proportion as such an approach is gradual, the number of generations over which a condition of

*Physical Geography, chap. xxxiii.

climate like that of the final point has been acting is increased; and in this way its influences become accumulated.

“Thus, assuming Bombay to be the original cradle of our species—

“The Gaboon negro is the descendant of ancestors who, before they reached their present abode, had moved in a line lying almost wholly within the tropics; whereas—

“The American of Terito is the descendant of ancestors who passed through the tropics by the shortest cut (*i. e.*, at nearly a right angle with the equator), themselves descended from progenitors upon whom the influences of the several North American, Arctic, and Siberian climates had been at work.

“In the latter case, how great have been the changes and how rapid the transitions from the conditions of one latitude to another! how different, too, the effects upon a series of generations moving along a line a thousand miles long from north to south, from those upon a stream of population propagated along an equal distance east and west!

“The former takes them through half the latitudes of the world. The latter keeps them within a single zone—arctic, equatorial, or temperate, as the case may be; the climatologic influences seconding, instead of counteracting those of blood, and that in a ratio progressing geometrically.”*

Again, speaking of the African, Dr. Latham observes: “In respect to the general phenomena of ethnological distribution, we are now fully prepared for all that will be presented in Africa. Large areas covered by single nations, and small ones parcelled out amongst many, are what we have already seen both in Asia and America. The influences of a climate at once tropical and continental, we shall find at their maximum; those of extended river-systems, and of mountain-ranges of the first magnitude, being less important. So also is the influence of the ocean; the insular system of Africa being the smallest in the world, and the African seaboard being the one least indented.

“From the greater heat of climate, the steppes of High Asia become sandy deserts in Africa; whilst the central portion of

*Latham, pp. 524-526.

the continent, where the highest table-land is to be expected, has yet to be explored.

“Still the effect of a high level above the sea, as manifested, for instance, in Abyssinia, is to be taken into our consideration of the physical conditions of Africa, *i. e.*, as a condition that, to a certain degree, in certain cases, counteracts the effects of excessive heat. On the other hand, alluvial tracts, like the valleys of the Nile and Niger, are to be placed in the opposite scale, as assistant to the influences of a tropical and equatorial sun.”*

“Thus, in respect to descent, the negro of Sennaar has his closest relations, in the way of language, manners, and blood, with the Africans of Kordofan, Abyssinia, and the parts about his own country. Not so, however, his physical conformation. These are with the Africans of Senegambia and Guinea,—a fact brought about by the common conditions of heat, moisture, and a low sea-level—conditions, however, which render the group artificial and provisional, rather than natural and permanent. The same would be the case if we threw all the mountaineers of Europe into one and the same class, irrespective of their real ethnological differences, simply on the ground of their all exhibiting certain common phenomena of colour, stature, and habits.”†

“And now the comment upon the words typical and sub-typical negroes finds place. The two divisions coincide closely with the physical character of the area to which each applies; the departure from the true negro features being greatest where the approach to a high-land or a table-land is the closest; the Bornui being at one and the same time the most like the negroes of the coast and the occupants of the most notable basin of central Africa, *i. e.*, the basin of Lake Ishad.”‡

“Hence,” says Dr. Latham, “transitional forms are of two kinds. The first indicates descent, affiliation, and historical connection; the second, the effect of common climatologic, alimentary, or social influences. This last will be called quasi-transitional.”§

*Latham, pp. 469, 470.

†Ibid., p. 472.

‡Ibid., p. 482.

§Latham, p. 9.

Speaking of the Turanian stock, he further adds:—"The reader is now asked to prepare himself for the transition from languages of monosyllabic type to languages other than monosyllabic, and from aptolic tongues to tongues where the inflexions are numerous.

"He is also asked to prepare himself for a transition in the way of physical conformation, from a structure approaching the Mongol type to one essentially and typically Mongol.

"In the former case the change is greater than in the latter.

"Why is this? Why do not the changes go *pari passu*, so that the two tests should coincide, and so that it should be a matter of indifference which of the two we started with?

"We get at the answer to this by remembering that physical changes and philological changes may go on at different rates. A thousand years may pass over two nations undoubtedly of the same origin, and which were, at the beginning of those thousand years, of the same complexion, form, and language. At the end of those thousand years there shall be a difference. With one, the language shall have changed rapidly, the physical structure slowly; with the other, the physical conformation shall have been modified by a quick succession of external influences, whilst the language shall have stayed as it was. With an assumed or proved original identity on each side, the difference in the rate of action, on the part of the different influences, is the key to all discrepancies between the two tests. The language may remain in *statu quo*, whilst the hair, complexion, and bones change; or the hair, complexion, and osteology may remain in *statu quo*, whilst the language changes. Apparently this leaves matters in an unsatisfactory condition, in a way which allows the ethnologist any amount of assumption he chooses. Apparently it does so, but it does so in appearance only. In reality we have ways and means of determining which of the two changes is the likelier. We know what modifies form. Change of latitude, climate, sea-level, conditions of subsistence, conditions of clothing, &c., do this, all (or nearly all) such changes being physical."*

"One condition necessary for a race that thus spread themselves abroad, occurs in a remarkable degree with the Turk.

*Latham, pp. 61, 62.

In the Yakut country, we find the most intense cold known in Asia; in Pamer, the greatest elevation above the sea-level in the south of Egypt, an intertropical degree of heat. Yet in all these countries we find the Turk. In their physiognomy, the Turks have in many instances departed from the Mongol type; and hence the agreement between the cognate families is less manifest in their physical conformation than in their languages. The nature and extent of this deviation is well worth more investigation than it has met with; and next in importance to the fact itself, is the reason that may be assigned for it. Whether it may be from the Osmanli Turk of Constantinople, with his un-Mongolian length of beard, his regularly-formed eye, and his other European points of physiognomy, being the standard by which we measure the other divisions of the family, or whether we have unnecessarily restricted the term Mongol to the inhabitants of Mongolia, it is certain that a great majority of travellers are in the habit of describing a Mongol cast of countenance, when found in a Turk, as an exceptional phenomenon; just as if the Turk had one character and the Mongol another, and as if a deviation either way was an anomaly. Now, the notice of all differences, however small, between the tribes of the Turk and those of any other division of the human kind, is so far from being exceptionable, that it is particularly desirable.

“Neither is the assumption of the Turk in his most European form as a standard, rather than that of the more Mongoliform Turks, objectionable. One writer is as fully at liberty to treat all deviations from the type of a Constantinopolitan Osmanli as anomalous, as another is to apply a Mongol standard. Provided that facts are accumulated, ethnology is the gainer. It is only when the idea of the Turk type being one thing, and the Mongol another, has so far taken possession of a writer, as to make him overvalue the import of such differences, that evil arises. Then a fact which should even be expected *a priori* becomes an anomaly, and the assumption of some extraordinary cause—generally the mixture of race—is assumed. I say assumed, because in many cases it is taken for granted, simply and solely because it will explain the phenomena. Where this is not the fact, where there are other grounds for believing

that intermixture has occurred, it is not only legitimate, but it is necessary to admit it.”*

“Physiological objections, based upon the symmetry of shape, and delicacy of complexion, on the part of the Georgians and Circassians, I am at present unable to meet. I can only indicate our want of osteological data, and remind my reader of the peculiar climatologic conditions of the Caucasian range, which is at once temperate, mountainous, wooded, and in the neighbourhood of the sea; in other words, the reverse of all Mongol arrears hitherto enumerated. Perhaps, too, I may limit the extent of such objections as a matter of fact. It is only amongst the chiefs where the personal beauty of the male portion of the population is at all remarkable. The tillers of the soil are, comparatively speaking, coarse and unshapely.”†

“I think, that if we base our primary divisions of the great Oceanic stock upon difference of physical form, they will not be more than two, although, by raising the value of certain subdivisions, the number may be raised to three, four, five, or six.

“Now, as the value of the members of the Oceanic groups is a point upon which there is a variety of opinion, and as the opinion of the present writer as to its unity as a whole is at variance with the systems of ethnologists, with whom he is diffident of disagreeing, it will be well to take more than usual pains to give prominence to the leading facts upon which the current opinions are based; and, for the sake of fuller illustration, to carry the reader over the subject by two ways.

“A. One class of the Oceanic islanders is yellow, olive, brunette, or brown, rather than black, with long black and straight hair; and when any member of this division is compared with a native of the continental portions of the world, it is generally with the Mongol.

“B. Another class of the Oceanic islanders is black rather than yellow, olive, brunette, or brown; and when any member of this division is compared with a native of the continental portions of the world, it is generally with the negro. As to the hair of this latter group, it is always long, sometimes strong

*Latham, pp. 77, 78.

†Ibid., p. 111.

and straight, but in other cases crisp, curly, frizzly, or even woolly. Upon these differences, especially that of the hair, we shall see, in the sequel, that subdivisional groups have been formed.

“The social, moral, and intellectual difference between these two classes, in their typical form, is certainly not less than the physical—probably more. The continuous geographical area is,—for the black division, New Guinea, Australia, Tasmania, New Ireland, and the islands between it and New Caledonia. For the brown division, all the rest of the Oceanic area—Sumatra, Borneo, Java, the Moluccas, the Philippines, and South Sea Islands, the Carolinas, &c.

“Now, this is one way of viewing the subject, and it is the way which gives us the contrast in the most marked manner, the typical instances of each group being put forward.

“But another point of view limits the breadth of difference.

“It may have been noticed by the reader, that in speaking of the area occupied by the black and brown nations respectively, I used the word continuous. This was done for the sake of preparing the way for a new series of facts. In many of the countries proper and peculiar to the brown or straight-haired occupants, there are to be found, side by side with them, darker complexioned fellow-inhabitants, blackish and black tribes, tribes with crisp hair, tribes with woolly hair, and tribes with hair and hue of every intermediate variety. Furthermore, wherever the two varieties come in contact, the black and blackish tribes are the lower in civilization, generally inhabiting the more inaccessible parts of their respective countries, and, in the eyes of even cautious theorists, wearing the appearance of being aboriginal.”*

“This brings us to the third question, as to the import of the darker-coloured populations in areas more especially belonging to the brown and olive-coloured tribes. I do not see how we can consider these as aught else but the lighter-coloured populations in a ruder stage of society; since, unless we take this view, we must look upon them as the representatives of a separate section of the human kind—a supposition against which there are the two following objections:—

*Latham, pp. 131, 132.

“*a.* That the difficulties respecting the population of the Polynesian area are just doubled by such an assumption; since, instead of having to account for the undoubted Polynesians alone (a matter quite difficult enough of itself), we should then have to account for an earlier migration of Negritos as well.

“*b.* That, if such a previous migration had taken place, we should expect to find, considering the vast number of Polynesian islands, at least one island where the blacker race remained unmixed, and (as such) speaking the original non-Polynesian language, which is implied in the assumed independence of origin; since it is exceedingly unlikely that a second migration should have so nearly coincided with a former one, as to people and leave unpeopled exactly the same areas. Now, out of all the isles of the South Sea, none presents the phenomenon of a pure black population, as determined by the double test of colour and of language.

“On the other hand, it may be urged—*a.* That, although it may be a matter of doubt with competent judges whether improved physical and social conditions have so great an influence upon the colour of the skin and the texture of the hair, as is imagined by some extreme thinkers on the point, it is generally admitted that they have some influence.

“*b.* That in some groups (and sometimes in particular islands) the identity of the darker and lighter-coloured population is beyond a doubt, coinciding, as it does, with such differences.

“*c.* That transitional forms occur where it is wholly gratuitous to assume the influence of intermixture.

“With this opinion, our view of the relations between the continuous Kelænesian areas of the mixed population would be as follows:—

“*a.* That at a period anterior to the development of the proper Malay and Polynesian characters of the typical Proto-nesian, New Guinea and Australia were peopled from the Moluccas and Timor respectively, the immigrants having a type which might lose or gain Kelænesian character according to circumstances.

"*b.* That the conditions of Protoonesia and Polynesia favoured the change from dark to fair, those of New Guinea and Australia from fair to dark."*

"This gives us the following theory:—

"1. That Kelænonesia was peopled when navigation was so much in its infancy as for the Protoonesians to be limited in their migrations by the north-west monsoon.

"2. That Polynesia was peopled when it was sufficiently advanced for the same people to be independent of it.

"3. That the differentiæ between the lighter and darker Protoonesians is referable to the influences of Asiatic civilization."†

"The notices of tribes darker in colour than the dominant part of the population, of which we have seen so much in the Oceanic area, reappear in the history of Japan. They are stated to belong to either the interior or the southern portion of the empire. This, however, may be the case without involving the necessity of assuming a second source for the population; at the same time, such a second source is no ethnological improbability. The darker Amphinesians of Formosa may possibly have tended farther northward."‡

"The Malagasi have already been enumerated amongst the Oceanic Mongolidæ. Why were they, then, only mentioned by name, and why do they now find a place at the end of the Atlantidæ? The reason lies in the antagonism between the evidence of their language and the evidence of their physical conformation, the first pointing exclusively towards Malacca, the latter partly towards Malacca and partly towards the opposite coast of Africa. The phenomenon of intermixture is, in this case, so likely, that the doctrine that the Malagasi are Africans speaking a Malay language, or, at least, that there is a strong African intermixture, almost forces itself upon the investigator.

"There is nothing, however, in what has hitherto been noticed, which induces me to admit any African element at all; since, after considerable reflection and hesitation, I have come

*Latham, pp. 257-259.

†Ibid., pp. 259, 260.

‡Ibid., p. 279.

to the conclusion that the differences in physical form, as described by many excellent observers, are not greater than those which occur within the pale of the Amphinesian populations themselves."†

NOTES.

THE POWER OF EXTERNAL CAUSES TO MODIFY SPECIES.

Professor Lowe, in his very able and extensive work on the Domesticated Animals, has some important and valuable observations strongly confirmatory of our own conclusions. But as it will be of some length we will reserve it for the Appendix.

VIEWS OF HIPPOCRATES.

That the minds and bodies of men, says Dr. Knox, are influenced to a certain extent by external circumstances, I see no reason to deny. But this is not the real question; the question is, To what extent? Let us first consider the effects of climate. Hippocrates was enough of a philosopher to see that it was not merely to the atmosphere that was to be assigned the supposed influence exercised by external circumstances over man's form and mind. Accordingly, he entitles his work *Περι ύδατων, άερων, και τοπων*, which may be thus translated, On the influence of the Waters, the Atmosphere, and Locality, over Man.

†Ibid., pp. 519, 520.

CHAPTER XIX.

ORIGIN OF THE VARIETIES OF THE HUMAN SPECIES—CONCLUDED.

*The degree of evidence for any proposition is not to be learned from logic, nor, indeed, from any one distinct science, but is the province of whatever science furnishes the subject-matter of our argument.—*ARCHBISHOP WHATELY.

*Many events are altogether improbable to us before they have happened, or before we are informed of their happening, which are not the least incredible when we are informed of them.—*MILL'S LOGIC.

THE origin of the varieties of the human races is not connected by any natural or logical necessity with their original unity. The fact of their original unity may be infallibly certain, while the time and manner of their variations are enveloped in undiscoverable mystery. To many philosophers we have seen these varieties appear to be the result of natural constitutional organization, in connection with the natural laws of external nature and social condition, operating through a long series of ages. But if to any these causes are insufficient, the Bible offers, with its record of man's original unity, and of man's subsequent dispersion and diversified allotment, the omnipotent agency of that overruling Providence which

"Lives through all life, extends through all extent,
Spreads undivided, operates unspent"—

and by whose wise determination their bounds and habitations were assigned. It teaches us that the same Almighty Being who made of one blood all the nations of men to dwell on all the face of the earth, also secured his own purposes in the peopling of every portion of the globe, by adapting men in a supernatural manner, at the time of the dispersion, to the climate and condition to which they were thus destined. The belief of this supernatural cause as the source of all present varieties in man, so far as it may be necessary to look to it rather than natural causes, is therefore required of us by the very necessity of the case, and by the authority of God.

Such is the course in which reason and true science alike conduct us. These demand a cause—a cause adequate to the effects to be accounted for; and these require also our admis-

sion of such a cause, when its existence is proved by sufficient evidence. Now, that God exists, and that his power is sufficient to meet the difficulties in the case, all true science affirms. He is recognized as the Creator and Preserver of man and beast, even by those who question the original unity of the present varieties of the human race. And if, therefore, this great First Cause is admitted even by our opponents in the first creation of man, and in the contemporaneous or subsequent creation of all the varieties of men, it is no less scientific to believe—if there is evidence for the opinion—that this Omnipotent Being secured the production of all these varieties in man's primitive constitution, either to render certain the peopling of the earth—to adapt men to its diversified climates—to provide materials for the future invigoration or elevation of certain races by amalgamation with others—or, in some cases, as a curse inflicted upon some guilty and rebellious people. And as there is evidence in Scripture to prove that all the present nations of the earth were originally made of one blood, our faith in the present unity of the human races is rational, whether we do or do not believe that the changes in them could be brought about by natural and constitutional laws. When, therefore, we hear men, as we do Mr. Drake, Dr. Nott, the *Ethnological Journal*, Voltaire, Mr. Gliddon, &c., ridicule, with profane and vulgar buffoonery, the doctrine of the unity of the human races, because it requires the exercise of supernatural power, when they themselves profess to attribute the existence of every variety of man to that very supernatural cause, we plainly perceive that their objections are not made to the doctrine for its own sake, but to the inspiration and authority of that Bible by whose testimony this, and many other doctrines still more unpalatable to the pride of man, are infallibly proclaimed.

To every mind imbued with the proper spirit of reverence for God and his inspired communications, there is the most perfect harmony between the *scientific inability* to account for the variations of the human races from the original type by existing natural causes, and the *moral ability* to believe on the best of all evidences—the testimony of God—that such is nevertheless beyond controversy THE FACT. And whether God brought about these changes at the time of Cain, as some think, or of the

flood, or of the dispersion, or of the exodus from Egypt, as others think, is a matter of no importance to him whose faith rests upon the testimony and the infinite—though oftentimes inscrutable—wisdom and goodness of God.

Such is the position, as we understand it, of Dr. Morton, who has, with such lustre to himself and to his country, investigated the ethnological history of the human family. He adopts the arrangement of mankind under "THE HUMAN SPECIES," containing under this one species five races and twenty-two families.* His introductory essay is "on the *varieties* of the human species."† "The unity of the human species," says his able reviewer, "is assumed by Dr. Morton,‡ not, however, because he could prove it or believe it to be a fact from present physical evidence, or the operation of present natural causes, but because it is clearly taught in the Bible. He believes, therefore, that God adapted each race to its peculiar destination. 'The idea,' he says, 'may at first view, seem incompatible with the history of man, as recorded in the sacred writings. Such, however, is not the fact. Where others can see nothing but chance, we can perceive a wise and obvious design displayed in the original adaptation of the several races of men to those varied circumstances of climate and locality, which, while congenial to the one, are destructive to the other. The evidence of history, and of the Egyptian monuments, go to prove that these races were as distinctly stamped three thousand five hundred years ago, as they are now; and in fact that they are coeval with the primitive dispersion of our species.' "§

Similar is the spirit and conclusion of Dr. Caldwell, in his very able, though unnecessarily severe, review of the essay of Dr. Stanhope Smith.†† In this essay he denies the sufficiency of climate, and other natural causes, to explain the existing diversities of the human races; but he as certainly and clearly affirms his belief that they are *varieties* from an original identity.

*See *Crania Americana*, and *Inq. into the Aborig. Race of America*, pp. 47, 48.

†*Introd. to Crania Amer.*

‡*Silliman's Journal*, vol. xxxviii., No. ii., p. 4.

***Inquiry*, p. 36. See on Dr. Morton's position, Dr. Bachman on *Unity*, &c., p. 246.

††*Port-Folio*, vol. iv.

“Men,” says he, “have sustained from their creation very signal changes in their complexion and figure. The object or final cause of these changes is supposed to be the adaptation of the human race to become inhabitants of the different climates of the globe. Their efficient or productive causes are undetermined. Our only intention is to endeavour to prove, which we think may be most definitely done, that the varieties, as to complexion and figure, which now exist in the great family of man, were not, and indeed could not have been, produced by the operation of the physical causes to which the Rev. Dr. Smith attributes them.”

Again, he says, “On the correctness of the Mosaic account of the creation of man, we place the most full and implicit reliance. We receive the Scriptures entire as the oracles of divine truth, and have neither the arrogance nor the impiety to question a fact which they clearly set forth. Whatever they may contain that is above our reason and comprehension, as ordinarily exercised, we embrace and cherish as a matter of faith. Nor have we ever presumed to make our feebleness of intellect the standard of their immaculate verity.”*

The belief of a divine power exerted for the production of the varieties of the human family, was, we have seen, mythologically preserved among the classic nations, in the fable of Phæton. It is very openly and boldly taught in the Koran, as if communicated by God himself, and this too as a reason for the observance and praise of his infinite wisdom.

There is also a very curious traditionary legend, in which a divine origin is attributed to the variety of human races, still found among the Tonga islanders in the South Seas. They believe that originally there was no land above the waters of the sea; but that when one of their gods, named Tongalou, was fishing in the ocean, his hook became fixed at the bottom; he exerted his strength, and presently there appeared above the surface of the water several points of rock, which increased in number and extent the more he drew his line. The rocky bottom of the ocean was now fast advancing to the surface, when, unfortunately, the line broke, and the Tonga Islands remain to show the incompleteness of the operation. The

*Port-Folio, vol. iv., p. 148. See also pp. 11, 18, 48.

earth, thus brought to the light of day, now became replete with all kinds of plants and animals (such as exist in an imaginary island, called Bolotoo, or the residence of the gods), but they were of an inferior quality, and subject to decay and death. Tongalou now sent two of his sons to dwell in Tonga, and to divide the land between them. But one of these sons was industrious, and the other idle, and envious of his brother, whom at length he killed, for which his father confined him and his race to the Tonga Islands for ever, to be black in their persons, and to have bad canoes; while he sent the children of his murdered son into a distant land, to be white in their colour as their minds were pure; to be wise and rich, and to have axes and large canoes in the greatest abundance.*

Seeing, therefore, that the Bible does not require us to believe that the varieties in the human races were brought about by the operation of present and merely natural causes, scientific inquiry is left to pursue its investigations into their origin perfectly untrammelled, so long as it does not go beyond its province, and—because it may not be able to explain them in consistency with an original unity of species, that is, of origin—sceptically deny that God either has or could have effected them.

There are, however, others to whom it may seem more in accordance with the facts in the case to combine, in the production of the varieties of the human races, both the supernatural and the natural causes. Among those who hold this opinion we may rank Mr. Kirby, who has considered the subject at some length. He shows that many animals, known to be of the same origin, exhibit differences so striking as to appear to a young zoologist marks of specific difference—that these depend upon climate, food, and cultivation by man—that their improvement of character and habits may probably be deemed the result of some developments of brain produced by education, and present some analogy to the effect of the latter in the human species—and that by these they are enabled to follow man into different climates, and to accommodate themselves gradually to any change of circumstances. There is thus, he thinks,

*See Fairbairne's *Geology of Scripture*, p. 467: and the *United States Exploring Expedition*, vol. vi., pp. 177, 178.

imparted to all animals a capability of improvement, and of the development of latent qualities not apparent in their wild state.

And in special reference to man, he says, "Climate, the elevation of country, its soil, waters, woods, and other peculiarities; the food, clothing, customs, habits, way of life, and state of civilization often of its inhabitants, produce effects upon the different races of men as well as of the animals that inhabit our globe, and will account for many distinctions, which indicate that such an individual belongs to such a people." He adds:—"But these circumstances will not explain and satisfactorily account for all the peculiar characters that distinguish nations from each other, without having recourse to the will of a governing and all-directing Power, influencing circumstances that happen in the common course, and according to the established order of nature, to answer the purposes of his providence. When he confounded the speech and language of the descendants of Noah, congregated at Babel, he first made a division of mankind into nations; 'and from thence did Jehovah scatter them abroad upon the face of all the earth.' The same divine Power that effected this distinction, which may be called the origin of nationality, also decreed that nations should be further separated by the differences of form and colour as well as speech, which differences originated, not in any change operated miraculously, but produced by second causes, under the direction of the First. When we are told expressly that 'the hairs of our head are all numbered,' and that in God's 'book all our members are written,' we learn, that in common parlance we acknowledge that it is according to God's will that we are made so and so. That persons who, in some one or other of their parts and organs, exhibit an approximation to races different from that to which they belong—as in thick lips, a prominent facial angle, a difference in the relative proportion of certain bones to each other, in the curling of the hair, and the like—occur in all places, must be obvious to every one who uses his eyes and intellect. But it is as evident that all these variations are produced by circumstances that we cannot fully appreciate.

"It is evident, therefore, from fact, and from what ordinarily happens, that there are powers at work at and after concep-

tion, and while the fœtus is in the womb, that can produce variations in the same people, approaching to those that distinguish the negro, the red man, or the brown man, which, indeed, can produce forms much more singular and extraordinary; for instance, the monsters that sometimes make their appearance in the world, as the Siamese youths, children with two heads, &c. The mysterious influence that the excited imagination, or passions, or appetites of the mother have over the fœtus in her womb, is well known, and produces very extraordinary consequences, and malformations, and monstrosities. When we consider that all these facilities, if I may so speak—these tendencies to produce variations in the fœtus, are at the disposal of Him who upholds all things by the word of his power, and turns them to the fulfillment of his own purposes, we may imagine that thus new types may be produced, which may be continued in the ordinary way of generation, according to that observation of Humboldt, that ‘the exclusion of all foreign mixtures contributes to perpetuate varieties, or aberrations from the common standard.’”

CHAPTER XX.

RESUME OF THE ARGUMENTS FOR THE UNITY OF THE HUMAN RACES, AND OBJECTIONS CONSIDERED.

Proximi Gallis, et similes sunt; seu durante originis vi, seu procurrentibus in diversa terris, positio coeli corporibus habitum dedit.—TACITUS.
Our argument is physical, our method strictly inductive, and our reasoning cumulative.

WE must here pause, and gather up our argument. We have shown that the unity of the human races has always been regarded as an established and indisputable fact; that on this question, as a doctrine taught in Scripture and involving its truth, all christians of every denomination, age, and country have agreed; that it has been received as a fact by many of the most eminent and learned scholars, naturalists, physicians, ethnographers, and historians; and that as there is thus every presumption in favour of this doctrine, they who deny it must prove that it is not true by positive and incontestable evidence—evidence which they do not even pretend to adduce.

But we have gone further than was thus necessary, and have shown that every mark which has ever been laid down by naturalists to distinguish one species of animals from another, prove, when applied to man, that all the varieties of the human family are of one species. We have shown that, while all other animals of different species naturally remain separate and distinct, and when constrained to unite, produce a hybrid and sterile breed, the progeny of all the races of men, under every possible amalgamation, are neither hybrid nor sterile. We have shown that the two thousand languages of men are found to reduce themselves to a few families, and these families to one primitive stock from which they must all have originated, and that all the races of men must, therefore, have proceeded from one common parentage. We have shown that all history confirms this conclusion, by tracing to one original, oriental source all the nations of the earth, so far as their history is known, and by recording facts which will account for the peopling of this country from the same original sources. We have shown that there are traditions, customs, manners, and peculiar habits and practices, found among the aboriginal inhabitants of this and

all other countries, which are in a most wonderful manner corroborative of the early records of the Bible, and which prove that all nations must have derived them from the same original source, while as yet the human family was undivided. The testimony of the Bible to the original unity of the human races is therefore the only theory which can account for these facts which every where exist, and which are infinitely more difficult to explain than any physical differences in the colour and form of men. We have shown further, that in the great distinguishing characteristic of man in his highest elevation, that is, in his moral and religious feelings, there is, and ever has been, a most evident and—on any other hypothesis than the unity of the races—an inexplicable identity both in sentiment and practice. And while this is true of all the traditional and polytheistic religions of mankind, it is pre-eminently true that the religion of the Bible, in all its doctrines and duties, is equally adapted to all men, and produces the same effect upon all men, both when it is received and when it is rejected. We have shown that the record of Scripture, in which the original unity of the human races is taught, is antecedent to all other records—is contradicted by no other; that it records facts, and allows time sufficient to explain all the difficulties in the case; and that it is confirmed by various evidences, which prove that, beyond all controversy, “its witness is true.” We have shown that all experience, observation, and experiment concur in demonstrating, that while the lowest races of men possess essentially the same faculties, impulses, and capacity for instruction, improvement, and art, which characterize the highest, the subjection of the highest existing races of men to the same causes of degradation which have operated upon the lowest, and for the same period of time, would reduce them to the same condition of ignorance, superstition, and brutality. While, therefore, it is true that the original stock from which the negro races sprung was not always degraded, it is also historically true that transformations have taken place in the colour, form, and character of portions of the light-coloured races. And while there is an apparently impassable gulph between the lowest human beings—(and of these there are many lower and less developed than the negroes)—and the highest, yet when we venture upon the inquiry, we

find no separate and defined boundaries of races, but a gradual and imperceptible transition from one variety to another, and a combination of varieties, in colour, form, skull, and intellect, existing among every separate race of men. We have also shown that, in the opinion of many of the ablest inquirers and most scientific men, all the varieties of the human races may be accounted for by the operation of natural causes upon the original susceptibilities of the human system; but that, when this is deemed unsatisfactory, Scripture warrants the belief that such effects were secured by the supernatural exercise of divine power.

Finally, we have shown that the analogy founded upon the working of the same laws, upon the same animal nature, and under the government of the same God, proves that the dispersion of the human family, with all its varieties, from the same parent family, is in accordance with what is known and admitted to be the case in regard to many plants and animals, in which we find multiplied and permanent varieties of the same original species. All anatomical, physiological, chronological, and historical difficulties are found, therefore, to exist as forcibly in regard to these as in the case of man, and can be as satisfactorily met in the one case as in the other. And what analogy thus proves to be certain in the case of the same species in the animal and vegetable kingdoms, history attests in regard to the human race.* It will be seen that most, if not all the leading characters which distinguish particular human families or races, have been known to originate, and having once been introduced, have continued to appear under circumstances favourable to their propagation. In some instances, such physical peculiarities have become permanent and typical of particular tribes through a long series of generations, approximating to the character of specific distinctions. Transitions from one physical character to another strikingly different, have sometimes taken place suddenly, or in a single generation, as in the occasional appearance of the xanthous variety among the dark-coloured races in elevated situations or in cold climates. In more frequent examples, such changes have been brought about

*See Prichard's *Researches into the Nat. Hist. of Man*, vol. v., pp. 547-552, and for the full proof the entire work, and also his other works.

in many successive gradations, as in the deviations which are noted among negro and Polynesian tribes in Africa and in the Oceanic countries. It must be observed, moreover, that the changes alluded to do not so often take place by alteration in the physical character of a whole tribe simultaneously, as by the springing up in it of some new congenital peculiarity, which is afterwards propagated, and becomes a character more or less constant in the progeny of the individuals in whom it first appeared, and is perhaps gradually communicated by intermarriages to a whole stock or tribe. This, as it is obvious, can only happen in a long course of time.

The unity of the human races, therefore, forms a central point, towards which all the lines of possible argument which could bear upon the subject converge—a focus which is made bright and dazzling by the light collected from every possible source—a grand fact in the history of our race to which heaven and earth alike bear witness.

To these arguments in positive proof of the unity of the human races, and to the irresistible presumption by which the doctrine is sustained, what is said in reply? Is any history produced, sacred or profane, which proves an original difference of species in the human family? Nothing of the kind.

Is any people pointed out who are destitute of any one mark which has ever been laid down by any accredited naturalist for the certain distinction of species? We emphatically answer—None. “Man,” says Agassiz, “although a cosmopolite, is subject, in a certain sense, to this law of limitation. While he is every where the one identical species, yet several races, marked by certain peculiarities of features, are recognized; such as the Caucasian, Mongolian, and African races, of which we are hereafter to speak.”

What, then, are the objections on which the rejection of this truth is based? A difference in colour, in hair, in skull, in the pelvis, in the heel bone, in the length of the fore-arm, the position of the head, the web of the fingers, and intellectual power.* All of which have been more or less fully discussed.

*Dr. Neill, in the *American Journal of Medical Science* for January 1850, pp. 78-83, points out also some difference in the occipital and superior maxillary bones.

But do not similar, as great, and even greater differences than these, exist among other animals, who are nevertheless acknowledged, and indeed known to be, of one and the same species? They undoubtedly do.† And do not similar and even greater differences sometimes arise and perpetuate themselves, under favourable circumstances, among men of the same family, country, and race? This, also, is undoubtedly true. But are we not bound to produce evidence to prove that the negro and similar races were originally like the white races, and to show how and when the change took place? Undoubtedly we are not. For if, as we have seen, the presumption is altogether in favour of the original unity of the races, then we must conclude that unless the contrary can be demonstratively proved, these varieties took place at some time and from some causes, and have been perpetuated according to the order of nature.

But while not under *any* obligation to show *how* or *when* these changes in the human family occurred, we have given undeniable historical evidence for the *original* unity of the human family, and incontrovertible evidence for the *present* unity of all the varieties of the human race.

What, then, are the motives by which men are actuated, who deny the unity of the human races? This it is not for us to determine, beyond what parties may reveal in their writings, in their arguments, or in their conduct. Such motives *may* be purely scientific. They may be the result of prejudice. They may arise from partial views and exclusive professional experience. They may be founded wholly on that pride of race which will not, as one said to us, believe the white and black races to be of one species, though heaven and earth should unite in the demonstration of the fact. Or finally, these motives may spring from a determination to employ this instrumentality to under-

†Dr. Goode (Book of Nature, vol. ii, pp. 85, 86) says: "But the question still returns—Whence, then, proceed these astonishing diversities among the different nations of mankind, upon which the arrangement now offered is founded?"

"The answer is, that they are the effect of a combination of causes; of which some are obvious, others must be conjectured, and a few of which are beyond the reach of human comprehension; but all of which are common to other animals as well as to man; for extraordinary as these diversities may appear, they are equally to be met with in the varieties of several other kinds of animals that can be proved to have been produced from a single species, and in one or two instances from a single pair."

mine, and, if possible, to destroy the plenary inspiration and authority of the Bible. And when we hear men ridiculing the plenary inspiration and authority of the Scriptures, and the idea of a miraculous production of these varieties, while they, by multiplying species or original pairs, indefinitely multiply the occasions for such miraculous agency, we must regard them as being actuated, not by opposition to the unity of the races, but by hatred to that Word which was "ALL given by inspiration of God."

CHAPTER XXI.

THE THEORY OF A PLURALITY OF ORIGIN IN THE RACES OF MEN UNPHILOSOPHICAL.

Genuine knowledge consists in the knowledge and application of relations; which relations, when once ascertained in the modes respectively proper to them, are not liable to be disturbed.—ISAAC TAYLOR.

True philosophy secures for each department of science the most absolute independence of every other within its proper limits.—ISAAC TAYLOR.

Inductive—that sound, and humble, and sober philosophy—will never consent to a principle of sure and authoritative guidance to be subverted by any difficulty.—CHALMERS.

THE theory of a plurality of species and of origin in the present races of men, we regard as unphilosophical, and contrary to right reason.

It is unphilosophical, because it builds a towering conclusion upon a narrow and insufficient foundation. The data necessary to form a just and proper conclusion are as yet few and partial. Even as it regards human skulls and bones, all the collections as yet made are very defective, while the osteology and physiology of the various races of animals has received scarcely any attention. To deduce a general and positive conclusion, therefore, from such data, is altogether premature and unwarrantable.*

The two extremes, also, of the human race are selected, to the absolute oversight of all the intermediate races by which these extremes are connected together, and from these isolated examples a general conclusion is drawn; whereas, no physiologist or naturalist is able to draw a line of demarcation between the different gradations, or to estimate the sum and effect of all as exemplified in the extremes.

Equally unphilosophical and narrow is it to draw a conclusion as to specific differences from varieties *in man*, as if he were the only animal in nature, and then to determine that differences which are found every day in *the same acknowledged species* of other animals, must be regarded as proofs of a *different species* among men. "All such distinctions," says Dr. Goode, "are upon too narrow a scale, and perhaps too

*See Dr. Bachman, pp. 34 and 217.

much dependent upon particular circumstances, for an admission into the lines of a broad and original demarcation;" and "some of the differences on which stress is laid are," adds Dr. Goode, "so superficial, that we may, without descending to a pun, gravely assert them to be not more than *skin-deep*."*

This theory is, therefore, unphilosophical, because differences as great in reference to the shape of the skull, the size of the brain, and mental endowments, are found to exist among individuals and families of the same nation, as between the Caucasian and other races; † and because, to say the least, there are cases of many individuals among genuine negro tribes, whose characteristics in all these respects fully attain to *the standard* of the European man, and greatly excel *many* who belong to that race. ‡ A diversity in the same characters which are possessed in common, and in various degrees, by all the races, cannot prove a *difference*, but must determine a *unity* of species, especially when it is borne in mind that variety and not uniformity is the law of nature, and that it is also the law of nature to transmit and perpetuate such varieties when they are once originated. §

Genuine negro races are found not only in Africa but also in Australia, in Van Diemen's Land, in Polynesia, and elsewhere, and found, too, in commixture with other races. || It is therefore most unphilosophical to suppose that this race in Africa is of a different species, since it is more difficult to account for the spread and amalgamation of this race with the others, than to admit that they have all proceeded from an original stock, among whose branches this variety has arisen.

According to the present views of life, as held among physiologists, it is not a principle independent of the body, and by which the phenomena of life are governed, but is itself a property of matter, or the state of action peculiar to matter, when

*See Dr. Bachman, vol. ii., p. 92.

†See this admitted in Dr. Morton's Inquiry, p. 11.

‡Prichard, vol. iii., p. 187, and Goode, ii., p. 85.

§See Prichard, vol. i., pp. 216, 241, 242.

||Fitzroy's Voyage, vol. iii., pp. 644, 645. and Russell's Polynesia, pp. 31, 43, 44.

organized.† But if matter when organized has the power of preserving its existence as a perfect structure—if it is then able to counteract the ever-operating influence of chemical and physical laws, and to resist the injurious effect of external agencies, how can they who believe these things, so utterly opposed to all our conceptions of matter, doubt the power of this organization to adapt itself to varieties of condition, so as to produce all the differences we see, both among men and among the lower animals?

This theory is unphilosophical, because, while every thing in the condition and habits of men would lead us to expect among them greater diversities in form, structure, and endowments, than among the lower animals or plants, these variations are in reality far less in men than what have certainly taken place among other animals, in species unquestionably the same.

This theory is unphilosophical, further, because, while the races of some animals, which are believed to be of one species, have been as distinctly marked and as completely separated from the earliest periods to which historical evidence extends as they are now, the same difficulty in regard to the varieties of man—if, indeed, we have not removed it to a great extent—is made a ground for denying the unity of the human races, although in this case the causes of variation are incalculably greater than in the case of the lower animals.*

It is admitted that we cannot explain the method by which, according to any natural laws, the varieties among men or animals could have arisen. But the difficulty is not greater respecting man than other animals. "What there was," says Dr. Bachman, "in climate or the constitution of the animal that first produced the short-legged otter sheep in New England, which has also recently originated in Great Britain from a flock of common sheep, no one can tell, but it has now become a permanent race. From the account given us in the Philosophical Transactions for 1813, by Col. Humphries, it appears that it is a small animal, weighing about forty-five pounds, with loose articulations, crooked forelegs, resembling those of

†Todd's Cyclopedia of Anatomy and Physiology, p. 141, art. *Life*.

*See Lawrence, p. 376.

the otter. Naturalists have given it the name of *Ovis Ancon*. So tenacious are its characteristics, that, when united with the common breed, the product resembles either one or the other of the original variety. How, again, we might ask, did the large dray-horse originate in Flanders from the common breed? We can only conjecture that several individuals of this variety appeared in that low country favourable to its production; these multiplied more rapidly than the original breeds, and finally gained the preponderance. The race, however, was formed and perpetuated. How has it happened that the deer in our swamps are long-legged, and those on the high land stouter and shorter-legged, and that in the Hunting Islands, between Savannah and Charleston, they are not one-half the size, and yet possess large horns, and that in these several localities all the other varieties have disappeared? Here there was no human intervention, yet the effect was produced by unknown natural causes. Why is it that the cattle in Opelousas, in Western Louisiana, have, without a change of stock, within the last thirty years, produced a variety of immense size, with a peculiar form and enormous horns, like the cattle of Abyssinia?"

It is known that the most wonderful variations in height, form, and defects, have arisen among men, and that by intermarriage these might be perpetuated. "Let us then suppose," says Dr. Lawrence,* "that the porcupine family had been exiled from human society, and been obliged to take up their abode in some solitary spot, or desert island. By matching with each other a race would have been produced, more widely different from us in external appearance than the negro. If they had been discovered at some remote period, our philosophers would have explained to us how soil, air, or climate, had produced so strange an organization; or would have demonstrated that they must have sprung from an originally different race; for how could they acknowledge such bristly beings for brothers? There is also a race of spotted men in Mexico, of whom Mr. Poinsett saw a regiment of six hundred strong. And yet this race of men have originated in modern times.

*Lect. p. 307. See also, pp. 305, 308-310.

The effects, therefore, of some external causes acting upon the capacities of organized beings so as to produce great and permanent varieties, are before our eyes, in every country, and in regard both to man and other animals; and it is therefore most unphilosophical to make such diversities a foundation for original specific distinctions. Our ignorance on this point is analogous to that which exists respecting many other subjects; "for," says Locke,† "the workmanship of the all-wise and powerful God, in the great fabric of the universe, and every part thereof farther exceeds the capacity and comprehension of the most inquisitive and intelligent man, than the best contrivance of the most ingenious man doth the conceptions of the most ignorant of rational creatures."

The negro is by no means the lowest link in the chain of humanity.* Suppose, however, he were. As man is an animal, he must in all his variations resemble animals; and this he must do in some one of his varieties more nearly than in all the rest. But does this prove that the variety in which this greater resemblance occurs, is less human than the others? It does not; unless we adopt the absurd logic which would argue, that since of all the varieties of swine the common pig more nearly resembles a horse than any of the others, therefore the common pig belongs to the species of horse, or ceases to be a pig.

This theory is unphilosophical, further, because it multiplies causes without necessity. From the wonderful diffusion of vegetables and other facts, Linnæus laid down the aphorism, that "in the beginning God created one pair only of every living species which has a diversity of sex." "I venture," says Sir William Jones, "to produce a shorter and closer argument in support of this doctrine. That nature, of which simplicity appears a distinguishing attribute, does nothing in vain, is a maxim of philosophy—and against those who deny maxims, we cannot dispute; but it is vain and superfluous to do by many means what may be done by fewer; and this is another axiom received into courts of indicature from the schools of philosophers. We must not therefore, says our great Newton,

†Hum. Mind, b. iii., chap. vi. § 9.

*Lawrence, pp. 335-340, 384, 387, &c.

admit more causes of natural things, than those which are true, and sufficiently account for natural phenomena. But it is true, that one pair at least of every living species must at first have been created; and that one human pair was sufficient for the population of our globe in a period of no considerable length—on the very moderate supposition of lawyers and political arithmeticians, that every pair of ancestors left on an average two children, and each of them two more—is evident from the rapid increase of numbers in geometrical progression, so well known to those who have ever taken the trouble to sum a series of as many terms as they suppose generations of men in two or three thousand years. It follows that the Author of Nature (for all nature proclaims its Divine Author) created but one pair of our species; yet had it not been (among other reasons) for the devastations which history has recorded, of water and fire, wars, famine, and pestilence, this earth would not now have had room for its multiplied inhabitants.” “Such then,” says Prichard, “are the causes by which the varieties of men may be accounted for. Although I have acknowledged my entire ignorance of the manner in which these operate, I have proved that they exist, and have shown by copious analogies that they are sufficient to explain the phenomena. The tendency, under certain circumstances, to alterations of the original colour, form, and other properties of the body, and the law of transmission to the offspring, are the sources of varieties in man and animals, and thereby modify the species. Climate, food, way of life, in a word, all the physical and moral causes that surround us, act, indeed, powerfully on the individual, but do not change the offspring, except in the indirect manner just alluded to. We should, therefore, openly violate the rules of philosophizing, which direct us to assign the same causes for natural effects of the same kind, and not to admit more causes than are sufficient for explaining the phenomena, if we recurred, for the purpose of explaining the varieties in man, to supernatural causes.”

Again, this theory is unphilosophical, because geology, which is a science founded on induction, admits, *and requires us to admit*, that it has been a part of the order of things that a divine and superhuman power should be exercised from time

to time in securing the creation and destruction of successive races of organized and vegetable beings; and because, therefore, there is nothing contrary to the order of nature, if God thought it best, to produce all the present varieties of the human family from one original stock. And as we have shown that this is the teaching of Scripture, both historically and doctrinally, the whole force of that science of historical criticism by which the truth, inspiration, and authority of the Bible are made undeniable, demand our faith in the single origin of all men, however unaccountable may be the means by which their existing diversities were brought about. To yield an implicit faith to this doctrine, therefore, is the dictate and requirement of true reason and sound philosophy; and to withhold it, is to substitute our own experience for the knowledge and testimony of God. On this point we are happy to adopt the language of Doctor and Professor Caldwell. "We are," says he, "the simple, unassuming christian. We honestly state the differences of physical man as we find them, acknowledging our incompetency to explain them, and referring their production to the power of God. To that power we set no limits. We do not say that it must have operated in this way or in that—by secondary causes, or by its own proximate agency. It is enough for us to know that it has operated wisely, although in a way which we profess not to understand."

This theory is, therefore, unphilosophical, because, while it rejects all supernatural and miraculous causes, it actually multiplies the admitted necessity for such interpositions of Almighty power. In the theory of an original unity, it is believed that God, in creating the ancestral human pair, endowed human nature with the capacity of producing permanent varieties; whereas, on the theory of a diversity of races, a distinct and repeated creation by miraculous power is made necessary, not only to account for the original ancestors, but for every new variety which may be found to exist. "The creation of the first human pair," says Dr. Bachman, "as well as that of all living animals and plants, it must be admitted by all who are not atheists, was a miraculous work of God. No combination of atoms, or any gradual elevation of lower animals into higher orders—according to the absurd theory of La

Marck, who used arguments to show that the human race was derived from the monkey—could ever have produced man in any other way than by miraculous power. If, then, other species of men had to be formed, suited to other climates, it would of course have required a similar miracle in this new creation. It is true, God was fully able to do this and infinitely more; but do we any where discover that he has ever resorted to these means, where the same results are known to be produced by stamping on the race already created a constitutional power to produce these permanent varieties? It must be observed, that it was not necessary to hurry these races into existence at an earlier day than that in which the different varieties progressively appeared and peopled the world. God might have created the first progenitors of our race millions of ages earlier than at the time when they actually appeared; and if he so constructed the human constitution that it would, by its own organization, be capable of producing varieties that were to become permanent in their characters, that effect would be produced by a natural process—varieties of men would be formed without a miracle. We all admit that the first pair of the cow, the horse, the sheep, the swine, was a miraculous creation; but if it was a part of their nature to produce the endless varieties which we daily meet with, then surely the production of these varieties is not miraculous, but a natural operation.”*

This theory is unphilosophical, therefore, not only because it interferes with the established order and constancy of the laws of nature, in order to account for every variety among men by a fresh miraculous creation, but also because it destroys the *uniformity* of these laws, making God create different species of men, who, by intermixture, are all to produce other species, when among all other animals no two distinct species have ever been found capable of propagating other species. Besides, these species, when thus created have been found scattered abroad over portions of the earth to which they were not originally adapted, and there producing varieties even more striking than the original species; and thus we are required to believe that the differences among men could have arisen only from the supernatural power of God, and yet to believe,

*See Dr. Bachman, pp. 37, 38, 242, 249, 256, 257, 266, 272, 275.

at the same time, that greater differences are the result of mere natural causes.*

This theory is further unphilosophical, because it not only argues from present effects, but also from the assumption that there were no causes in operation thousands of years ago but what exist now; whereas geology, as well as the analogy of all science, would lead us to the conclusion that there were then causes in operation not now acting, and by which "impressions meant to be permanent and characteristic were then more easily communicated and more indelibly stamped."†

This theory is unphilosophical, because it leads to absurdity; for, if the differences among the human race are specific and not accidental, then we are led to a multiplication of species wherever such differences are found. This would break up families, cities, and countries, into original and independent species, while they, nevertheless, bear every presumptive or certain proof of a common origin.‡ Where, then, is the limit to be placed to the multiplication of human species? The number is incalculable and beyond all scientific analysis.§ All criteria of species are destroyed. Natural science is thrown into chaotic confusion, and all other sciences are to be undermined in order to sustain an infidel hypothesis.

But again, this theory is unphilosophical, because it is based exclusively upon the physical and external differences among men, and arbitrarily and most unscientifically excludes the ethnographic, the mental, the moral, the historical, the geographical, and the social condition of men, and the other grounds, *upon all of which combined* the determination of this question can alone be properly made.|| This theory is therefore unphilosophical, because it excludes valid testimony in its decision of the case. Anatomy and physiology are not the only sciences, nor the phenomena presented to the observation of the senses

*See Dr. Bachman, p. 39.

†Dr. Wiseman pursues this argument; see pp. 144-147, and our previous authorities.

‡See this argument well presented by Archbishop Sumner in *Records of Creation*, vol. i., pp. 372-377; Goode, vol. ii., pp. 76-78; Lawrence on *Man*, p. 166; Faber's *Dissertations*, pp. 289, 290. Geoffrey found in the catacombs of Paris specimens of every form of skull. See also Retzius in *Annales des Sciences* for 1844, on the skulls of the Baltic people.

§See admitted in the *Ethnological Journal*, p. 532.

||See this admitted in Dr. Morton's *Crania Americana*, p. 4.

the only facts in existence. There is a science of history, a science of geology, a science of ethnography, a science of zoology, a science of natural history, a science of intellectual and moral distinctions, and a science of religion; and, in rightly determining this question, THE FACTS AS WITNESSED TO BY EACH OF THESE SCIENCES MUST BE TAKEN INTO CONSIDERATION. Who are anatomists, and what is anatomy, that they should refuse to receive any testimony respecting matters to which testimony undoubtedly applies, from any other science than their own? The sciences are all peers of the realm of reason, and it will not be borne that one should lord it over any other. And when all other sciences—which are, to say the least, upon a par with anatomy—testify to the original unity of the human race, it is preposterously absurd for it to assume the tone of a dictator, and command silence and passive acquiescence in its dictum.

“The logic of modern philosophy,” says Isaac Taylor, “I mean *true philosophy*, secures for each separate department of science the most absolute independence of every other, within its proper limits. To the operation of this very law is to be attributed that remarkable intercommunity, accordance, and harmony of purpose, which characterize and authenticate the philosophy of the nineteenth century. No such harmony has heretofore been seen, except when enforced by tyranny. There have, indeed, been times when Aristotle and the Pope have kept the peace in the world of mind by declaring that so and so could not be true, and must not be taught. But these times have gone by, unless, indeed, the new philosophy is to revive a similar despotism.” This question, then, of the unity of the races, can never be determined by any one science. They who put forward such claims, transcend their limits and those of a just philosophy. It is a rule, “*Auctoris aliud agentis parva auctoritas*”—“the authority of an author is not to be pleaded on points beyond his capacity and province.” Of such, Lord Bacon’s remark is often true, that they are ill discoverers who think there is no land when they can see nothing but sea. We are not unwilling to submit this subject to the decision of men of science IN ALL THE BRANCHES BEARING UPON IT. But we cannot leave it in the hands of the medical profession, and to their exclusive determination. “The doctrine of the unity of

the plurality of the races," to use the language of Dr. Bachman, "is not an indispensable part of medical education. Our professors of surgery and anatomy are not necessarily expected to be naturalists. Even the celebrated Owen, the most eminent of comparative anatomists, while he gave the most careful dissections, and pointed out those anatomical differences by which genera and species either approached to or departed from each other, seldom ventured either on naming or describing a species. Anatomy and physiology are only branches of a science which the naturalist is obliged to study; and he accordingly, after giving the aid which his department could afford, left the designation of species, especially of recent animals, to the naturalists, to whom it more legitimately belonged. Among our physicians, not one in a thousand has devoted himself to any branch of natural science; nor can we conceive that this, although desirable, is positively essential to his profession. The legitimate duty of the professor is to impart instruction in regard to the anatomical and physiological organization of man, and to point out all those variations which are found to exist in individuals or races. How far the doctrine of the plurality in the races is openly taught in any medical school in America, we are not prepared to state; but we have no hesitation in saying, that if, in the present stage of our knowledge on this subject, and the scanty materials we have now on hand in our country, such an attempt, even by insinuation, or in whatever way it may be disguised, should be made, it would be foreign from the humility and modesty which are the characteristics of true science; and more especially since nearly the whole of the christian world regard this as a grave subject, in which higher and immeasurably greater interests are involved. Favourable as we have ever been to the fullest investigations in science, and unwilling as we are to shackle the human mind, we are, nevertheless, not insensible to the fact, that errors in science imparted to the naturally sceptical minds of the young, exercise an important influence on the conduct and happiness of after life. The American mind thus far is cast in a religious mould; public sentiment, as at present constituted, when led to suppose that any of its institutions are undermining the foundation of higher hopes, may be compared to the ripples of the sea acting with

slow but sleepless force on the base of a pyramid, which will gradually be worn away with every returning wave, until the foundation can no longer support the superstructure, and it is at last prostrated to the earth by a breath of air, although it may have been as firmly planted as the pillars of Hercules."

"Of what conceivable use or value," says Dr. Wardlaw,* "are all the investigations and reasonings of philosophy, if not for the ascertaining of truth? And in order to arrive at truth, is it not the proper business and the imperative duty of the philosopher to leave no quarter unexplored, where evidence of any description can be found—nothing whatsoever unexamined that promises to throw even a single ray of light on the subject of his inquiry—one solitary beam on his path that may contribute to guide him to a right result? Can any thing be more irrational, more unworthy of a mind that is really honest and in earnest in its desires after truth, than for him who professes to be in pursuit of it to allege, respecting any source of information or department of evidence, that he has nothing to do with it? No man of sound principle and enlightened judgment will ever sit down satisfied with a conclusion which he knows to have been formed on a partial investigation, or so long as there remains unexamined any accessible quarter whence such information or proof may be derived as may possibly shake its stability—nay, for aught he knows, may even demonstrate its fallacy, and constrain its rejection. Every thing, without exception, should be regarded as pertaining to the province of the genuine philosopher, that holds out any promise of conducting him to truth.

"The application of these general principles will be already apparent. In the Bible, we possess a document, by whose contents a great variety both of facts and sentiments are materially affected. It professes to be of the remotest antiquity, and of the very highest authority. Suppose, then, that by his own process of argumentation, a philosopher has arrived at a particular conclusion respecting the truth or falsehood of some fact or opinion. You say to him—"I find something very different from your conclusion in the statements of this book." He answers,

*Christian Ethics, 3d ed., Lond. 1837, pp. 11, 12. We urge the study of the entire first lecture on the Province of Philosophy and Theology.

with all imaginable coolness—‘It may be so; that does not come within my legitimate range; it belongs to the province of the divine. It is his business, the best way he can, to make out the consistency of the statements of the Bible with the decisions of philosophy. If there be a discrepancy, it is unfortunate; but I cannot help it: the harmonizing of the two lies not with me, but with him.’ But why so? What good reason is there why the *onus* of finding a principle of reconciliation should be made to rest entirely on the theologian? We cannot consent to this. We cannot quiescently permit philosophy to assume so lofty a bearing; to take her own decisions for granted, and with the port and tone of a self-sufficient superciliousness, leave the divine to make what he can of their inconsistency with his Bible. We cannot allow the authority of this document to be thus unceremoniously left out of the account. We insist upon it, that on every point respecting which it delivers a testimony, the proofs of its authority, or of its want of authority, are amongst the evidences on that point which every lover of truth—that is, every true philosopher—should feel himself under imperative obligation carefully to examine. As the philosopher is of no sterling worth that conducts not to truth, if the authority of the document can be established, and the verity of its statements consequently ascertained, then it becomes, on all matters of which it treats, *the only philosophy*; unless we are determined to dignify with this honourable appellation a system of falsehood. If any man is prepared to avow, that he would prefer a falsehood, as the result of *one* process of inquiry, to truth, when ascertained by another, then may he consistently leave out of his investigations the evidences on which the claims of this document rest. But should we call such a man a philosopher? It were a miserable misnomer; inasmuch as no procedure could be more thoroughly unphilosophical than to refuse any light, be it what it may, that promises to conduct to what is the sole end of all rational inquiry.”

CHAPTER XXII.

THE THEORY OF A PLURALITY OF ORIGIN IN THE RACES OF MEN UNCHARITABLE.

Thus deeply rooted in the innermost nature of man, and even enjoined upon him by his highest tendencies, the recognition of the bond of humanity becomes one of the noblest leading principles in the history of mankind.—HUMBOLDT.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—
EPISTLE TO THE GALATIANS.

BUT the theory of a diversity of original races in the human family is uncharitable as well as unphilosophical. It is contrary to that universal love prescribed by christianity, and enforced by reason. This charity gives the benefit of a doubt even to the accused and guilty, and always leans to the side of mercy, and the claims of the poor and the helpless. Instead of debruting, it would exalt; and instead of asking, "Am I my brother's keeper?" it would see in every man the image of God and the features of a brother.

There are but two motives assigned by Dr. Lawrence for the adoption of this theory (as he himself calls it) of Voltaire—"the fear of being allied to the monkey tribe, or the wish to degrade the African below the standard of the human species in order to justify his barbarous and unjust treatment;" and christian men "ought to be the last to subject their institutions to imputations so deeply injurious to humanity, so atrocious, and to impiety so blasphemous."

"Whilst, therefore," to use the words of Humboldt, "we maintain the unity of the human species, we at the same time repel the depressing assumption of superior and inferior races of men. There are nations more susceptible of cultivation, more highly civilized, more ennobled by mental culture than others, but none in themselves nobler than others. If we should indicate an idea which, throughout the whole course of history, has ever more and more widely extended its empire, or which more than any other testifies to the much contested and still more decidedly misunderstood perfectibility of the whole human race, it is that of establishing our common humanity—

of striving to remove the barriers which prejudice and limited views of every kind have erected amongst men—and to treat all mankind, without reference to religion, nation, or colour, as one fraternity, one great community. Thus deeply rooted in the innermost nature of man, and even enjoined upon him by his highest tendencies, the recognition of the bond of humanity becomes one of the noblest leading principles in the history of mankind.”*

Christianity alone can properly adapt the feelings of the heart to the varying characters and condition of our fellowmen, and constrain us, in whatsoever state they are, to “render unto them things just and equal,” to “do unto them as we might rightly expect them to do unto us were our relations changed;” and thus to lose that “secret uneasiness, which would threaten to grow unto disgust” in beholding the stupidity and barbarism of the tropical man, “in pity still more profound, and in the charity of a christian heart.”†

“In 1846,” says Dr. Merle d’Aubigné, after the Evangelical Alliance had closed its sittings in London, “I left the baths of Albisbrun, and went into the Grisons to see some friends. On the steamboat of the lake of Zurich, I found myself in the midst of a crowd of strangers, but I soon noticed two persons whom I took to be Quakers. I believed that there would be, doubtless, between them and me some points of friendly relation. I addressed them, and soon found in them two christians—sincere, enlightened, lovely. We travelled together two or three days, and we enjoyed all that time true christian union. I remember well the moment of our parting. We were on the mountain not far from the ancient and beautiful convent of Pfeffers. To the right, the path descended towards the Grisons and the Via Mala. To the left, a road opened towards the Tyrol. My course was along the first; my friends were to take the other. We were in the deep gully of a ravine. A mountain stream falling behind us, crossed our road, and then made a second fall immediately below. Some boulders of rock, rolled together without order, formed a sort of bridge. We were seated on these stones; one of these Friends, who had been an

*Humboldt’s *Cosmos*, pp. 368, 369.

†See Guyot, pp. 230, 231.

advocate, and was now a minister in his community, grasped my hand at the moment when we were about to part, and, without saying a word, knelt down on one of the fragments of rock. I knelt down beside him. After some moments of profound silence, during which no sound was heard but the calm and majestic fall of the waters, my friend began to pour forth his soul unto God. He prayed for me as if he had been one of my oldest friends, or my own brother. I had unfolded to him some of the wounds of my own heart; he asked the Lord to heal them. I have seldom enjoyed an hour of such entire christian union. We rose, and parted." Such is the magnetic power of true christian love, when once shed abroad in the heart.

In a visit paid to the missionary stations of South Africa, a few years ago, by Mr. Backhouse, one of the Society of Friends, he came to the Bassuto country. That excellent missionary, Mr. Moffat, had travelled to this part in former times, and had awakened a spirit of hearing among the people; but it was then occupied by a French Protestant missionary, who had been the means of doing much good among the people of Moshesh, a celebrated chief of this country.

When the people were assembled, with some neighbouring chiefs, among whom was his own father, Moshesh addressed them in the following words:—"Rejoice, ye Mocare and Mocatchani! ye rulers of cities, rejoice! We have all reason to rejoice, on account of the news we have heard. There are a great many sayings among men; and some are true, and some are false: but the false have remained with us, and multiplied. We ought, therefore, carefully to pick up the truths we hear, lest they should be lost in the refuse of lies. We are told that we have all been created by one Being, and that we all sprang from one man. Sin entered into man's heart when he ate the forbidden fruit, and we have all got sin from him. These men say that they have sinned; and what is sin in them is sin in us, because we came from one stock; and their hearts and ours are one thing."

To give one further illustration. There were two heads of African tribes, one of whom was named Kama, a chief among the Caffres; and the other Morocco, who was a Bechuana

chief. A missionary went to Kama, and settled among his people; another christian teacher went to the tribe of which Morocco was the chief. Some years passed away, when it so happened that these two Africans came to the same place to sleep, at a distance from their homes. When Morocco heard that his enemy was in the house where he was to rest for the night, he did not like at first to enter the doors; but as evening came on, he went in with his attendants, and sat himself on the opposite side of the room to that where the other chief had placed himself. For some time they looked at each other in silence. At last the Caffre chief thought, "Why should I be silent when I have found the mercy of God, and I have nothing but love in my heart to all mankind?" He then said to Morocco, "Do you know the reason why you and I have met together in peace in this room?—you have left your spear at home, and I have left mine; and we are now sitting together as friends in the same room?" Morocco said, "No, I cannot tell the reason; but it is true you are sitting there, and I am sitting here, and we are sitting as friends." Kama then said, "The reason is this: the missionaries have come into our country with the Word of God. And that Word teaches us, that although we may differ from each other in colour and language, and may live in different countries, yet we are of one blood, and are fallen into sin. But there is one Saviour who died for us all, and one way of salvation, and one Spirit to teach us that way, when the Word is preached. This Word has been preached to us Caffres; and much as we loved fighting before, we see now it is a bad thing, and we have left it off. The Word of God has conquered our hearts, and we are now at peace. If it had not been for this Word, our meeting today would have been very ugly indeed: either your spear would have come into my heart, or mine might have gone into your heart; one of us must have fallen." They then took off the rings from their arms, and exchanged them in token of peace and friendship. After this, they shook hands, and joined in prayer together; and were greatly delighted in talking about the great change which the gospel had made, in stopping war and bloodshed, and in producing peace and joy.

At another time, some Caffre chiefs thus spoke to some missionaries, who had gone among them at the risk of their lives

to lead them to be at peace:—"The object of your visit is good—it is worthy of the children of God; yea, it is very good—so good, that it is a wonder you never thought upon it before. War never did, and never can, make a country right. We thank, we greatly thank; we have not words to thank enough."

In another part of the world, the warriors took the handles of their spears, and made of them the rails which guarded the stairs leading up to the pulpit in the house of God.

Thus, when Jesus was born the angels sang, "Glory to God in the highest, on earth peace, good will towards men;" and wherever the gospel is known, it teaches lessons of love and mercy. It tells of peace with God through our Lord Jesus Christ, and that this was obtained by his death on the cross to take away our sins.

Of such illustrations of the attractive and uniting influence of the religion of Christ, we might present innumerable instances. In such expressions of feeling—of their joy in laughter, and their sympathy in tears—and which are common to all colours, races, and communities of mankind, civilized or savage—we have proofs of identity stronger than all reasoning.

To our great poet, whose philosophy alone would have made him immortal, even had it not been conveyed in immortal verse, we owe a line, which far more happily expresses our meaning:—

"One touch of nature makes the whole world kin."

It is this "one touch of nature," testified in tears and other expressions of sympathy, which decides the question of the unity of the human species to the common feeling of mankind, as assuredly as the other proofs commend it to the observation of the naturalist, or the reasonings of the philosopher.*

And as the apostle employs the doctrine of the unity of the human races as an argument for the manifold wisdom of God, as displayed in the diversity of men adapted to all conditions and situations, let us by faith receive and apply it, for the confidence of our own hearts in his goodness and wisdom. Above all, let it work in us that charity towards all men of which Christ is the exemplar, and his gospel the spirit, the message, and the source. In Christ Jesus all men find their centre, as the

*London Quarterly Review, Jan. 1850.

Saviour and the representative of all. "And truly," to use the eloquent words of Dr. Wiseman,† "when we see how He can have been followed by the Greek, though a founder of none among his sects—revered by the Brahmin, though preached unto him by men of the fishermen's caste—worshipped by the red man of Canada, though belonging to the hated pale race—we cannot but consider Him as destined to break down all distinction of colour, and shape, and countenance, and habits; to form in Himself the type of unity to which are referable all the sons of Adam; and give us, in the possibility of this moral convergence, the strongest proof that the human species, however varied, is essentially one."

"All the nations of the earth," adds Guyot,* "must unite together in spirit by the bonds of the same faith, under the law of the same God. This is the lofty goal to which henceforth all human societies ought to aim. The world hears the unity and brotherhood of all human kind proclaimed, without distinction of nation or of race—the true principle of humanity. This is the leaven that is to leaven the whole lump; it is upon this new basis that humanity, recommencing its task, goes on to build a new edifice."

"The privileged races have duties to perform proportioned to the gifts they possess. To impart to other nations the advantages which constitute their own glory, is the only way of legitimating the possession of them. We owe to the inferior races the blessings and the comforts of civilization; we owe them the intellectual development of which they are capable; above all, we owe them the gospel, which is our glory, and will be their salvation; and, if we neglect to help them to partake in all these blessings, God will some time call us to a strict account."

"In this way alone will the inferior races be able to come forth from the state of torpor and debasement into which they are plunged, and live the active life of the higher races. Then shall commence, or rather rise to its just proportions, the elaboration of the material wealth of the tropical regions for the

†Lectures, p. 155. See the powerful argument for the divine origin of christianity, from the character of Christ, pp. 154, 155.

*Guyot, pp. 243-245.

benefit of the whole world. The nations of the lower races, associated like brothers with the civilized man of the ancient christian societies, and directed by his intelligent activity, will be the chief instruments. The whole world, so turned to use by man, will fulfill its destiny."

"It is in this great union, foretold alike by the order of nature and by the gospel, humanity will have its special functions, and that we shall find the solution and the definitive aim of all the physical and historical contrasts which we have been studying. Every thing in nature is arranged for the accomplishment by man of the admirable designs of Providence for the triumph of the good; and, if man were faithful to his destination, the whole world would appear as a sublime concert of nature, all the nations blending their voices into a lofty harmony in praise of the Creator."*

*Guyot, pp. 280, 306, 308. Hamilton Smith is also of opinion that there are present changes "evolving the mysterious problem of human fusion into one great family, led by one religious system, trained to the sciences and literature of Europe."—P. 218.

APPENDIX No. I.

ON THE FORMER CIVILIZATION OF BLACK RACES OF MEN.

Homo unus, creatus ets—ob pacem hominum, ne quis se praestantiore patre genitum gloriaretur; ad haec, ne quis Epicureus ansam multorum Deorum asserendorum, haberet; denique, ad indicandum Dei eminentiam. Nam homo quidem uno ab annulo, licet multa nonnisi consimilia signa experimit, at ille rex regum Sanctus B. omnium hominum formas, a primi typo expressit, ita tamen ut nemo unus alteri consimilis reperiatur.—SANHEDRIN, IV. 5.

The negro, like the white man, is still God's image, although carved in ebony.—DR. GOODE.

Homo sum, humani nihil a me alienum puto.—TERENCE.

“ACCORDING to various authors,” say the writers of the Universal History, “the proper ancient Ethiopians were, for the most part, perfectly black, as we find their posterity at this day, though some particular cantons were white, called by Pliny white Ethiopians. It is probable they were pleased with their national colour, and preferred it to those of other nations. Some writers affirm that the children of the present Abyssinians are terrified at the sight of an European, as much as ours at the sight of a negro; and that they paint the devil white, in order to ridicule all complexions of, or bordering upon, that colour.”

Dr. Morton, speaking of the mutual repugnance of different races, adds: “Not only is this repugnance proverbial among all nations of the European stock among whom negroes have been introduced, but it appears to be equally natural to the Africans in their own country, towards such Europeans as have been thrown among them; for with the former a white skin is not more admired than a black one is with us.” This variety of taste in regard to man, to woman, and to every thing else, is sufficient to dispel the illusive prejudice, founded merely upon national features, habits, and preferences; and we may therefore, as philosophical inquirers seeking after truth, admit the full force of any facts which may encourage the belief that there was a time when the black race of men were the pioneers, or at least the equals, of any other races in all the arts and acquirements of man's primitive civilization. The former civilization of black races of men is a question very pertinent to

their unity in origin and in essential capacity with the white races. As such, it was discussed in the body of the previous edition of this work. Since, however, it is a question which, while it is very interesting in itself, is not essential to the argument, as it may or may not be introduced without affecting the cumulated effect of that argument, and as it is a point about which there will be a great difference of opinion, the chapters bearing on this subject are now thrown into an Appendix.

Abelfuera records a tradition of the Armenians, that Noah, in his distribution of the earth, gave the region of the blacks to Ham.

This family of Ham, in which Satan first raised the standard of rebellion, was distinguished also by its sagacity and advancement in all worldly knowledge and science. The Africans, therefore, as a branch of this family, could not at once fall into their subsequently degraded condition. Like the other branches of the Ammonian or Ham race, they were once, we believe, famous for comparative wisdom, power, and science. In support of this opinion we offer the following observations.||

In many parts of the East, particularly in Japan, there are stupendous and magnificent temples of very remote antiquity, in which the idols are represented as negroes with woolly hair, though the present inhabitants of those regions are straight-haired; and what is very remarkable, among the Japanese, whose records are of the highest antiquity, black is a colour of good omen. Among the Siamese, also, their chief deities called Buddha and Amida, are figured nearly like negroes.*

Among the Egyptians, Osiris, one of their principal deities, is frequently represented black.† Bubastis, also, the Diana of Greece, and a member of the great Egyptian Triad, is now to be seen in the British Museum, sculptured in black basalt sitting figures.‡ Among the Hindus, Kali, the consort of Siva, one of their great Triad; Crishna, the eighth incarnation of

||See Triplicity, p. 301; Bryant's Ancient Mythology, vol. v., pp. 260-262.

*See *Ambassades Memorables de la Compagnie des Indes Orientales des Provinces Unies vers les Empereurs du Japon*. Amst. 1680. and Kämpfer.

†Wilkinson's *Egypt*, vol. iii., p. 340; and Maurice's *Indian Antiquities*, vol. iii., pp. 223, 276, 280.

‡Coleman's *Mythology of the Hindus*, 4to, p. 91. Do. Sir Wm. Jones, vol. iii. p. 377. Coleman, p. 11.

Vishnu; and Vishnu also himself, the second of the Trimerti or Hindu Triad, are represented of a black colour. §

According to Norden, Volney, Denon, and others, the great Spinx at Gizeh, and many other ancient works of Egyptian art, had prominent jaws, thick lips, a broad flattened nose, and projecting eyes; to account for which, Dr. Morton supposes the Sphinx may have been the shrine of the negro population of Egypt, || who, as a people, were unquestionably under our average size.* †

The Buddhists of Asia, comprising three hundred millions of mankind, represent their principal deity Buddha with negro features and hair. Captain Colin Mackenzie has described a statute of Buddha in an ancient temple at Villigam, on the coast of Ceylon, of which he says that "the countenance is full and mild, and the top of the head painted to represent the hair in several small curls of a black colour." In another paper, by Lieutenant Mahoney, on the remains of sculpture in Ceylon, an image of Buddha, at Calanee, near Columbo, is compared with one at Boodh Gya, in the province of Bahar, in Hindustan. It is observed that "both these statues agree in having crisped hair and long pendant ear-rings."*

"In the plains of India," says Hamilton Smith, "are Nag-poor, and a ruined city, without name, at the gates of Benares (perhaps the real Kasi of tradition), once adorned with statues of a woolly-haired race." †

It has been observed by several writers who have described the celebrated cavern in the Isle of Elephanta (whose sculptures display the oldest form of the Indian religion—that of the Smartal Brahmins—since the attributes of the three persons of the Triad are there exhibited as united in one figure), that the Hindu gods there figured have African features. Dr. T. B. Hamilton, well known as a physician of great learning and judgment, whose works have contributed much to extend our knowledge of the races of people in India and the adjoin-

§ Asiatic Researches, vol. vi., pp. 536, 448.

|| Crania Americana, p. 29. See Dr. Lawrence's Lectures on Man, p. 232.

* † Ethnological Journal, ix., 391.

* Heber's Narrative, vol. i., p. 254, Am. ed. Prichard's Researches, vol. iii., p. 229.

† Natural History of the Human Species, pp. 209, 214, 217.

ing countries, says, that when he visited the cave of Elephanta, although then unacquainted with the controversies concerning the origin of the sculptures which it contains, he was struck with the African appearance of their images, particularly of their hair and features.‡ Mr. Seymour, in his "Pilgrimage to Rome," gives an account of certain images of our Saviour now at Rome, which were brought from Africa in the early age of the church, and which are perfectly black and of a negro cast.§

Now, it is evident that these edifices, idols, and statues were the works of a race analogous to the negro; for it would be absurd to suppose that a people of a fairer complexion would have so greatly honoured a caste to which they did not belong. They were undoubtedly the Indo-Cuthites, the descendants of Ham, the aboriginal type of the black races of men, and of the Ethiopians, whose migrations extended from the rising to the setting sun. Sir William Jones, therefore, observes, "that the remains of architecture and sculpture in India seem to prove an early connection between that country and Africa."* He adds, "The pyramids of Egypt, the colossal statues described by Pausanias and others, the Sphinx, and the Hermes Canis, which last bears a strong resemblance to the Varaha Avatar, indicate the style of the same indefatigable workmen who formed the vast excavations of Canarah, the various temples and images of Buddha, and the idols which are continually dug up at Gaya, or in its vicinity. These and other indubitable facts may induce no ill-grounded opinion, that Ethiopia and Hindustan were peopled or colonized by the same extraordinary race; in confirmation of which it may be added, that the mountaineers of Bengal and Benhar can hardly be distinguished in some of their features, particularly in their lips and noses, from the modern Abyssinians."†

Hamilton Smith fully adopts the opinion that the negro or woolly-haired type of man was the most ancient, and the original character of the inhabitants of Asia as far north as the lower ranges of the Himalaya mountains, and presents at

‡Prichard's Researches, vol. iii., p. 229. Hunter in *Archæologia*, vol. vii.

§See App., pp. 374, 375.

*Works, vol. iii., Disc. 3d, on the Hindoos.

†The third Discourse of the Hindus, in Works, vol. iii.; and Asiatic Researches, vol. i., p. 427; and Martin's Nat. Hist. of Man, p. 261, &c.

length many curious facts, which cannot, he believes, be otherwise explained.

"In this view, the first migrations of the negro stock, coasting westward by catamarans, or in wretched canoes, and skirting Southwestern Asia, may synchronize with the earliest appearance of the negro tribes in Eastern Africa, and just precede the more mixed races, which, like the Ethiopians of Asia, passed the Red Sea at the Straits of Bab-el-Mandel, ascended the Nile, or crossed that river to the west."*

"Taking the whole southern portion of Asia westward to Arabia, this conjecture—which likewise was a conclusion drawn, after patient research, by the late Sir T. Stamford Raffles—accounts, more satisfactorily than any other, for the Oriental habits, ideas, traditions, and words, which can be traced among several of the present African tribes and in the South Sea Islands. Traces of this black race are still found along the Himalaya range from the Indus to Into-China, and the Malay peninsula, and in a mixed form all through the southern states to Ceylon."† The Malays, also, Hamilton Smith considers as an adulteration of the woolly-haired negro stock in connection with the Caucasian stock.‡

The attention of the reader will now be invited to some further developments of primeval antiquity bearing on this point.

According to writers of great learning and research, the aborigines of Hindustan were a race of negroes, or were, in hair and features, certainly analogous to them.§ Such a race is found in islands in the Bay of Bengal, and in the interior of the Malayan peninsula; and "it is therefore," says Prichard, "an established fact, that a black and woolly-haired race is

*"It shows," says he, "a more ancient date of existence than any others." (See *Nat. Hist. of Hum. Species*, p. 126.) This he bases upon physiological and other arguments, see pp. 131, 188, and 200. Dr. Morton attributes the same opinion to some philosophers in his *Crania Americana*, p. 90, as it is known to have existed for 3445 years, or 730 years after Noah, while the earliest notice of the white races is *v. c.* 2200, during the 12th Egyptian dynasty. See Pickering's *Races of Man*, pp. 370.

†Prichard's *Natural History of the Human Species*, pp. 209-215. See also from pp. 189-209.

‡*Ibid.*, p. 217.

§Prichard, vol. ii., p. 228, and Guyot, &c., as above.

among the original inhabitants of Asia, and of countries not far from India."||

"A remote idolatry," says Hamilton Smith, "of Papuan origin can still be traced in parts of India, and sovereign families even claim descent from monkey gods, that is, from primeval Bheels; but the worship has changed to Brahmanism, and the ruling dynasties are now of high-cast Caucasian."

Hamilton Smith—in allowing, as we have seen he does, only three primitive types of humanity—in order to produce the intermediate varieties, is of course obliged to admit the great modifying power of circumstances over organizations.

Father Lewis de Froes, therefore, speaking of the idols in the temple of Amida, at Maeco, very properly characterizes them as Ethiopians: "Et circa statuam Amidæ saltantes Æthiopas;" for the Ethiopians—who were so called, not so much from their complexion, as from the title of their Ophite deity—embraced, as we have seen, a very large portion of mankind, of various shades of colour, from the tawny to the black, from the straight-haired to the woolly. We have thus found Herodotus* speaking of the straight-haired Ethiopians; while at the same time, he instances the negro caste of the same race in the inhabitants of the Colchic region, at the foot of Mount Caucasus, upon the Pontus Euxinus; of whom he says, "They are black-skinned and woolly-haired."† Now, these people were famous in very remote times for their high civilization, and the perfection of their manufactures, particularly of linen, on which account the same historian pays them, in conjunction with the Egyptians, the extravagant compliment of calling them the only possessors of that art.

Dr. Wiseman has also shown that both Aristotle and Herodotus describe the Egyptians—to whom Homer, Lycurgus, Solon, Pythagoras, and Plato resorted for wisdom—as having the black skin, the crooked legs, the distorted feet, and the woolly hair of the negro; from which I do not wish, or feel it necessary, to infer that the Egyptians were negroes—but *first*, that the ideas of degradation and *not-human*, associated with the

|| Prichard, vol. ii., and Ritter and Trail there quoted, pp. 231, 232.

* L. 7, c. 70.

† 2 Chap., 104, 105.

dark-coloured African races of people *now*, were not attached to them at an early period of their history; and *secondly*, that while depicted as negroes, the Egyptians were regarded by these profound ancients—the one a naturalist, and the other a historian—as one of the branches of the human family, and as identified with a nation of whose descent from Ham there is no question.*

The truth, however, seems to be that the most ancient Egyptians really did possess more or less of the peculiar characteristics of the negro race. Pharaoh's daughter, the bride of King Solomon, speaks very emphatically of her own blackness of complexion.† There is evidence also that Theothmosis IV., of the 8th dynasty, selected a negress for his queen. In their paintings they represented the whites waiting as slaves, while the negroes, on the contrary, are depicted chiefly as connected with the military campaigns of this dynasty.‡ Dr. Prichard has brought together, with great learning and industry, all the *ancient* testimonies that can illustrate this question, and has examined and collated them so carefully, that nothing further can be expected from this quarter. The results are thus summed up: "We may consider the general results of the facts which we can collect concerning the physical characters of the ancient Egyptians to be this, that the national configuration prevailing in the most ancient times was nearly the negro form with woolly hair; but that in a later age this character had become considerably modified and changed, and that a part of the population of Egypt resembled the modern Hindus. The general complexion was black, or at least a very dusky hue."

*See Dr. Wiseman's Lectures on the Connection between Science and Revealed Religion, Am. ed., pp. 95, 98. Volney assumes this as an undoubted fact. Travels in Syria, ch. ii. See in Lawrence, p. 239. Bruce was of the same opinion. See Lawrence, p. 235. See Lucian, Æschylus, and Ammianus Marcellinus, quoted by Prichard in Nat. Hist. of Man, pp. 152, 153; and in Lawrence, pp. 232, 237, where he quotes Blumenbach.

†*Black*, literally "the dusk" of the morning—"as the tents of Kedar," which were made of black goats' hair, or dyed black. This she attributes to the effects of the sun. She repeats the declaration in very strong language, saying, "I am very black," "Prorsus vel valde et tota nigra." Markius Michaelis, Gill and Heb. in Ps. xlv., 5. Prov. viii., 31. See Williams on the Song of Songs, pp. 164, 167. "It has been found difficult," he says, "to explain *literally*, and no less so to apply *figuratively*."

‡Pickering on the Races of Man, p. 195. He says there is no earlier representation of negroes, nor any evidence to show that *negro* slavery is not of modern origin. Do., p. 186.

In this work, the most extensive and learned researches are employed to prove further the affinity between the ancient Egyptians and the Indians; and to show that both were marked by the characteristics of the negro race.*

There are also many marks of relationship between the Egyptians and the natives of central Africa.† “In their complexion,” says Prichard, “and in their physical peculiarities, the Egyptians were an African race. In the eastern, and even in the central parts of Africa, we trace the existence of various tribes in physical characters nearly resembling the Egyptians; and it would not be difficult to observe a gradual deviation, among many nations of that continent, from the physical type of the Egyptian, to the strongly-marked character of the negro, and that without any very decided break or interruption. The Egyptian language, also, in the great leading principles of its grammatical construction, bears much greater analogy to the idioms of Africa than to those prevalent among the people of other regions.” Speaking of the language of Egypt, Mr. Latham says,‡ “The real affinities are those which its geographical situation indicates, viz. with the Berber, Nubian, and Galathogues, and through them with the African languages altogether, negro and non-negro.” Again, says Prichard, “there were in other respects, in the physical type of that race, many tokens of relationship to the people of Africa. The puffed and full countenance, the full cheeks, thick turned-out lips, the peculiar shape of the mouth and eyes, the coppery and dusky complexion, approaching in individuals to black, in others to red, like the colour of the Fulahs, and only a few shades lighter than that of the Berberins, are instances of this resemblance.

“The weight and density of some Ethiopian skulls, and the projection of the alveolar process, and the peculiar shape of the legs and flattened feet, must also be taken into account. In estimating the whole amount of evidence indicative of African

*See his *Researches*, pp. 158, 159; his *Natural History of Man*; and his *Work on Egyptian Mythology*, which is devoted to this inquiry. See also Martin's *Nat. Hist. of Man and Monkeys*, pp. 241-245.

†Prichard's *Natural History of Man*, p. 138. See Denon, p. 152, who says they display “the general African character.”

‡P. 510.

relations, we must further take into view many circumstances connected with the moral habits, the singular superstitions, and the general laws governing the structure of language, common to the Ethiopians, and many other nations of the same continent.”*

Dr. Morton has found, among one hundred skulls sent to him by Mr. Gliddon from the tombs of Abydos, Thebes, Memphis, &c., forty-nine of what he terms the Egyptian race, that is, having a narrow and receding forehead, prominent face, and smaller facial angle; twenty-nine Pelasgic; six Semitic; eight negroid, or in which the negro conformation predominates; one negro, and two denominated idiot. Now, these tombs, be it remembered, were the receptacles only of wealthy individuals—the aristocracy of Egypt, and exhibit, therefore, the very best development of the Egyptian form and features. It is also to be borne in mind, that Lepsius admits that the veritable remains of primeval Egyptians are now but very partially found to exist, having been displaced by the Hykshos, the Persians, the Greeks, the Romans, and the Saracens, and that no primitive Egyptian crania remain, older than Psammeticus (B. C. 550). The mummies, therefore, that are now found, may have been partly of Greek, and other comparatively modern inhabitants of Egypt.† And yet, notwithstanding all these

*He says the Ethiopians were black—Researches, vol. ii., p. 24; and that they were kindred tribes of the same original stock as the Egyptians.—P. 245.

†Few of the mummies, says Dr. Pickering, yet discovered are older than the Greek-Egyptian period, commencing B. C. 650. Even Lepsius himself is charged by a writer in the *Athenæum* with wilful destruction of Egyptian monuments, for the sinister purpose of aiding his chronology. “Such is the case,” says this writer, “with the delegate of the King of Prussia, Prof. Lepsius, of Berlin. Nevertheless, in his late visit to Egypt, he scrupled not to take away from Thebes (I have it on good authority) three boat-loads of plunder of one kind or other—presented, no doubt, to his Prussian Majesty or to the Berlin Museum, as the *spolia opima* of Dr. Lepsius’s famous expedition. He left the evidence of his destructiveness on tomb after tomb, which, carefully described by Wilkinson as containing beautiful series of paintings, now present only incomprehensible fragments. I will give only one instance. Belzoni’s tomb is the richest of all in art, in illustration of the religion and ceremonies of the Egyptians, as well as of their astronomy, besides having hundreds of square yards of hieroglyphics thickly interspersed with cartouches (or royal names). It is still painted as brilliantly as when the deeply-cut letters were first filled with bright colours. From one spot I counted twenty-five white blotches in the limestone, from four to ten inches in diameter, on a wall covered with hieroglyphics, quite perfect. There were as many more beyond my light and

admissions, about sixty out of one hundred were more or less of negro conformation; while out of seventeen others, subsequently procured by him, Dr. Morton finds eleven of the Egyptian form, two with traces of negro lineage, one of negroid form, two Pelasgic, and one Semitic; that is, of these seventeen, which he regards as very probably old and genuine, fourteen are more or less conformed to the lower races of man.*

But further, we have, it is believed, in the Copts, the remaining posterity of the once celebrated and civilized Egyptians. Now, the Copts are dark in colour, with flat heads, soft woolly hair, short nose, wide mouth, bent eyes, bandy legs, and large flat toes. Such, then, is the Egyptian, as seen on their monuments, and in their mummies, and in their descendants. "I never," says Madden, "found one with a broad expansive forehead."‡ And to reconcile all these difficulties, the only possible theory is that adopted by Dr. Morton,† Hamilton Smith, and others, that among the inhabitants of Egypt there was an early mixture of races; the Caucasian, however, as Dr. Morton says, being at first rare, and the other forms greatly predominating, and being possibly characteristic of the ancient Egyptians as a race.

eye, no doubt. This was the work of Dr. Lepsius. The effect is the same, and the injury similar to what would be produced by cutting out from the illustrated 'Froissart' of Francis I. at Paris all the royal and noble names through twenty pages. But this is not the whole of the case. From the nature of the close-grained limestone, it is evident that not one in three names or words could have been cut off whole; and therefore, the evidence obtained would be inferior to a wax or a paper cast, or a careful copy—all easily made. There is no work of art in this case, no value in the words except as evidence; and the characters are as plain as Dr. Lepsius's many titles on his title-pages in Berlin. What, then, could be the motive which inspired this laborious robbery, if it were not to conceal from others what the energy of Belzoni and the money of England had made patent to all the world; and this where discoveries as to the period of Ozutaten or Sethos the First, the father of Rhamses (Sesostris), are most anxiously expected and sought for by those who are interested in Egyptian archæology—those very persons who buy and appreciate Dr. Lepsius's books?"

*Observations on a Second Series of Ancient Egyptian Crania, by Samuel Morton, M. D., pp. 7-9. In his *Crania Americana* he labours hard to disprove this resemblance to the negro, or negroid type, but his facts are against, and not in favour of, his views. See pp. 29, 31. On Egyptian mummies, as connected with this subject, see Prichard's *Natural History*, pp. 576-583, 3d edition.

‡Travels in Egypt, vol. ii., p. 93.

†Crania Americana, p. 28.

The Copts are represented by Dr. Morton as a mixture of Caucasian and negro.‡

Dr. Latham's description of the Copts is—hair black and crisp, or curled; cheek-bones projecting; lips thick; nose somewhat depressed; nostrils wide; complexion varied, from a yellowish to a dark brown; eyes oblique; frame tall and fleshy; physiognomy heavy and inexpressive.§

On the origin of the term Copt, a learned paper will be found in the *Ethnological Journal*.|| The writer thinks it is a contraction of the word *Aiguptoi*, the ancient Greek name for the Egyptians. From it came *Guypt*, and hence *Copt*. This Greek name, he thinks, was itself derived from the ancient name of the country.*†

Hamilton Smith regards the Egyptians as composed originally of three nations amalgamated together. The Ethiopic, deb or black, with curly hair, long legs, thick lips, and very swarthy colour; the second a brown race, the Misraim; and the third a fairer tribe of Caucasians, the last comers, and a privileged body of conquerors, but not the authors of the civilization or the religion of the land.*

"Egyptian antiquity," adds Smith, "not claiming priority of social existence for itself, often pointed to the regions of Habesh, or high African Ethiopia, and sometimes to the north, for the seat of the gods and demigods, because both were the intermediate stations of the progenitor tribes."† There is, therefore, every reason to believe that the primitive Egyptians were conformed much more to the African than to the European form and physiognomy, and therefore that there was a time when learning, commerce, arts, manufactures, &c., were all associated with a form and character of the human race, now regarded as the evidence only of degradation and barbarous ignorance. It is thus demonstrable that there is nothing in the facts of the case to invalidate the record of Scripture in tracing to Noah and his descendants all the present varieties of

‡See *Ethnol. Journal*, No. iv., p. 172.

§Latham, p. 509.

||No. ix., pp. 488, 489.

*†See *Ethnol. Journal*, No. ix., p. 495.

**Nat. Hist. Human Species*, pp. 356, 357.

†*Ibid.*, p. 373.

the human family. On the contrary, while we can trace their growing posterity to every continent, we have evidence to show that their diversity of conditions, destiny, and character, is the result of the laws of nature acting in accordance with, and under the directions of, the will of the God of nature; and we can also demonstrate that stupendous monuments—as in the caves of Ellora and Elephantina, in the pyramids and temples of Ethiopia, and in the primitive works of Egypt—prove the existence of civilization and art among nations who were nevertheless more or less black and negroid in their character.

Sic genus amborum scindit se sanguine ab uno.—VIRG. ÆN.

FROM the facts we have adduced it seems to follow, that one of the earliest races of men of whose existence, civilization, and physiognomy we have any remaining proofs, were black or dark-coloured.* “We must,” says Prichard, “for the present look upon the black races as the aborigines of Kelenonesia, or Oceanica,—that is, as the immemorial and primitive inhabitants. There is no reason to doubt that they were spread over the Austral islands long before the same or the contiguous regions were approached by the Malayo-Polynesians. We cannot say definitely how far back this will carry us; but as the distant colonizations of the Polynesians probably happened before the island of Java received arts and civilization from Hindustan, it must be supposed to have preceded by some ages the Javan era of Batara Gurn, and therefore to have happened before the christian era.”† The negro race is known to have existed 3345 years, says Dr. Morton,‡ 268 years later than the earliest notice of the white race, of which we have distinct mention B. C. 2200.§ This makes the existence of a negro race certain about 842 years after the flood, according to the Hebrew chronology; or 1650 years after the flood, according to the Septuagint chronology, which may very possibly have been the original Hebrew chronology. There is thus ample time given for the multiplica-

*Called by the Chinese, *le min*, or black-haired people. Hamilton Smith, p. 268.

†Prichard, vol. v., pp. 281 and 283, and pp. 39-48.

‡Crania Americana, p. 88.

§Pickering on the Races, p. 370; during the 12th Egyptian dynasty, that of the Hykshos.

tion and diffusion of man over the earth, and for the formation—either by natural or supernatural causes, in combination with the anomalous and altogether extraordinary condition of the earth—of all the various races of men.

It is also apparent from the architecture, and other historical evidences of their character, that dark or black races, with more or less of the negro physiognomy, were, in the earliest period of their known history, cultivated and intelligent, having kingdoms, arts, and manufactures. And Mr. Pickering assures us that there is no fact to show that negro slavery is not of modern origin. The degradation of this race of men, therefore, must be regarded as the result of external causes, and not of natural, inherent, and original incapacity.

This conclusion has been denied by Camper, Soemmering, and Cuvier, and by naturalists of less authority, who affirm that the black races are inferior to the European in organization, and therefore in intellectual powers.*

But on this position it is observed, *first*, that the crania examined are usually from the most unfavourable tribes, and from few and unfavourable specimens among those tribes; the crania of some of the negro tribes, as of the Caffres, being as large and anteriorly prominent as those of Europeans.† *Secondly*, the skulls of the ancient Egyptians, notwithstanding all their evidences of intelligence and civilization, and that, too, even at a comparatively modern date, when intermixed with Caucasians, are found many of them to have a negroid character. This is also the case, as Dr. Tiedemann has shown, with the skulls of the ancient Germans. “Judging,” he says, “by the capacity of the crania, the brain of some of our uncivilized British ancestors was not more developed than the average-sized negro’s brain.”‡ *And thirdly*, considered even as they are now observed, Professor Owen is of opinion that “there is no modification of form or size in the negro’s brain which would support an inference that the Ethiopian race would not profit by the same influences favouring mental and moral improvement, which have tended to elevate the primitively barbarous

*Tiedemann on the Brain of the Negro, in the Phil. Trans., 1838, p. 497.

†Prichard, vol. ii., pp. 359, 354; vol. ii., pp. 348, 228, 230.

‡On the Brain. See quoted by Lyell in his Second Visit, &c., vol. i., p. 105; and see also Prichard’s Nat. Hist. of Man, p. 193, &c.

white races.* Such also is the opinion of Sir C. Lyell,† and of Combe, who thinks many of the African nations “greatly excel several of the tribes of native Americans.”‡ Hamilton Smith is also of the opinion that the development of brain depends much on education, and has been effected in the African race in this country. “The moment,” he says, “either typical stock is in a position to be intellectually excited by education, it is progressive in development in succeeding generations.”§

Contrasting the negro and Caucasian races, Professor Caldwell, M. D., says: “In both individuals, however, we find the brain, which we regard as the seat of the moral principles, precisely alike, except that in the African it is somewhat smaller. Morality is seated neither in the skin, the nose, the lips, nor the bone of the leg. Being an intellectual rather than a corporeal quality, it is believed to be the offspring of the brain, which, except in point of size, is precisely the same in the African as the European.”||

Dr. Tiedemann, however, who is profoundly able, and by extensive opportunities better fitted than most others for the investigation, has, as we have seen, laboriously analyzed the comparative size of the skull and brain of the negro and European races, and denies their essential inequality.*†

This leads to the remark that there are two facts in the history of human beings, so uniform that they may be regarded as fixed laws, and with both of which the present condition of the black race is in perfect consistency. The first is, that it has been the invariable fact that every race of men, when left to the natural progress of corruption and depravity, unaided by the influence of pure religion and all its accompanying stimulating and civilizing benefits, have declined and fallen from a state of advancement in knowledge, art, and science, to a condition of ignorance, vice, and degradation, which, if not prevented by the means alluded to, terminates in absolute barbarism. This law of downward progress, when not restrained by the civilizing

*Quoted by Lyell in his *Second Visit to the United States*, vol. i., p. 105.

†*Ibid.*, pp. 101, 208, 282, 283.

‡Essay in Dr. Morton's *Crania Americana*, pp. 271, 272.

§*Nat. Hist. of Human Race*, pp. 194, 132.

||*Inquiry, &c.*, in *The Portfolio*, p. 13.

*†*On the Brain of the Negro, &c.*, in *Roy. Phil. Transactions for 1836*, p. 498.

and impelling force of true religion, is, we believe, universal in the past history of our race, as is illustrated both by sacred and profane writings.* The present condition of degradation to which many races of men have sunk who have lost all relics of a true and pure religion, is therefore in perfect consistency with the fact that they were, in the primitive period of their history, civilized and enlightened—as is seen in the present Copts, Abyssinians, Ethiopians, and Bushmen. The want of these divine influences led to the corruption and decay of Assyria, Babylon, Greece, Rome, and Egypt.

"The soil, the sun, but not the slave the same.
 . . . No foreign foe could quell
 Their soul, till from themselves they fell;
 Yes, self-abasement paved the way
 To villain bonds and despot sway."†

A remarkable illustration of this fact is found in the natives of some parts of Ireland. On the plantation of Ulster, and afterwards on the success of the British against the rebels of 1641 and 1689, great multitudes of the native Irish were driven from Armagh and the south of Down into the mountainous tract extending from the barony of Flews eastward to the sea;—on the other side of the kingdom the same race were exposed to the worst effects of hunger and ignorance, the two great brutalizers of the human race. The descendants of these exiles are now distinguished physically by great degradation. They are remarkable for "open projecting mouths, with prominent teeth and exposed gums, and their advancing cheek-bones and depressed noses bear barbarism on their very front." In Sligo and Northern Mayo, the consequences of the two centuries of degradation and hardship exhibit themselves in the whole physical condition of the people, affecting not only the features but the frame, and giving such an example of human deterioration *from known causes*, as almost compensate, by its value to future ages, for the suffering and debasement which past generations have endured in perfecting its appalling lesson. "Five feet two inches upon an average, pot-bellied, bow-legged, abortively

*Prichard, Nat. Hist., p. 123; see also pp. 279 and 170; see also similar views in Pickering on Races of Men, pp. 183, 185, 186, 187, 189, 190, 202; see also Modern Universal Hist., vol. xviii., pp. 94, 100, 303, &c.

†See Kennedy's Nature and Rev., chap. v.; and Scott's Refutation of Combe, chap. ii., and p. 512.

featured; their clothing a wisp of rags; these spectres of a people who were once well grown, able-bodied, and comely, stalk abroad into the daylight of civilization, the annual apparitions of Irish ugliness and Irish want." In other parts of the island, where the population has never undergone the influence of the same causes of physical degradation, it is well known that the same race furnishes the most perfect specimens of human beauty and vigour, both mental and bodily.*

The other law of human nature alluded to is the fact, that there is a point of degradation to which, when any people have once sunk, they never have, and never can, elevate themselves without external aid. This position will be found illustrated, in an irresistible manner, by Archbishop Whately in his Lectures on Political Economy, to which our readers are referred.† It is also strongly presented in the London Ethnological Journal.‡ "Let there be pointed out any one nation or race of men which has changed its physical peculiarities, or any portion of them, without mixing its blood, and we give up our theory. Or let there be pointed out any one nation or race which once existed in a barbarous state, and subsequently raised itself to civilization, without mixing its blood or receiving instruction from foreigners, and we give up our theory. The whole of history is before our opponents. We ask only for a single well-ascertained fact, and we renounce our opinion. On the other hand, we shall support our own views not by a few facts, but by evidence the most extensive, precise, clear, and unmistakable. No one surely can object to these conditions, yet we offer them without the slightest fear, for we have no interest in our opinions except in so far as they are true; and that which is really true, is true in all cases. One clear, unexceptionable fact would, therefore, be as decisive in our judgment as ten thousand. But if one such fact existed, ten thousand analogous ones would be apparent, for the subject is too widely ramified not to present a vast amount of evidence bearing on one side or the other."

"Let the reader pass in review before his mind the leading

*See an excellent paper on the population of Ireland, in the Dublin University Magazine, No. xlviii., pp. 658-675.

†Lectures iv. and v., and Append.; see p. 111, third edition.

‡P. 31, vol. i.

facts in the history of any country where barbarism once reigned and was succeeded by civilization, and then say whether or not this civilization was consequent and dependent upon foreign intervention." The continuance, therefore, of several races of men for an indefinite length of time, in a condition of degradation to which they have fallen, and into which they have been left without the only proper means of elevation and the only adequate application of these means, is just what we should expect in regard to *any* race of men in similar circumstances.‡

And since it is impossible for us to conceive that God would leave any race of men to enter upon their career, under circumstances which would necessitate their barbarian degradation, we are compelled to believe that the first condition of mankind was one of civilization; that it is to God men are indebted for language, speech, agriculture, government, and arts; and that their subsequent degradation is the result of forgetfulness of God, his law, and his worship.*

And who will say that the black race in America, and every where—in *proportion* to the direct and efficient inculcation of moral and religious truth, and their enjoyment of the social and religious blessings of christian cultivation—are not manifesting signs of awakening progress? Every where this race is swelling like the billows of a rising tide. "The force of negro expansion," says Hamilton, "is felt coming from the centre of Africa. It presses upon the Caffres, the Abyssinians, and the coast of Nigritia. Morocco is already ruled by black sovereigns, and the antique semi-Circassian tribes of the north part have greatly diminished."†

On the whole, therefore, there is no ground, either from history or science, to question the truth of the Scripture history of the original unity and equality of all men, or that they are still, however much varied in character and condition, one species.

In regard to the blacks, Dr. Lawrence says: "I have shown that the striking peculiarities of the African organization and

‡See also Humboldt's *Personal Travels*, iii., p. 208, in Kirby, 44.

*See, in addition to the previous references, Guyot's admirable work, *Earth and Man*, lect. x., xi., xii.

†We have seen that Blumenbach had a library of works written by negroes. See Gregory on the literature of the negroes, and Chambers's Tract on the same subject.

particularly the great difference between its colour and our own, have led many persons to adopt the opinions of Voltaire,—who had not sufficient knowledge of physiology and natural history to determine the question,—that the Africans belong to a distinct species. I have shown, in the preceding divisions of this article, that there is no one character so peculiar and common to the Africans, but that it is found frequently in the other varieties, and that negroes often want it; also, that the characters of this race run by insensible gradation into the neighbouring races, as will be immediately perceived by comparing together different tribes of this race, as the Foulahs, Jaloffs, Mandingoes, Caffres, and Hottentots, and carefully noting how in these gradual differences they approach to the Moors, New Hollanders, Arabians, Chinese, &c.”*

After pointing out the varieties existing among the negro tribes of Africa, Dr. Prichard remarks in a similar manner: “These observations can hardly be reconciled with the hypothesis that the negroes are one distinct species. We might more easily adopt the notion that there are among them a number of separate species, each distinguished by some peculiarity, which another wants; but on that supposition the deviation will be so gradual from the physical character of other human races, as to undermine the ground on which the opinions of a specific and strongly-marked distinction has been founded. SEPARATE SPECIES OF ORGANIZED BEINGS DO NOT PASS INTO EACH OTHER BY INSENSIBLE DEGREES. The more accurate are our researches into the ethnography of this region of the world, the less ground do we find for the opinion that the characteristic qualities of human races are permanent and undeviating.”†

“It appears then,” adds Dr. Prichard,‡ “that there is no character whatever in the organization of the brain of the negro which affords a presumption of inferior endowment of intellectual or moral faculties. If it be asserted that the African nations are inferior to the rest of mankind on the ground of historical facts, and because they may be thought not to have contributed their share to the advancement of human arts and

*Lectures on Man, p. 283.

†Researches, vol. ii., pp. 341, 342, 345.

‡Ibid., vol. ii., pp. 533, 534.

science, we have, in the first place, the example of the Egyptians to oppose to such a conclusion; and this will be allowed by all to be quite sufficient, if only we may be permitted to reckon the Egyptians as a native African tribe. But if we are confined to nations who are strictly negroes, it will be sufficient to point out the Mandingoes, as a people who are evidently susceptible to mental culture and civilization. They have not, indeed, contributed towards the advancement of human arts and sciences, but they have shown themselves willing and able to profit by these advantages when introduced among them."

NOTE.

BLACK REPRESENTATIONS OF CHRIST AND THE VIRGIN.

Mr. Seymour, in his *Pilgrimage to Rome* (3d ed., pp. 434-437), in speaking of the miraculous pictures at Rome, says:—

"These miraculous pictures are generally pictures of the Virgin Mary, or rather of some female face supposed to represent that of the Virgin. Some of them are black, representing her *as a negress*; some are of a very deep and dark shade, as deep and dark *as an Indian*. But in some, where our Lord is introduced, the Virgin is painted *black* and our Lord *white*. A curious example of this may be seen in the Spanish collection at the Louvre, where the Virgin is represented as a black, and our Lord on her knee as a white!

"The origin of these pictures is unknown, and the reason of their peculiar colouring is unknown. The universal belief of the people, and the universal profession of the priests, is, that they were painted by St. Luke the Evangelist. How they ascertained that he was a portrait-painter it is not easy to say, but they teach it as a matter of certainty; and he is frequently represented in pictures as in the act of painting the Virgin, who is quietly sitting for her likeness. I have in my possession a copy of one of these, and there is in the academy at Rome a very fine one attributed to Raphael. It is not possible however to see the pictures ascribed to St. Luke, without feeling that he was a very poor proficient in the art, as well as a very laborious one; and that the Virgin was quite as patient as she was black, and as ugly as she was amiable. I have myself seen about thirty portraits of Mary, all said to have been taken by St. Luke, and all representing her as very dark and very plain. I have heard of at least as many more.

"There are two solutions of the difficulty, as to the origin of these singular pictures.

"One is that which asserts, that at the beginning of the art of painting, between the time of Cimabue and Giotto, there lived an artist whose name was Luke. He was a holy man, according to the holiness of his time, and confined himself to painting pictures of the Virgin Mary. Those pictures are certainly belonging to that age, as every judge of the art is aware; and as this Luke was called the Holy Luke, *i. e.*, Saint Luke, he soon became confounded by the roguish monks and ignorant people with Saint Luke the Evangelist. This is a very probable solution of the difficulty as to the origin of these pictures, and the dark colour of some of them may be accounted for by their great antiquity; some of them being smoked with incense and lamps, and very dirty, and if cleaned would

perhaps be not much darker than the pictures of some other artists in the same infancy of painting.

"But yet there are many of those pictures which cannot be accounted for on this hypothesis. I am disposed to ascribe to these a very different origin. On the final destruction of the christian churches in Africa, many christians fled to Italy and brought these pictures with them. At a still later period, many who had gone on pilgrimage to the Holy Land, and many who had joined in the crusades, and later yet, many who fled to the West from the armies of the Turks, brought with them from the East pictures representing her as of the deep and dark colour not unusual in the East, while those from Africa brought portraits showing Mary as of the African colour. I have myself seen a crucifix in the Island of St. Domingo, on which the figure of our Lord was extended as large as life, painted perfectly black, as the blackest negro; and he was so painted by the negroes themselves. It was no more than natural that they should regard him as like themselves. In the same way the pictures in Italy may be regarded as painted in Africa or the East, and afterwards brought to Italy, where certainly they are very curious, not only for their colour, but also as specimens of the infancy of the art. They are generally regarded by the people as miraculous, and as painted by Luke; and the reputation for sanctity which they have obtained has led to their imitation. Among the mountains of Switzerland, a little beyond the great convent of Engleberg, and close under Mount Titlis, I observed erected by the side of the path a little figure of the Virgin and child. She was painted as a negress!"

APPENDIX No. II.

THE POWER OF EXTERNAL CAUSES TO MODIFY SPECIES.

PROFESSOR LOWE, in his very able and extensive work* on "The Domesticated Animals," has some important and valuable observations strongly confirmatory of our own conclusions :

By species we designate animals resembling one another in their essential characters, and possessed of the power, common to the vegetable and animal kingdoms, of reproducing individuals similar to themselves and to one another. Now, in the past eras, as in the present, we find animals essentially alike, and which we infer were possessed of the power of reproducing the like forms. A question which enters into the fair range of philosophical inquiry may arise, Whether, in the course of immense periods of time, these species have been so modified, in obedience to some grand system of natural laws, as to become suited to new conditions of external nature ; or whether each mutation has been a new act of creative power called forth as the occasion arose to produce a new race of beings? We cannot, certainly, resolve this problem by any knowledge we possess of the actual changes of animal species ; and it is only from analogy that we can venture to infer that the operation of the same laws, under which species have been called forth by the decrees of an Omnipotent Power, may have adapted species to new states of existence. Animals, it may be believed, must be suited to the conditions of external nature under which they are called to exist. The digestive organs must be adapted to the nature of the aliment from which the system of the body is built up and sustained, and the respiratory organs to the physical and chemical constitution of the elements which the living creatures respire ; and when great changes take place in the relations of living bodies with food, air, and other external agents, either we must suppose that the species perish utterly,

*On the Domesticated Animals of the British Island ; comprehending the Natural and Economical History of the Species and Varieties, the Description of the Properties of External Form, and Observations on the Principles and Practice of Breeding. By David Lowe, Esq., F. R. S. E., Professor of Agriculture in the University of Edinburgh. London : Longman, Brown, Green, and Longmans.

or that they become adapted to the new condition in which they are placed. The temperature of this earth, and, consequently, of the air and water with which it was in contact, must at one period have been exceedingly great, as measured by the sensations of animals now living; and with the temperature, the physical and chemical relations of the solids and fluids of the globe must have varied. We cannot suppose that the pristine ocean contained the same earthy, saline, and other constituents, in the same proportions as the present seas, or that the atmosphere, with respect to density and other conditions, was the same as now. But variations in the conditions of external nature having taken place from era to era, we have equal reason, at least, to believe that corresponding changes have taken place in the form and attributes of species, as that alternate destruction and creation have been the law of nature.

Although, then, we cannot, with many physiologists, maintain that species are immutable and exempt from the laws of change, to which all organic matter seems subject, we can say that species may remain unchanged for periods of time beyond any to which our inquiries, for the purposes of useful inferences, need extend. It is matter of merely speculative inquiry, whether now, as in all the period of the past, the earth, the air, and the relations which connect external nature with the living kingdom, are not undergoing progressive though insensible changes, which may, in the course of unmeasured periods of time, react upon all the existing species, not excepting man himself. It suffices for us to know that species are to us realities, and remain constant in their essential characters for a time which we cannot compute.

But there is a class of changes in organic forms which fall more within our cognizance, and which merit our attention in an especial degree; this is the class of changes which produce what we term Varieties or Races, in which the specific type is generally so far preserved, that the animals may, with more or less certainty, be referred to it, although very often the divergence is so great that nothing can be traced beyond the affinities which we term generic. The human races, as well as the lower tribes, are subject to this class of changes, under the influence of temperature, food, habitude, and other agencies.

Man, it has been seen, of all the mammalia, constitutes a genus into the circle of which none of the tribes, even the nearest to him in conformation, enters. Many divisions have been made of the different groups of men, according to the external characters, habits, traditions, and affinities of speech which have been supposed to connect them, &c.

Looking at the great diversities which present themselves in these different races of the human family, a natural curiosity prompts us to inquire whether they are of one species, and whether, on the assumption that they are of one species, they have sprung from the same rock, and spread over the earth from some common centre; or whether they have been called into existence either contemporaneously or at different epochs, according as the different parts of the earth became fitted for their reception.

If by species we understand animals possessing certain characters in common, which we term specific, and having the power, which we see them to possess, of reproducing creatures having the same characters there can be no difficulty in admitting that all the races of man, in so far as they have yet been examined, are of one species. If, indeed, we are to place beside a Persian of Ispahan, or a mountaineer of the Caucasus, a negro of the Gambia, with his sooty skin, his wool-like hair, his projecting jaws; or a Bushman of the Gariép, with his pigmy form, his yellow hue, his restless eye; or a savage of Van Diemen's Land, with his lank hair, his large head, his slender limbs: we might find it hard to believe that creatures so unlike were identical as species. But, great as the differences of external form here are, we fail to discover any difference of conformation which can be regarded as essential, or which we should call specific. The individuals of the most dissimilar tribes breed freely with one another, and the progeny has nothing of a hybridal character, but is as fruitful as the parents from whom it springs; and however dissimilar the races in question may appear in their external characters, there is nothing like that great dissimilarity which we continually see in creatures admitted to be of the same species—as the wild and domesticated hog, and our dogs of all sorts.

The other question—whether the human races have all sprung from the loins of the same parents, or have been called into existence in different regions contemporaneously or at different epochs?—though continually mixed with the question as to the identity of the species, is in no respect necessarily involved in it. *Although we see far greater differences in the characters of animals, produced by agencies which we can trace, than in the different races of mankind, and therefore may reasonably believe that all men have proceeded from a common centre, and then have assumed, in the course of great periods of time, the characters which they now retain;* yet this does not resolve the question as to which was the mode which the Creator, in his infinite wisdom, ordained for peopling the earth which he had called into existence, whether by diffusing the species from one region of the earth, or from more than one.

We can know nothing, then, by means of the unassisted reason, of the production of the human species; and if we are permitted to reason concerning the times and modes of its diffusion over the earth, we must call to our aid analogy and reasonable probabilities, unless we are to assume that the dispersion of man was itself a miracle, exempt from the common course of natural events. It were rash, nay, impious, to assert that man could not be, or has not been, called into existence in one part of the earth's surface, and dispersed as from a common centre to all the parts of the world which he now inhabits.

But treating the question as one on which we may lawfully employ our judgment, it is reasonable to inquire, whether it be more consonant with the known course of natural events to infer that different races of men—though within the limits of the same specific form, and so creatures of the same kind—had been called forth in different regions of the earth to occupy it, or that one race only, and this produced in a single spot of a boundless surface, had been called into existence? We must remember that the time which chronology assigns to the period of the dispersion—little more than 2000 years before the birth of our Saviour—is a period wonderfully short for such mighty changes. And it is hard to conceive, that within periods of time approaching to this, human creatures can have transported themselves through desolate, and even yet almost inaccessible

regions, to the most distant islands of the remotest seas,—nay, lived and multiplied, until every trace of their ancestry had been lost, until every art which they had carried with them, even to every word of their own tongue, had been forgotten, and until they themselves had receded so far from the pristine type of their race as to leave the naturalist to question whether they were not to be classed with an inferior tribe of beings. These are great difficulties, not to be removed by tracing the similarity of speech and customs by which different sections of mankind are connected. For what does this similarity of speech and customs, even where it seems to be the most clearly established, prove? It may prove the relations established between tribes and nations after ages of strife, migrations, and admixtures of races, but it cannot prove the relations between pristine tribes, every trace of whose very existence may have been lost.

It will be seen, then, that great difficulties present themselves to the supposition of the derivation of all the varieties of mankind from a common centre, at least within the period which chronology assigns to the existence of the human race; nor are difficulties of a different kind wanting under any hypothesis we can form. It is not, however, necessary, with relation to our present inquiry, to pursue this subject. Whether we suppose all men to be of the same species, derived from a common centre, or of the same species, derived from different centres, we equally reason on the assumption that great changes have been produced on the individuals by the influence of the agents affecting them. If we adopt the hypothesis of one centre of dispersion for all the races of mankind, we must suppose that change of place has converted the white man into a negro, and may convert the negro into a white man. If we suppose that the primary races of the species were spread from different centres—as the negro from some part of intertropical Africa; the Caucasian, from some country of Western Asia; the Mongolian, from some region of the East; the Polynesian, from one or more foci in the innumerable islands over which he has spread; and the American, from regions proper to the great continent to which he belongs, and so on—we do not, therefore, infer that these races are not severally subject to the influence of external agencies, and capable of undergoing great muta-

tions, under different conditions of food, temperature, and habits. The negro has all his grosser features softened as he recedes from the burning regions of swamp and jungle, where his most typical form is developed; the Kalmuk loses much of his harsher features as he becomes naturalized towards the confines of Europe, and even assumes a new aspect when forced to inhabit the glacial regions of his own continent; the Turcoman approaches more to the squat and sturdy form of the Mongolian Tartar as he extends eastward; while the Hindoo, acclimated in the valley of the Ganges, differs so widely from the native of the plains of Germany, that the aspect alone of the individuals would not allow us to identify them as being of a common lineage. These changes are the result of external agencies, and may be regarded as the adaptation of the animal form to new conditions. But the effect, as it may act on the organism of the Negro, the Mongolian, the Caucasian, the Malay, must differ in each, and hence a great apparent multiplication of races throughout the whole world may take place, although it may be the effect of the same agents acting on a few distinct primary forms.

If from the human species we turn to the inferior animals, we shall find the like evidences of the power of external agents to modify the animal form, and adapt it to new conditions of life. Certain animals, in the state of nature, have a limited habitat, and so present characters nearly uniform throughout; others have a very wide range of place, in which case we never fail to find them more or less modified in their forms and habits. The common wolf, the most bold and savage of the canine family, stretches over the greater part of the old continent, and is found in the new, from Behring's Straits to near the Isthmus of Panama. Under these immense limits, he often seems so changed that he can scarcely be referred to the same specific type. The bear extends from Norway along the limits of the arctic regions, and thence to the Caucasus and all eastward, wherever woods suited to his habitudes exist, but so changed that he can scarcely be identified with the brown bear of the Norwegian Alps. In these and other cases, the changes produced furnish continual matter of debate to zoologists, whether

the animals are to be regarded as distinct species, or as varieties of the same species.

The changes produced on animals in a state of nature by different circumstances, as the nature of the country they inhabit, the means of obtaining their food, temperature, and altitude, are often very great; but it is when they are reduced to the domesticated state, that all the changes which they are capable of undergoing are manifested in the greatest degree. Sometimes, as in the case of the dog, it would seem as if the influence of human reason worked a charm upon their nature, nay, modified the form of the bodies, as if to suit them for new services. Sometimes, by the mere supply of aliment different in kind from that which they procure in the natural state, or in greater quantity, the form of the body changes, and with this their instincts and habits; and, farther, this change in their conformation is capable, under certain limits, of being transmitted to their descendants, and, by continued reproduction, of producing a new breed, variety, or race.

The wild hog, which extends over the greater part of the old continent, is the undoubted progenitor of the common domesticated races of Europe. When this powerful and solitary creature is subjected to domestication, we shall find in the sequel that not only his form, but all his habits change. He may be said, in fact, to become a new species, and he transmits all his acquired characters to his descendants. The parts of his conformation regarded as the most constant in the discrimination not only of species but of genera, change under the new relations in which he is placed. In the wild state, he has six incisor teeth in the upper, and six in the lower jaw; but under the effect of domestication, the number is generally reduced to three in each jaw. The number of his dorsal, lumbar, sacral, caudal vertebræ, vary so much, that it may be asserted that he differs far more from the hog in the state of liberty, than many animals regarded as distinct species differ from one another.

Amongst ruminating animals, the ox and the sheep are subject to great changes of form and character, dependent upon the kind and abundance of aliment. With increased supplies of food, the abdominal viscera become enlarged, and other parts partake of corresponding modifications of form. To suit the

increased size of the stomach and intestinal canal, the trunk becomes larger in all its dimensions; the respiratory organs adapt themselves to the increased dimensions of the alimentary canal, which is indicated to the eye by a change in the form of the chest; the limbs become shorter and farther apart, and the body being nearer the ground, the neck becomes more short; various muscles from disuse diminish in size, and the tendency to obesity increases. With the form of the animals, their power of active motion diminishes, and they acquire habits adapted to their changed condition. These new characters they communicate to their progeny, and thus races, differing from those which, in the state of nature, would exist, are produced.

The carnivorous animals, in like manner, when taken from the state of nature and made to reproduce in a state of slavery, manifest their subjection to the same laws of change. The size and proportion of their organs of digestion and respiration, nay of the brain, the organ of thought, change; and with these, the relative proportion of the head, limbs, and other parts, as we shall see in the sequel in the case of the dog, which becomes almost plastic under the habitudes to which we inure him.

And if we turn from quadrupeds to the feathered tribes, we shall find the like proofs of the power of food and habitude to change the form, and with it the very instincts of the animals. The domestic goose is derived from the wild of the same species, which inhabits the boundless marshes of northern latitudes. This noble bird visits us on the approach of the arctic winter, in those remarkable troops which all of us have beheld cleaving the air like a wedge, often at a vast height, and sometimes only recognized by their shrill voices amongst the clouds. When the eggs of this species are obtained, and the young are supplied with food in unlimited quantity, the result is remarkable. The intestines, and with them the abdomen, become so much enlarged, that the animal nearly loses the power of flight, and the powerful muscles that enabled him when in the wild state to take such flights, become feeble from disuse, and his long wings are rendered unservicable. The beautiful bird that outstripped the flight of the eagle, is now a captive without a chain. A child will guide him to his resting-place with a wand, and he is unable to raise himself by flight above the walls

of the yard that confine him, and he gives birth to a race of creatures as helpless and removed from the natural condition as he himself had become. The wild duck, too, affords us a similar example. This wary bird arrives in flocks from the vast morasses of the colder countries. Many pairs remain in the swamps, pools, and sedgy rivers of lower latitudes; but the greater number retrace their flight to the boundless regions where they themselves have been hatched, and where they can rear their young in safety. If the eggs of this bird be taken, and the young be supplied with food in the manner usual in the domestic state, the animals will have changed the form, instincts, and habits of the race. Like the goose, they lose the power of flight by the increased size of their abdomen, and the diminished power of their pectoral muscles, and other parts of their body are altered to suit this conformation. All their habits change. They lose the caution and sense of danger which, in their native state, they possessed. The male no longer retires with a single female to breed, but becomes polygamous, and his progeny lose the power and the will to regain the freedom of their race. The swan, the noblest of all the waterfowls, becomes chained, as it were, to our lakes and ponds, by the mere change of his natural form.

The common gallinaceous fowls, in the state of nature, live amongst trees, and, when subjugated, still retain the desire to roost on elevated objects. But they can now with difficulty ascend the perches prepared for them. Their abdominal viscera having extended, their bodies have enlarged posteriorly, the breast has become wider, and the neck more short; and their wings having become insufficient to support the increased weight of their bodies, they have almost lost the power of flight; and so changed is their entire conformation, that naturalists can but conjecture from what parent stock they have been derived.

Besides the effect of increased or diminished supplies of food in modifying the animal form, much is to be ascribed to temperature, humidity, altitude, and, consequently, the rarity or density of the air. The effect of heat is every where observed, as it modifies the secretions which give colour to the skin, and the degree of covering provided for the protection of the body,

whether wool or hair. In the case of the human species, the effects of temperature on the colour of the skin, and with this on the colour of the eyes and hair, are sufficiently known. We cannot pass from the colder parts of Europe to the warmer, without marking the progressive diversities of colour, from the light complexion of the northern nations to the swarthy tinge of the Spaniards, Italians, and Greeks; and when we have crossed the Mediterranean into Africa, the dark colour, which is proper to all the warmer regions of the globe, every where meets the eye. The Jews, naturally as fair as the other inhabitants of Syria, become gradually darker, as they have been for a longer or shorter time acclimated in the warmer countries; and in the plains of the Ganges, they are as dark as Hindoos. The Portuguese who have been naturalized in the African colonies of their nation have become entirely black. If we suppose, indeed, the great races of mankind to have been called into existence in different regions, we must suppose that they were born with the colour, as well as the other attributes, suited to the climates of the countries which they were to inhabit. It accords with this supposition, that the negro remains always black, even in the highest latitudes to which he has been carried, and that the black races of the eastern islands retain the colour proper to them in the mild temperature of Van Diemen's Land. The Mongolian, even in the coldest regions of Northern Asia, retains the hue distinctive of his family, but with a continually deepening shade as he approaches to the intertropical countries. The native of China, of a dull yellow tint at Peking, is at Canton nearly as dark as a Lascar. The American Indian retains his distinctive copper hue amid the snows of Labrador, but on the shores of the Caribbean Sea becomes nearly as black as an African.

Temperature likewise affects the size and form of the body. The members of the Caucasian group towards the arctic circle are of far inferior bulk of body to the native of temperate countries. The Central Asiatics, in elevated plains, are sturdy and short, the result of an expansion of the chest; the Hindoos are of slender form and low physical powers, so that they have almost always yielded to the superior force of the northern nations, from the first invasion of the Macedonians, to the ulti-

mate establishment of European power in the Peninsula. The Negro, on the other hand, in the hottest and most pestilential regions of the habitable earth, where the Caucasian either perishes or becomes as slender as a stripling, is of a strength and stature which would be deemed great in any class of men, affording a strong presumption in favour of the opinion of the distinctness of his race, and its special adaptation to the region in which it has been placed.

In quadrupeds, the effects of temperature are every where observable in the covering provided for their body, whether wool or hair, and which, in the same species, is always more abundant in the colder than in the warmer countries. In all quadrupeds there is a growth of down or wool underneath the hair, and more or less mixed with it. In warm countries, this wool is little if at all developed; but in the colder, it frequently becomes the principal covering of the skin, forming, along with the hair, a thick fur. In the warmest regions, the domestic sheep produces scarcely any wool; in temperate countries he has a fleece, properly so called; and in the coldest of all, his wool is mixed with long hair, which covers it externally. The wool, an imperfect conductor of heat, preserves the natural temperature of the body, and thus protects the animal from cold, while the long hair is fitted to throw off the water which falls upon the body in rain or snow. But in the warm season, the wool, which would be incommodious, falls off, to be renewed before winter, while the hair always remains. The dog, too, has a coat of wool, which he loses in countries of great heat, but which in colder countries grows so as to form, along with the hair, a thick fur, so that in certain cold countries there have been formed breeds of dogs to produce wool for clothing. The dogs of Europe conveyed to warm countries frequently lose even their hair, and become as naked as elephants; and in every country their fur is suited to the nature of the climate.

Similar to the effects of temperature is that of humidity, the hair becoming longer and more oily in the moister countries. Even within the limits of our own islands, the ox of the western coasts, exposed to the humid vapours of the Atlantic, has longer hair than the ox of the eastern districts. Even the effect of continued exposure to winds and storms may modify parts of

the animal form. There are certain breeds of gallinaceous fowls which are destitute of the rump, so called. Most of the common fowls of the Isle of Arran, on the coast of Scotland, have this peculiarity. This little island consists of high hills, on which scarcely a bush exists to shelter the animals which inhabit it from the continued gales of the Atlantic. The feathers of a long tail might incommode the animals, and therefore, we may suppose, they disappear; and were peacocks to be reared under similar circumstances, it is probable that, in the course of successive generations, they would lose the beautiful appendage which they bring from their native jungles.

The effects likewise of altitude are to be numbered amongst those which modify the characters of animals. In general, the animals of mountains are smaller and more agile than those of the same species inhabiting plains. In man, the pulse increases in frequency as he ascends into the atmosphere, so that while at the level of the sea the number of beats is 70 in a minute, at the height of 4000 feet the number exceeds 100. The air being rarer, a greater quantity of it must be drawn into the lungs to afford the oxygen necessary to carry off the excess of carbon in the system. But gradually as man and other animals become naturalized in an elevated country, the digestive and respiratory organs, and with these the capacity of the chest and abdomen, become suited to their new relations. Humboldt remarks on the extraordinary development of the chest in the inhabitants of the Andes, producing even deformity; and he justly observes that this is a consequence of the rarity of the air, which demands an extension of the lungs.

The effects have been referred to of use or exercise in modifying certain parts of the animal form. The limbs of many animals inured or compelled to speed, become extended in length, as of the dogs employed in the chase of the swifter animals. The limbs of an animal deprived of the means of motion become feeble and small, as the wings of domesticated birds. In the natural state, the cow has a small udder, yet sufficient to contain the milk which her young requires; in the domesticated state, by milking her, the organ becomes enlarged, so as to contain a quantity of milk beyond what she wants of her offspring demand. Nor are the characters thus acquired

confined to the individuals on which they have been impressed, but may be transmitted to their posterity. Some of the wild horsemen of the plains of South America are from infancy continually on horseback, and their limbs are observed to become slender and almost unfit for walking, which characters reappear in the children of the tribe. Amongst the causes, then, which tend to form varieties, are to be numbered the habitudes of animals, whether in the wild or domesticated state.

Of the means by which the animal organism becomes adapted to new relations, we know nothing. We see that within the limits of the specific form, animals become suited to the nature and abundance of their aliment, to the condition of the external air with respect to temperature, humidity, and density, and to the habits imposed upon them for obtaining their vegetable food when they are herbivorous, or capturing their prey when they feed on flesh; but how or why this is, we know no more than how or why animals assume and preserve the form proper to their species. We may well believe that species are called forth, and their forms placed in the fitting relation with external nature, in obedience to some grand system of natural laws, the results of which we may hope in certain cases to trace, but of the efficient cause of which we cannot hope to obtain a knowledge. But when we speak of causes in common language, we do not, it is well known, refer to what metaphysicians term efficient causes, but to the antecedents of those phenomena, which we term effects; and it is in this sense that we say that the causes of the varieties of animal species are food, climate, habitudes, and the other agencies whose effects we have the means of observing.

But all the causes enumerated would not of themselves be sufficient to form permanent varieties or breeds, were it not for that other law of the animal economy by which animals are enabled to communicate the characters acquired to their progeny, and by which the latter are enabled to retain those characters with more or less constancy.

That animals which, from any cause, have acquired a peculiar conformation, may transmit the same properties of form to their young, and these again to their descendants, has been matter of observation in every age. The greyhound communi-

cates to his progeny the flexible neck, the long back, the slender agile limbs, which fit him for capturing his prey by speed; the bloodhound transmits his expanded nostril, fitted for that surpassing sense of smell which enables him to follow the evanescent traces of his victim upon the ground; the bulldog transmits to his young muscular form and powerful jaws. No one ever expects to see two greyhounds produce an animal like a terrier; two bloodhounds, one resembling a shepherd's cur; two bulldogs, any animal different in essential characters from themselves. And in all those varieties of the other domesticated animals which we term breeds, the constancy of the law of transmitted properties is alike manifested. The merino sheep communicates to its young the properties, which it has acquired on the mountain pastures of Spain, of producing a short unctuous wool,—and this in localities so different as in the granitic soils of Sweden, the plains of Siberia, the sands of the Cape of Good Hope, and the myrtle forests of New Holland. The horse of the Arabian deserts, wherever he is carried, communicates to his descendants the properties distinctive of his race. The great black horse of the meadows of Flanders transmits to his progeny the massive form and very colour which he has himself acquired; the racehorse of England, the conformation which adapts him to rapid motion; the pony of Norway, the characters which have fitted him for a country of heaths and mountains; and so on in every case where animals, by successive reproduction with one another, have acquired the common properties which constitute a breed.

In the human species, that similarity of features which is termed family-likeness is a familiar example of the same effect, not only manifesting itself in the immediate descendants, but reappearing often after several generations. The community of character which constitutes natural resemblance is matter likewise of common observation. By the successive reproduction between the individuals of a tribe or nation, a common set of characters is by degrees acquired, which, becoming permanent, generate a true race. This effect is most notable in small and insulated tribes, whose members intermarry only with one another. In the American forests, many of the tribes of Indians can be distinguished from one another at a glance. In the

case of the Celtic nations of Europe, the clans became frequently as much distinguished from one another by feature as by their mutual hatred; and the characters which they had acquired are in many cases retained by their descendants to the present hour. In the countries of the East, where the barrier of castes had been established, all the distinctions of race are seen to be established, so that the members of different castes can be discriminated one from another, as readily as the inhabitants of distant countries.

It has been frequently observed, that what are termed accidental variations are susceptible of being transmitted and rendered permanent characters. Some persons have been born with six fingers or toes, and this peculiarity being transmitted, has continued in the same family for generations. The case of a family in England, whose bodies were covered with cuticular appendages resembling the quills of porcupines, has been often cited; and a breed of sheep in America was procured, having short limbs resembling those of an otter, and therefore termed the otter breed. We cannot, however, term such varieties accidental. There is nothing in the phenomena of nature to which the term accident can be justly applied. The characters were doubtless the result of some organic change proper to the animal in which they appeared, and their transmission to their progeny is only the exemplification of a law common to the other cases of transmitted characters.

The permanence of characters acquired by varieties is often wonderfully great. In the sculptured monuments of the Egyptians, are to be found the delineation of features which may still be traced in the degraded Fellahs of the country. The Jews, after the lapse of many centuries, retain, in innumerable cases, the lineaments of their race; and although influenced in the colour of the skin by effects of temperature, may yet be discriminated, in countries where they have been naturalized, as a distinct people. The wandering tribes of gypsies, which are spread over a great part of Europe, retain, after many centuries, the essential characters of their race—the swarthy visage, the keen dark eye, the lank black hair. In India there exist whole tribes as much distinct in aspect as in speech and customs from all around them, although every trace of their ances-

try has been lost; and in the same country, the Parsees, driven beyond the Indus by the Mohammedans, seem to be nearly the same people as when expelled from their Persian homes. The Laplanders, amid the snows of the arctic regions, have preserved the colour and features indicative of their Asiatic descent; and the Negroes, reduced to bondage in a distant land, have preserved from age to age all the essential lineaments and characters distinctive of the African family.

In the case of the domesticated quadrupeds, we find similar evidences of the wonderful permanence of characters once acquired and imprinted on the animals. In certain breeds of oxen and sheep, the animals retain from generation to generation their distinctive marks,—the presence or absence of horns, the length and peculiar bending of these appendages, and even the minutest variations of colour, as spots of white or black on certain parts of the body. We are made acquainted with the peculiar colour of the horses of some of the barbarous hordes that entered Italy when the empire fell, as piebald and clouded, and the colour is yet preserved in some of the races of modern Italy.

The degree of permanence of the required properties of races may be supposed to bear some ratio to the time during which an intermixture of blood has been continued amongst the members of a common stock.

When two animals of dissimilar characters breed together, the progeny partake of the properties of both parents. It is only by continued reproduction between their descendants that a common class of characters is acquired and a true variety formed; and the longer this successive reproduction and intermixture of blood are carried on, the more permanent may the transmitted characters be supposed to become.

It appears, too, that the nearer animals are allied in blood, the more quickly is the similarity of characters distinctive of a breed acquired. In the practice of English breeders, it has not been uncommon to unite brothers with sisters, and parents with their direct progeny, and to carry on this system for a long period. The physiological effect is remarkable, not only producing more quickly that community of characters which constitutes a breed, but affecting the temperament and consti-

tution of the animals. Under this system long continued, the animals manifest symptoms of degeneracy, as if a violence had been done to their natural instincts. They become, as it were, sooner old; the males lose their virile aspect, and become at length incapable of propagating their race; and the females lose the power of secreting milk in sufficient quantity to nourish their young. These effects may not for a time be very observable; but, by carrying on the system sufficiently far, they never fail to manifest themselves. Dogs continually reproduced from the litter exhibit, after a time, the aspect of feebleness and degeneracy. The hair becomes scanty or falls off, the size diminishes, the limbs become slender, the eyes sunk, and all the characters of early age present themselves. Hogs have been made the subjects of similar experiments. After a few generations, the victims manifest the change induced in the system. They become of diminished size, the bristles are changed into hair, the limbs become feeble and short, the litters diminish in frequency, and in the number of the young produced, the mother becomes unable to nourish them; and, if the experiment be carried as far as the case will allow, the feeble and frequently monstrous offspring will be incapable of being reared up, and thus the miserable race will utterly perish.

In the state of liberty, these effects do not manifest themselves; the instincts of the animals, it may be believed, cause them to choose fitting mates for propagating their own race. In man, the continued alliance of individuals too near in blood is prevented by conscience and by feelings which seem innate. In carnivorous quadrupeds, what we term instinct supplies the place of judgment and reflection, and the females make choice of certain males in preference to others, by which means, it is to be believed, the race is preserved from deterioration by unsuitable combinations. In the case of the social herbivorous quadrupeds, the end is attained by the males being possessed of the power and desire to expel the feebler members of the herd during the season of sexual intercourse. The bull, with his powerful neck, possesses only short blunted horns, fitted not to destroy his rivals by shedding their blood, but to expel them for a time from the herd. Thus he drives away the younger and feebler members, until compelled in his turn to

yield to younger rivals. The ram is furnished with a thick forehead, fitted for butting, by which means he is enabled to stun, without destroying, his rivals of the flock. In the deer tribes are produced, at the season of sexual desire, those huge antlers by which the stronger males are enabled to terrify and subdue the weaker; but these organs are temporary, and, after the season of rutting, fall off, to be renewed at the fitting time in the following year. By these and other means, we are entitled to infer that a natural provision is made against the effects of unsuitable alliances of animals in the natural state. It is only when in the state of absolute slavery that we are enabled to overcome the instinctive feelings of the animals subjected to our power, and to compel them to relinquish, as it were, their natural appetites.

The characters which animals of the same species transmit to their descendants, so as to constitute varieties, are, we have seen, those of the body; but the mechanism of the body reacts upon the mind, and faculties which we term mental are therefore transmissible. No one can doubt that instinct is due to the mechanism of the nerves, and that even the higher attributes of reason are due to the development of the nervous system in the brain. But we can obtain by breeding animals with crania of different size and form, and consequently with brains of different capacity and powers. Thus we can produce, by exercise, and by selection of the parents, a dog, whose cranium shall be small and flat, corresponding with the elongation of the muzzle, and which shall possess different propensities from another, whose brain, being rounder, is larger, and who is enabled to exercise faculties for our preservation and defence, which we cannot distinguish from reason.

The hog, we have seen, communicates to his posterity, along with his change of form, instincts and habits as different from those existing in the natural state as if he had become a new species. From being a nocturnal animal, he has acquired a desire to seek his food during the day, and from being solitary, he has become social, so that the male never, in a state of the utmost liberty we allow him, separates from his fellows of the herd. The subjugated birds convey to their descendants a new set of habitudes and propensities; they lose the once irresisti-

ble desire to retire in single pairs, and bring up the young apart, and become entirely polygamous. The greyhound, whose nose is small, and his body fitted for rapid motion, conveys, with the conformation of his organs, the desire of capturing his prey by speed alone. A puppy greyhound will, the first time he springs a covey of partridges, dash after them at speed; while the young pointer, with the great development which has been communicated to his nasal organ, will stand as if entranced, nay, if of a highly-cultivated breed, will couch upon the ground like the parents who had been disciplined to the act. The young terrier, the first time he sees a rabbit, will track him to his burrow. The young water-spaniel will strive to seize the objects which he sees floating in the stream, though he has never before beheld a rivulet. The young bulldog will fly at the throat of the first animal that assails him.

The racehorse, to which we have communicated the conformation which suits him for rapid motion, will manifest the fiery spirit proper to him by his mother's side a few hours after birth. The Arabian horse, with his broad and high forehead, indicating a larger development of the brain, manifests a far superior sagacity to the humbler horse of inferior lineage. Of the breeds of the domestic sheep, some are acclimated in countries of heaths and mountains, and some in the richer plains. Each has acquired the conformation which suits him to these conditions. If we take the mountain-lamb from its mother's teat at the very birth, and bring it to the valley below, we shall find it still, when grown to maturity, prefer the smaller grasses, the wild thyme, and other plants of mountains, to the richer herbage, and betake itself to the arid eminences of its pasture-fields in preference to the sheltered hollows, and communicate these desires to its offspring. Are not such propensities as these mental, and the result of a conformation of the animal organs, and consequently transmitted from the parents to the young? Thus, habits acquired may assuredly be communicated from animal to animal. We cannot, indeed, suppose that a young puppy would turn a spit or dance to a tune because its parents had been taught to do so: but we can suppose that if a race of dogs had been compelled, from generation to generation, to dance and turn spits, they would acquire the conforma-

tion which would suit them to perform these offices; which would be nothing more than one of innumerable examples of the progressive adaptation of the form of animals to the uses to which they are habituated.

Even mutilation of the body may, in certain cases, produce partial changes of conformation, which, being communicated, become permanent characters. If one organ is injured or removed, a provision is frequently made to compensate the loss. In some parts of Scotland, it appears to have become a practice to scoop out the horns of young cattle on the supposition that the animals would become more quiet, and less apt to attack or gore one another. It would appear that the system of the animal tended to repair the injury by a larger development of the bony ridge of the forehead, from which the osseous nuclei of the horns proceed; and that this process, carried on from generation to generation, became at length a character, so that a hornless breed was produced. There is a race of shepherd's dogs in this country, in which it appears it had become a fashion to shorten the tails of the animals. Now, a diminution of the caudal vertebæ may produce a modification of the sacral in contact with them, and thus a peculiar conformation be communicated to the animals, which may become permanent by successive reproduction. Whether this be the origin of the peculiarity of the race of dogs in question, cannot be determined; but it is known that, when from any cause dogs are born destitute of tails, the peculiarity may be communicated to their descendants, and become permanent.

Characters, then, of form, and of habits and instincts the results of form, may be communicated from animals to their progeny, and form varieties, races, or breeds. We distinguish a species from a variety by this, that in the species we regard the modification of a higher or more general type, namely, of a genus, tribe, or family; in the variety, the modification of a lower or less general type, namely, of a species. But the variety is likewise the modification of the more general type, and there is thus far no distinction between the variety and the species. It may be said, indeed, that the characters of the species are more lasting than those of the variety; but unless we are to assume that the forms of animals are immutable, this is

a difference in degree and not in kind, and a variety, therefore, does not differ in kind from a species. It may readily be supposed, then, that with respect to certain animals, questions may arise whether they be species or varieties. But if the only real difference between a species and variety be, that the characters of the one are more lasting than those of the other, innumerable cases must present themselves, in which we cannot determine whether a given animal be what we call a species or a variety; yet eager debates are continually carried on by naturalists, whether certain animals are to be regarded as species or varieties. Thus, the common wolf of America differs somewhat in aspect from the wolf of Europe, and some naturalists hold that he is specifically distinct; but all that we can truly say is, that the wolf of Europe and the wolf of America present varieties of that form which we term wolf, and our knowledge of the animal conducts us no farther. The domesticated dogs present greater varieties of form and characters than many animals which are considered to be specifically different. The question has arisen, whether these dogs are of different species or of one species? The resolution of the question, it is manifest, depends mainly upon the meaning which we assign to our own terms. If we are to include under the same specific form the long muzzle and slender limbs of the greyhound, and the short muzzle and stout limbs of the bulldog, then the greyhound and the bulldog are of one species; if we hold that the elongated muzzle and slender limbs of the one constitute a specific distinction, then the greyhound and the bulldog are of different species, according to our definition.

THE RELATION OF THIS SUBJECT TO SCRIPTURE AND TO INFIDELITY.

The argument employed by Archbishop Whately, in reply to those who endeavour to explain away the teaching of Scripture respecting evil angels, is so applicable to the analogous doctrine of the unity of the human races, that we here present an extract.*

*Scripture Revelations of Good and Evil Angels, l. iv., pp. 66-75. See all, and l. v.

It was pointed out that the existence and agency of evil spirits—impossible as it may be to explain it—is what must be acknowledged by any one who receives Jesus Christ and his apostles as God's messengers, commissioned to reveal to us a true religion. For they would not have been such, if they had either been ignorant of the truth in an important point connected with religion, or if they had wilfully deceived men.

And now observe how great is the new difficulty they raise up, in their rash and vain attempt. Him whom they acknowledge as having "come into the world to bear witness of the truth,"—Him and his apostles, they represent as not merely conniving at, but deliberately confirming and establishing a superstitious error. It cannot be said that this error was one unconnected with religion. The case is not at all like that of the employment in Scripture of expressions conformable to popular belief on points of astronomy. For revelation was not given for the purpose of instructing men in what relates to the earth's motion, and other matters pertaining to science. And accordingly, our Lord, and the prophets, and the apostles, spoke in popular language of the rising and setting of the sun and moon, because such language sufficiently conveyed their meaning, and any different expression would have been in those days wholly unintelligible.

But, indeed, one may even say, that relatively to us the sun does rise and set; since its position relatively to us is all that we mean, or are thinking of, when we speak of sunrise and sunset. And accordingly men do speak thus, even at this day, who are perfectly aware that it is the earth's revolution that causes the alternations of day and night.

"Suppose you bid any one proceed in a straight line from one place to another, and to take care to arrive before the sun goes down. He will rightly and fully understand you, in reference to the practical object which alone you had in view. Now, you perhaps know very well that there cannot be a straight line on the surface of the earth, which is a sphere [globe]; and that the sun does not really go down, only our portion of the earth is turned away from it. But whether the other person knows all this or not, matters nothing at all with reference to your present object; which was not to teach him mathematics or

astronomy, but to make him conform to your directions, which are equally intelligible to the learned and the unlearned.

“Now, the object of the Scripture revelation is to teach men, not astronomy or geology, or any other physical science, but religion. Its design was to inform men, not in what manner the world was made, but who made it; and to lead them to worship Him, the Creator of the heavens and the earth, instead of worshipping his creatures, the heavens and earth themselves, as gods.”

But on the other hand, the error—supposing it such—to which Christ and his apostles are represented as “accommodating” themselves, was one not relating to speculative points of natural science, but intimately connected with religion; and it was moreover a matter in which the contradiction of the popular belief would have been easy and perfectly intelligible, being in fact the very doctrine then held by the Sadducees.

Nor can it be said that Jesus and his apostles merely left men in their belief, not thinking it worth while to undeceive them, and trusting that in time they would of themselves discover their mistake. On the contrary, our Lord and his followers very decidedly and strongly confirm the doctrine, by numerous express declarations.

And there are very many other passages in which our Lord and his apostles do not merely leave uncontradicted, or merely assent to what is said by others as to this point, or merely allude to it incidentally, but go out of their way, as it were, to assist the doctrine most distinctly, and earnestly dwell on it.

An undue degree of deference is obtained by such persons as I have been speaking of, from their professing to be believers in christianity. Their theories and their objections, which are, in fact, nothing new, are, in this way, enabled to assume a new shape. Formerly, all persons who rejected, or sought to invalidate the statements of our sacred writers, used to profess themselves opponents of christianity. But in these days the same arguments, such as they are, are brought forward by persons professing themselves christians, and proclaiming their high veneration for the gospel. It is as if the assailants of some fortress should assume the garb of its defenders, and thus

obtain admission within its walls that they might batter them more easily than from without.

And thus the unwary are liable to be deceived by being told that "sundry eminent divines hold so and so," and that "several learned theologians interpret this or that passage in such and such a way," and that "such is the opinion of Rationalists," that is, persons who give "rational" interpretations of all things, these professed theologians being merely reviewers of what was advanced long ago by avowed infidels, and their pretended "rational" interpretations being most extravagantly irrational.

And what makes these attacks the more insidious is, that they are made by several different persons of different views, each preparing the way for the next. One, perhaps, while professing—and very likely with sincerity—to be a believer in the truth of the gospel narrative generally, yet imputes to the writers a pious fraud in reference to such and such particular point. Another goes a step further, and considers them to have falsified their narratives in some other things which must have come under their own knowledge. And these again are followed by another, who rejects or explains away all the remainder as a tissue of fables.

And all these equally professing themselves christians, it becomes difficult to determine where christianity ends and infidelity begins.

I have thought myself bound, therefore, to take some notice of the groundless and fanciful theories and interpretations contained in books which probably most of you will never see, and which some of you perhaps will never hear of; because I know that many persons are a good deal influenced by reports and obscure rumours of the opinions of some supposed learned and able man, without knowing distinctly what they are, and are likely to be made uneasy and distrustful by being assured that this or that has been disputed, and so and so maintained by some person of superior knowledge and talents, who has proceeded on "rational" grounds, when, perhaps, they themselves are qualified by their own plain sense to perceive how irrational these fanciful notions are, and to form a right judgment on the matters in question.

What is revealed to us, therefore, in the Scripture on various points, and, among the rest, concerning evil spirits, is to be received (however different it may be from what we might have conjectured) with humble faith and reverent docility.

But what it is that is thus revealed, and for what reasons that revelation was bestowed—these are points on which we may be allowed with becoming caution to inquire.

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The Well in the Valley.

“WHO PASSING THROUGH THE VALLEY OF BACA MAKE IT A WELL.”—
Ps. lxxxiv. 6.

BY
✓
REV. THOS. SMYTH, D. D.,
CHARLESTON, S. C.

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CHILDHOOD.

CHIEF of heaven's beauteous band, there come to view
Three sisters, which above their fellows shine,
Towering in grace and majesty divine:
In order first, in lineaments and hue,
Faith, to her royal standard ever true,
Leading on high their bright and order'd line,
And raising with firm hand her Master's sign;
Around her throne a stole of heavenly blue,
The cross her sceptre, and her robe the sky.
Hope, too, is there, with heaven-communing face,
Fair Hope, her silver anchor fix'd on high:—
And saffron-robed descending Charity,
With little children in her loved embrace,
Leaning from heaven with heaven-inviting grace.

Childhood in God's own temple ever found;—
As when the lamps of eve their shadows flung,
And Samuel heard the awful voice profound;—
Or when the temple with hosannas rung,
And Christ was welcomed by the infant tongue!
Yea, Christ himself is seen, a holy child,
Sitting his heavenly Father's courts among.
Then what, O Lord, 'mong men by sin defiled,
Is for thy temple meet as childhood undefiled?

Sweet childhood! shadow of celestial love!
Train'd to look up and hold a parent's hand
And ever lift the eye to one above;—
Which knows not yet, while it obeys command;—
Hopes all, and all believes. Elysian land!
Drinking the air of immortality
It sheds o'er earth a gleam of paradise.
It is a precious sight, which angels view
In trembling joy and hope; immortal love
Hangs o'er it, watching every opening hue,
Since many such on this bad earth may prove
Meet for God's golden house in highest heaven above.

CHARITY.

FAIR form that sittest on the cloud,
An image of parental love,
And from the purple-folding shroud
To earth descendest from above,
With babes enfolding in thine arms,
As sheltering them from worldly harms ;
All words are weak to speak of thee,
And figure thy fair form, divinest Charity !

How can we paint thee to our eyes ?
Thy brow is like the radiant morn,
Thy flowing robes are azure skies,
And stars the gems thy robes adorn ;
The vernal cloud thy chariot fair,
The winds the steeds that chariot bear,
And hues of evening clouds that roam,
Are but the radiant gate that leads unto thy home.

If thus thou'rt fair with God above,
And fairer than all things below,
Bathed in thy light, immortal love,
Our hearts would burn, our footsteps glow :
With eager haste our feet be shod,
To love our neighbour, serve our God ;
His sheep to feed, his lambs to tend,
As through his pastures now they wend,
His voice to know, his staff to heed,—
And to his home and banquet lead.
Such actions are the heart's own door,
Whereby affection brings and multiplies her store,
Up-springing in the soul with joy for evermore.

CHAPTER I.

A WORD WITH MY READERS; AND THE WELL IN THE VALLEY.

My Dear Reader:—If a word from your minister, or some thread of Providence, has led you to take up this volume, I hope you will allow me to introduce myself to you as a friend. You are a man or a woman, young, full grown, middle-aged, or advanced in years. As such, you have a soul to be saved or lost. This matter must be soon determined, finally and forever. In the midst of life you are in death; and with death the day of your merciful visitation closes, and the night cometh, in which man can no more work out his own salvation, because there is no longer any place for repentance, and because God no longer worketh in any heart to will and to do.

I take it for granted that you believe and realize these momentous truths. I hope you have very carefully and prayerfully thought and read on the subject of personal religion. If so, you feel, as I presume you do, an anxious desire to know the way of God more perfectly. You cannot but feel that, in order to be a christian, there is much for you to do, as well as much for you to know and experimentally to feel.

“The Church of the living God, which He purchased with His own blood,” exists. It has existed always, from the very beginning of time. It is the kingdom of light, in contrast with “the kingdom of darkness;” “the kingdom of God,” in contrast with “THE WORLD” of which Satan is the God and Prince; and it “is righteousness, and peace, and joy in the Holy Ghost,” in contrast with sin and selfishness and sensibility,—“the lusts of the flesh, the lust of the eyes and the pride of life.”

Now, of one or the other of these you are a member. You were “born of the flesh,” in and of the world, and you have grown up, perhaps, and willingly remained in this kingdom of Satan, living “according to the course of this world,” and not according to the will and word of God,—“seeking your own things, and not the things of God;”—loving and serving the creature rather than the Creator, “who is God over all and blessed forever,”—WHOM you are bound to love and serve with all your heart and soul and strength and mind.

To become a christian, it is very evident, therefore, that you must, as Scripture teaches, be “translated out of the kingdom

of darkness into the everlasting kingdom of our Lord and Saviour Jesus Christ," and "live no longer unto yourself, but unto Him who died for you and rose again." The question, therefore, "Ought I to join the church and to become a subject of the kingdom of God?" must earnestly engage your thoughts. For there can be no neutrality, no compromise between God and Mammon, Christ and Satan, the World and the Church. He that is not with Christ is against Him, and He that followeth not after Him is none of His, but is counted for an enemy and a traitor. You cannot serve both parties, any more than a soldier could fight both for his country and for her enemies in any national conflict for independence and liberty.

God demands of every man allegiance to Christ, unto whom "all power is given in heaven and on earth, and to whom every knee must bow"—as a friend or an enemy—"of things in heaven, and things on earth, and things under the earth."

Facts prove also that every man is conscious that there is a natural antipathy in his heart to religion, and especially to the yoke and service of an open discipleship. His treasure and his heart are in the world. His friends and fellowships are worldly. His position and pleasures are in accordance with the lusts of the flesh, or the lust of the eyes, or the pride and fashion of life; and, as he is intuitively convinced that he cannot serve two masters or receive the honour that cometh from man and that which cometh from God at the same time, he either thinks nothing at all upon the subject and careth for none of these things, or, if he does think and feel, he satisfies his mind in remaining as he is by the common idea that an open profession of religion and union with Christ's church are not necessary, but are left to every man's voluntary choice. Many therefore spend their lives out of the church, and yet hope that they are christians, because they attend upon many of the services of the sanctuary. Others, again, wish to be saved and to go to heaven, but have no idea that this is reached by walking in the statutes and commandments of the Lord.

Will you, then, dear reader, carefully read what I will say to you about the Well in the Valley, and the paramount duty of union and communion with some branch of Christ's visible kingdom, as this duty is held forth in Scripture and in the standards of the various evangelical denominations?

Love strong as death,—nay, stronger,—
 Love mightier than the grave,
 Broad as the earth, and longer
 Than ocean's widest wave,—
 This is the love that sought us ;
 This is the love that bought us ;
 This is the love that brought us
 To gladdest day from saddest night,
 From deepest shame to glory bright,
 From depths of death to life's fair height,
 From darkness to the joy of light :
 This is the love that leadeth
 Us to his table here ;
 This is the love that spreadeth
 For us this royal cheer.

THE WELL IN THE VALLEY! What lovely and attractive pictures do these words present to the imagination! Let us portray one of them.

We behold a most agreeable landscape. Mountains to the north and south enclose a valley whose land is highly cultivated and covered with flocks and herds. It is watered by the river Litanus and several other streams, and is a delicious and enchanting country. With a balmy atmosphere and salubrious climate, it is the very place to induce a company of pilgrims on their way to Jerusalem to tarry for a night. The fruit-bearing mulberry-tree, with its lofty branches and broad-spreading leaves, everywhere abounds. Interspersed among these are found the palm, the olive, the cedar, the oak, the fir, the sycamore, the chestnut, the willow and other trees, which not only add graceful ornament to the landscape, but afford most refreshing shelter from the direct and injurious rays of a tropical sun; contribute essentially to the comfort, and even sustenance, of the inhabitants, by their abundant fruit; while by their juices they administer cooling and medicinal draughts. Many of these trees flower twice in the season and bear fruit all the year round. Flowers also grow in this valley in great profusion and variety. The meadows are adorned in succession by the blossoms of the different species of anemone, ranunculus, crocus, tulip, narcissus, hyacinth, lily and violet. These, together with the iris, the almond-tree, the cassia, the wild grape, the myrtle, the spikenard, and innumerable daffodils, crow-foots and jessamines, form an enamelled carpet which perfumes the air with the most grateful odours, and thus embalm while they perfect a scene replete with every thing that can gratify the eye or charm the imagination.

Such was the Valley of Baca, alluded to in Scripture, supposing it to refer to that plain (still called Bakaa) which lies in one of the most northern districts whence travellers were accustomed to journey to Jerusalem. This every Israelite was required to do thrice a year, to the three great feasts,—the Passover, Pentecost, and that of Tabernacles. These festivals could be celebrated only at Jerusalem, which was the mother of all Israelites, the centre and source of all their religious solemnities, the bond of union, and the great leading type of that temple which is not made with hands, eternal in the heavens. To prepare for that heavenly temple, all the types and shadows, the sacrifices and oblations of the Mosaic economy were instituted as means of grace and the pledge and foretaste of its celestial blessedness. There were then, as now, family religious services, and also public and united worship in the various synagogues of the land. But these were not enough. To perpetuate the memory of the fundamental facts of their religion; to keep them steadfast in their profession; to hold forth the majesty of divine service and the glory of Israel and Israel's God; to imbue their minds with more profound knowledge and spiritual experience; to consolidate the bonds of peace by a unity of faith, hope and joy; and above all to constitute special occasions of sacred fellowship and divine blessings; a personal attendance—implying a public profession and solemn communion was required of all Israelites three times every year.

It was in this way that believers under the Old Testament economy of the Church proclaimed their spiritual oneness, not only as one visible church, but as bound together in holy covenant and fellowship with Jehovah. This was the very heart and soul of the Mosaic religion. The great end and purpose of every thing about it was to open up the way, through the sacrifice and mediation of a coming Saviour, for the restoration of guilty sinners to a sin-pardoning God, so that they might find in Him the centre of their being, their only absolute and supreme good, the fountain of all excellence and blessedness, their only proper and satisfying rest,—

And thus bring back,
Through the world's wilderness, long wander'd man
Safe to eternal Paradise of rest.

To believing and spiritual minds, the dearest place on earth was the sanctuary of God, the courts of Jehovah, God's house.

Heart and flesh—every power and faculty of body and mind—longed for them. When away from them or prevented from repairing to them, such individuals envied the felicity of those who dwelt at Jerusalem, and even the little birds which found shelter and protection around the sacred precincts of God's altars. And while to unbelieving and pleasure-seeking hearts the beauty of Baca's vale was more attractive than the dwellings of the Lord of Hosts, pious hearts only made it a highway along which to pass, and a well beside which to refresh themselves, while they eagerly pressed forward to appear before God in Zion.

Those are at home : these journey still
 To build their nest on Zion's hill.
 Blest ! who, their strength on thee reclined,
 Thy courts explore with constant mind,
 And Salem's distant towers still view ;
 With active zeal the way pursue ;
 Secure the thirsty vale they tread ;
 While, oozing from the rocky soil,
 The copious springs their steps beguile,
 And bid the cheerless desert smile,
 As down in grateful showers distill'd
 The heavens their kindest moisture yield :
 From stage to stage advancing still,
 Behold them reach fair Zion's hill,
 And, prostrate at her hallow'd shrine,
 Adore the Majesty divine.

Re-union and communion with God have, therefore, been the great end of true religion from the beginning of the world ; and union with His church, and communion in its privileges and duties, have ever been the means through which these inestimable blessings were enjoyed,—the well in the valley of life from which weary and thirsty souls have drawn forth the waters of salvation. Such is the order of God's appointed method of salvation and sanctification. The God of ordinances has ever been revealed most sensibly to the hungry and thirsty soul, in the ordinances of God. Believers, having spiritual life imparted to them by the Holy Spirit, have ever, like new-born babes, desired the sincere milk—and, as they grew in grace, the stronger food—supplied by the word and ordinances of God. These have been to them what home and parents and a well-filled storehouse and generous-hearted kindness are to the children of loving parents. In the valley of life the church has ever been to such souls the wellspring of all true personal and social happiness. Around this they have ever clustered. Here

they erected their tents. Here they spread their table in the wilderness, and around its board they feasted on the fat things, the bread of heaven and the living water. However distant from it in bodily presence, it was still near to them at heart. Participation in the pleasures of communion with each other and with God was their chiefest joy, and to be cut off from them by any insuperable obstacle, their heaviest affliction. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

And thus will the church of God, which he purchased with his own blood,—and the ordinances of God, which at once commemorate and communicate his unspeakable mercies,—and the service of God, with its own self-imparting reward, its sanctifying power and its ultimate recompense,—ever be regarded by loving and believing hearts.

The world may be to you, dear reader, like the valley of Baca, full of beauty and refreshment. But, if you are a child of God, you will turn away from all created beauty and all transient joy to Him who is the source of all that is beautiful and desirable in life, and find in Christ and Him crucified, and in that church which he instituted and of which he is the foundation, your chiefest joy, the home and rest of your soul, the life of your life, the radiance of its beauty, and the rapture of its joys. There you will learn to use without abusing the mercies of a generous Father. There you will be taught how to glorify the Giver in the enjoyment of his gifts. There you will be disposed to consecrate body, soul and spirit, influence and affluence, time and talents, to Him who hath loved you and given himself for you. And there you will be enabled so to improve the many blessings intrusted to your use, as to make to yourself friends who shall receive you into everlasting habitations.

But it is only to the few, and to these few but for a short and uncertain season, that life is so favourable, and the world so charming. To the great majority life is what has been most generally understood by the valley of Baca,—a vale of tears, a place of weeping, a dry and thirsty land where no water is, a dreary waste, a thorny road, a weary pilgrimage through a howling wilderness.

Such is the interpretation anciently, and now generally, preferred, of the passage selected as our motto, and suggestive of our title. The valley of Baca was probably some dry, desolate valley,—the valley of weeping, as it may be literally rendered,—and is employed as a beautiful description of this life, regarded as the vale of tears, clouded by sorrow and destitute of all inward and heart-satisfying consolation. As the valley of Baca lay on the way to Jerusalem, a road may have been constructed through it, and a well of capacious size excavated to receive and retain the early and the latter rains. Here, then, the pilgrims towards Zion would halt. They would make this a stage in their journey, a well where, under the cover of some building analogous to our inns, they would enjoy shade, rest and refreshment. And just what this well in the valley of Baca was to the ancient pilgrims to Jerusalem,—their type of heaven,—such is the church to weary pilgrims now on their journey through this vale of tears. It is a temporary home, a rest, a refuge from the storm, a shelter from the burning rays of the sun, a well of living water, a source of happiness, a fountain of delight.

This is what the church is designed to be, and what it is to every hungry and thirsty, to every weary and heavy-laden soul, which having found peace and joy in believing, rejoices in hope of the glory of God. It is what many interpreters have understood by the inn to which, in the parable, the wounded traveller was borne that he might be nursed, nourished and restored. Happy, says the Psalmist in the same Psalm, is such a man! His strength is in God! All obstacles are removed out of his way, and an easy and delightful access is opened up for him unto God through the pathless wilderness of his own sinful, guilty and despairing fears. All his springs are now in Christ. From Him living streams of spiritual health are continually supplied, by which he is strengthened and made fruitful in holiness and in every good word and work. And as the church is Christ's appointed instrumentality for the administration of ordinances and the communication of spiritual blessings, and especially (as in the ordinance of the Lord's Supper) the nearest and dearest communion with Him which is possible upon earth, the poor wandering bird, to which the Psalmist compares the believer while on earth, finds in it a resting-place and home both for itself and its helpless young.

Forth from the dark and stormy sky,
 Lord, to thine altar's shade we fly,—
 Forth from the world, its hope and fear;
 Saviour, we seek thy shelter here.
 Weary and weak, thy grace we pray:
 Turn not, O Lord, thy guests away!

Long have we roamed in want and pain;
 Long have we sought thy rest in vain;
 Wilder'd in doubt, in darkness lost,
 Long have our souls been tempest-tost.
 Low at thy feet our sins we lay:
 Turn not, O Lord, thy guests away!

To you, then, my dear reader, who are yet in the valley of life,—whether it is to you sorrowful or joyful,—I would point out this home—the well in the valley—and invite and encourage you to draw near, to abide under the shadow of its sacred walls, and to drink abundantly of its living water. This is the object of my book. It is not a story-book, though you will find in it numerous and, I hope, very interesting incidents from real life. I trust you feel your need of true piety and an earnest desire to obtain it. I hope also that you cherish a deep and heartfelt respect for the church, and that you would esteem it a great privilege, as it is your most solemn obligation, to be a worthy member of it. As such, allow me to take you by the hand and talk with you as Christ did with the woman of Samaria. You are afraid to hope in Christ, to cast yourself upon him as a guilty sinner fully sensible of your weakness of faith and insensibility of heart, and you are afraid to profess religion, because, as you think, you are too young or too old,* or too unworthy, and because you might afterwards fall away and disgrace your high calling. Perhaps, like the Psalmist, you may realize how amiable are God's tabernacles, and how goodly are the tents of Jacob. Your soul may long and faint for the courts of the Lord. You may even envy those that are already dwellers in Zion, who come up with joy to its solemn feasts, who go on their way rejoicing, and have songs of gladness put into their mouths in the house of their pilgrimage. You may often ask yourself the question, Ought I to join the church? and think that you would rather be a worthy door-keeper in the house of the Lord, than to dwell at ease amid the tents of wickedness.

*At a communion-season in one of the churches of Philadelphia a short time since, a man aged eighty, and his wife, aged seventy-eight, and their son, aged sixty, were received together into the church as disciples of Christ.

Allow me, then, to guide you to this happiness, this freedom from inward cares, this quiet peace of mind, this gladness and contentment of spirit. I would rejoice to be able to remove your fears and doubts by presenting to you the fulness, freeness, and sufficiency of Christ for pardon, peace, holiness, and perseverance even unto the end; and the adaptation of his church to supply confidence and comfort, and constantly renewed vigour to enable you to proceed from stage to stage through this valley of weeping, until you appear before God, and enter into that rest which is reserved in heaven.

A story is told of a tribe of Indians who fled from a relentless foe in the trackless forest in the southwest. Weary and travel-worn, they reached a noble river which flowed through a beautiful country. The chief of the band stuck his tent-pole in the ground and exclaimed, "Alabama! Alabama!" "Here we shall rest! Here we shall rest!"

Come, then, thou wearied and foot-sore pilgrim, into this peaceful valley, and there find Him who once tarried at the well of Jacob, and in the fulness of his imparted peace and joy descending like dew from the Lord, or as showers upon the grass, you will be constrained with all his true followers to say, "Here we shall rest! Here we shall rest!" or you will exclaim, as did the Iowas and Sacs from Wisconsin and Illinois, when driven beyond the "Father of Floods," "*Iowa!*" *Here is the place, and beautiful.*

Come, listening spirit, come!
 Good angels guide thy way;
 Our Shepherd bids thee to his fold;
 The gracious call obey.

No more the cold gray stone
 His sepulchre doth seal;
 'Tis roll'd away: our Lord is risen;
 He stoops our wounds to heal.

Come, waiting spirit, come!
 His hallow'd board is spread;
 Turn from the false delights of earth,
 And take the living bread;

And in that strength divine,
 Pass on thy pilgrim way;
 Make him thy pole-star through the night,
 Thy sunbeam all the day;

And guard with faithful hand
 The promise of his love,
 To share his banquet here below,
 And be his guest above.

CHAPTER II.

UNION AND COMMUNION WITH THE CHURCH ESSENTIAL AS A CHRISTIAN DUTY AND MEANS OF GRACE.

IN the order of natural relations the church was originated by God's love and grace to the whole world, considered as having become guilty before him. The word church means either a *house* and *family*, or *chosen* and *called*, and in its most complete sense refers to ALL those who shall finally be redeemed and gathered together into one general assembly and church of the First-born whose names are written in heaven. This is what is spoken of in its *progress* as the invisible, and in its *consummation* as the triumphant church,—the kingdom of God which shall, in its innumerable multitude of redeemed, be delivered up to the Father, by whose grace it was first chosen in Christ.*

Now, it will be at once perceived that of *this* church,—as of God himself absolutely considered,—we can know nothing, except what God is pleased to reveal, and that the whole purpose of the Bible is to make known God's gracious purpose and plan of redemption, the way of salvation, the instrumentality employed in calling and preparing the members of this church for an inheritance among the saints in light, and the history of the process by which, through all generations of men that have elapsed, the chosen ones have been translated out of the kingdom of darkness and made fellow-citizens with the spirits of the just made perfect, and joint heirs of Christ, from whom the whole family in heaven and on earth is named.

It having pleased God to save men, not invisibly and directly, but visibly and instrumentally, there arose a necessity for the dispensation of Christ through the Holy Spirit, and for the Scriptures, the ordinances, the heralds of the cross, for the association of believers with officers and laws for mutual edification, for the preservation and propagation of the glorious gospel of the blessed God, and for a witness to every creature of God's love and Christ's willingness to save.† As soon as sin had entered the world, God therefore founded this VISIBLE CHURCH upon the promise of the Saviour and the dispensation of grace and salvation through him; and at once instituted

*Heb. xii. 23; Acts xx. 28; Eph. i. 22; Matt. xvi. 28.

†Eph. iii. 21; 1 Tim. iii. 15; Eph. iv. 11, 12; Eph. iii. 21.

worship and ordinances by which men might be called and converted and disciplined and afterwards trained and sanctified.

It is thus seen that it is through this complex visible economy of grace God stands related to us as sinful and guilty creatures, and that we are authorized and encouraged to hope in his mercy, to believe his promises, to receive and trust in Christ as our Saviour, and to glorify and enjoy him in his worship and work. The church, as an instrumentality, is God's visible economy for accomplishing his invisible purposes of salvation;—the charter of our hopes, the basis of our confidence, the medium of our intercourse and communion with God, and the pledge of God's faithfulness to all his promises. And this church as a community—called *inwardly* by the Holy Spirit and *externally* by the word, worship and ordinances, and other providential agencies of God's appointment—is that Zion and family of God to which all promises and privileges belong; to which are given the oracles and ordinances of God, pastors and teachers, helps and governments. This church is the temple of the Holy Ghost; the body and kingdom of Christ, for which he is head over all things; through which he executes his missions of mercy; over which he exercises supreme authority; and by which men are called successively, and in divers times and manners, to faith in Christ, confession of Christ, subjection to Christ's government, and obedience to "all things whatsoever Christ has commanded."

It is thus apparent that the church is that instrumentality by which God is now in Christ reconciling the world unto himself; seeking and saving the lost; and revealing himself as the just God and yet the justifier of the ungodly, as waiting to be gracious and as not willing that any should perish. It will also be observed that in this divine instrumentality—the church—is included the whole of God's "method of grace" and "ministry of reconciliation." God's love originated all in order that his love might be manifested and proclaimed *internally* by the Holy Ghost, and *sensibly* and *sociably* by preaching, by reading, by praying, by praising, by life imparted, by love excited, by the field of duty opened up, by discipline exercised, by self-denial and self-sacrifice freely endured, and by all these as in accordance with God's own appointment and promised blessing, and as made effectual to salvation and sanctification by the Holy Spirit. It is therefore all these agencies together which constitute the church of God,—not the outward and visible

church alone, nor the inward and spiritual alone, but both together. It is by both these chosen means God calls, convinces, converts, subjects, sanctifies, and saves souls. It is in this complex sense the church is the pillar and ground of the truth;—the power of God unto salvation;—against which the gates of hell shall not prevail;—to which are added daily of such as shall be saved;—which is richly furnished with living water, wine and milk, bread of heaven, provisions of grace,—with its symbols and insignia, and its sacramental “communion of the body and blood of Christ” and with the Holy Ghost.

Blessed be the God and Father of our Lord Jesus Christ, who has thus brought himself into the gracious covenant-relation of a Friend and Saviour, engaging to be our helper, and to give his Holy Spirit to all who sincerely seek and implicitly obey him in the faithful use of his appointed means of grace. By all these God most mercifully condescends to our weakness and wants, and most tenderly employs all the principles of our nature, as the cords of a man, to draw us *to* his bosom and *away* from those slippery places on which our feet would otherwise slide and our end be destruction. Shall we not rejoice that the God of hope and consolation—in the method of his grace and the dispensation of his church and providence—has established a fixed and necessary relation between his own required use of his own appointed means and his own gracious blessings,—the bestowment of repentance, faith, and holiness, without which no man can enter the kingdom of heaven?

I rejoice, yea, and will rejoice, that God by all these means—by these promises and doctrines, and worship and prayer, and ordinances and duties—has established a ground of hope on which all to whom the gospel is dispensed *may* rest with assured confidence and have their love and gratitude kindled into godly sorrow, and repentance unto life and faith unfeigned; and by whose affectionate and most merciful instrumentality the work of grace is, in all ordinary cases, commenced and perfected in them that believe.

Thanks be to God for these unspeakable privièges, by which Christ is so affectionately presented to my poor perishing soul as the object of permitted faith and love; by which the Holy Spirit so tenderly woos and wins my heart; so that, while God *is*—as I would have him to be—free to save whom and in what way it pleaseth him, he has nevertheless bound himself to bless

those who sincerely seek him with all their heart in the diligent use of the ordinances of God.

By *whom* salvation is effected in regeneration and sanctification is one thing; by *what*, is another. The Holy Spirit is the only efficient worker of salvation in the soul, and for this self-same thing is God. But the Holy Spirit, as is declared in his own word, works nevertheless by faith,—by the truth,—by preaching,—by his church,—by baptism,—by the Lord's Supper,—by confession,—by all good works,—by all holy living,—and by all generous and heroic sacrifices. These are the power of God unto salvation *instrumentally*, though not efficiently; ordinarily, though not invariably. They are all tests and evidences of faith, obedience, and love; evidences of sincerity; expressions of grateful devotion; helps and encouragements, delightful to the believer and most impressively convincing to the unbeliever.

The question, then, for you, my dear reader, to ponder, is not whether you can *possibly* be saved in some uncovenanted way without obedience to God's prescribed will and appointed ordinances, but whether a person who *can* avail himself of such means, and is *commanded* and invited to employ them, and yet wilfully and perseveringly neglects them, either through unbelief or indifference, or distrust of God's promises, can hope to be saved? Whether, in short, religion while personal and private as the life of God within the soul of man, has or has not also social and public relations as essentially created by it and which demand the profession and development of inward experience? These questions are not to be determined without seriousness and deliberation. There are helps to the right decision of them of which we are bound to avail ourselves. Ask God's word.* Ask conscience. Ask from all other associations, sacred, civil, or social. Consult the creeds of all churches, ancient or modern, Oriental or Western, Reformed or Evangelical! Repeat the Lord's Prayer and the Apostles' or Nicene Creed!

Examine the articles of the various communities of organized believers. With one voice do not all teach that within this

*Matt. x. 32, 33; Mark viii. 38; 2 Tim. i. 8; 2 Tim. ii. 12; Rom. x. 9, 10; Mark xvi. 16; Acts ii. 38; Acts ix. 14, 21; Ps. xxvii. 4; Mark ix. 7; Ps. ii. 6, 10; Gal. i. 8; John xiv. 23; John xvii. 17; John xx. 21; Luke x. 16; Heb. xii. 17; Gal. iii. 27; 1 Cor. xii. 13; Rom. vi. 25; Acts ii. 38, xxii. 15; Titus iii. 5; Eph. v. 26; 1 Pet. iii. 21; 1 Cor. x. 16, 17; Acts ii. 4.

visible catholic or universal church, consisting of ALL throughout the world that profess the true religion,—the kingdom of our Lord Jesus Christ, the house and family of God,—there is ordinarily found salvation?—and that the ministry, oracles and ordinances of God are given to it by Christ, and made effectual to salvation by his presence and Spirit to the end of the world? It cannot be necessary to enforce a principle or proposition by further argument which is recognized and maintained by such a cloud of witnesses. Though but human, it is nevertheless weighty authority.

Out of many testimonies to the fact that this is the uniform doctrine of the Reformed Evangelical churches, I will quote from the twenty-eighth article of the Confession of Belgia, "Of the Church," as given in the Harmony of Confessions, adopted and repeatedly published by general consent:—*

"ART. 28. We believe that, seeing this holy company and congregation consisteth of those that are to be saved, and out of it there is no salvation: therefore no man, of how great dignity and pre-eminence soever, ought to separate and sunder himself from it, that, being contented with his own solitary estate, he should live apart by himself; but, on the contrary side, that all and every one are bound to associate to this company; carefully to preserve the unity of the church; to submit themselves both to the doctrine and discipline of the same; finally, to put their neck willingly under the yoke of Christ, and as common members of the same body, to seek the edification of their brethren, according to the measure or gifts which God hath bestowed upon every one. Whosoever therefore do either depart from the true church, or refuse to join themselves unto it, do openly resist the commandment of God."

You perceive, then, my dear reader, that the duty of union and communion with the church in all its ordinances, by a visible profession and active co-operation, is made imperative, *not* on account of an inherent efficacy, but by Christ's appointment, who has ordinarily connected the means of grace with the method of grace; *not meritoriously*, but instrumentally; *not efficaciously*, but as signs and seals of that covenant by which

*First published in 1581, at Geneva, at Cambridge, 1586, in London, 1643. The work was originated in several assemblies, and especially at Frankfort in 1577. "In this Harmony," says Koecher, "as being the clearest exposition and surest defence of their consent, the teachers of the Reformed churches are wont exceedingly to glory."

Christ is revealed and related to us, and pledged to do in us and for us all that they imply and require.

These means of grace do not conflict with the doctrine that we are saved by grace and not by works, since they are themselves gracious means by which the God of grace works in us to will and to do according to his own good pleasure and in every man severally as he wills; and by which, so far as we can understand, the grace of God that bringeth salvation is most commonly so manifested as to become the foundation of our faith, and hope, and joy.

Neither do these means of grace contradict the *fundamental* doctrine that we are justified by faith and not by works; for in this sense faith also is work, and does not justify, but is itself the effect of grace given, and only made more prominent than any other "fruit of the Spirit" and "gift of God" because by the very nature of our minds Christ can only be received and rested upon for salvation by this faculty of believing, and because it is in itself the renunciation of all other grounds of hope, and an absolute submission to God's plan of salvation through the righteousness and grace of Christ. Considered, therefore, as the completed act and exercises of power given by Christ through the Holy Ghost, faith is a *work*, and in this sense we are justified not only by faith, but by all good works, as our Saviour and his apostle James teach.* The ability to believe, to repent, to hope, to confess, and to obey Christ, and to do every other good work, is from the Spirit of Christ, and none of them are to be rested in as any satisfaction for sin or cause of pardon; and yet these are all of such necessity to all sinners that *none* may expect salvation without them. To neglect them is therefore sinful and displeasing to God. For it should be remembered that faith in Christ if not dead will work by love to Christ, and if any man love Christ he will do his will and observe all things whatsoever he has commanded.

Nay, more: so essentially connected are salvation and the word, worship and ordinances, that the Holy Spirit frequently speaks of them as themselves saving,—by a common figure of speech, representing the cause by the effect, the agent by the means. It is thus declared that a man must be born of water and of the Spirit; that faith cometh by hearing, and hearing by preaching, and salvation by the foolishness of preaching;—that

*John vi. 28, 29; James ii. 22, 23.

the engrafted word is able to save our souls;—that “baptism doth now save us” by the washing of regeneration;—that except a man eat of Christ’s flesh and drink his blood, he hath no life in him;—that the bread and wine are the communion of the body and blood of Christ;—that with the mouth confession is made unto salvation;—and, not to enlarge, that if any man will become Christ’s disciple, he must deny himself and take up his cross and follow him. These multiplied declarations of God’s word teach us—not that any, or all these together, can save and sanctify, but, as Archbishop Leighton expresses it, that “the great and common end of all the ordinances of God, that one high mark they all aim at, is to save us,” “and the great and common mistake in regard to them is that they are not so understood and used.” “The word, especially the word of the gospel,” this must include all its complex means of conveying the truth as it is in Jesus; “and this,” says Andrew Fuller, the renowned Baptist, “is the laver in which the sinner is washed from his uncleanness.”§

“And, as it is not christianity, strictly speaking, but the profession of it, which entitles us to a place in Christ’s visible kingdom,” to treat a person, says Fuller,* as a member of Christ’s visible kingdom and as being in a state of salvation, who lives in the neglect of what Christ has commanded to all his followers, and this, it may be, knowingly, is to put asunder what Christ has joined together. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” By this language he hath *bound us*; though, not having said, “he that is not baptized shall be damned, he hath mercifully refrained from binding himself.”

“The design of positive institutions is to prove us, whether we will yield implicit obedience to God’s commandments or hesitate till we perceive the reason of them.”† “In this I praise you, brethren,” says the apostle, as quoted by Mr. Fuller,‡ “that ye remember me in all things, and keep the ordinances as I have delivered them unto you. For I have received of the Lord that which also I delivered unto you;” and Mr. Fuller closes by saying,|| “Allow us to repeat what was observed at the beginning, that *an unreserved obedience to the*

§Works, p. 597, col. 2, Lon. ed.

*See Works, p. 854, col. 2, on Terms of Communion.

†Works, p. 734.

‡Works, p. 735.

||Works, p. 736. The italics being his own.

revealed will of God, in whatever form it is delivered, is the scriptural test of faith and love." Mr. Fuller happily illustrates this subject by comparing the church to an army. § "No man could with propriety occupy a place in the army without having first avowed his loyalty and taken the oath of allegiance. The oath of allegiance does not indeed initiate a person into the army, as one may take that oath who is not a soldier; but it is a prerequisite to being a soldier. Though all who take the oath are not soldiers, yet all soldiers take the oath."

"Thus, in 1 Cor. xii. 13, we are said 'by one Spirit' to be 'all baptized into one body, whether Jews or Gentiles, whether bond or free, that all may drink into one spirit.'" "The allusion is, I conceive, to the ordinances of baptism and the Lord's Supper,—by the former of which they were initiated into the holy body of professing christians, and by the other had communion in it."***

A public profession of religion by union and communion with the visible church of Christ is therefore made requisite instrumentally, though not meritoriously, because piety cannot be developed in the soul without such visible manifestation. Bishop Butler clearly demonstrates that the very notion of christianity, as a scheme for saving souls and training them for a higher and better state, implies positive institutions. The visibility of the church consists in them, and without them christianity must have been in a great degree sunk and forgotten; "and it is to be observed further," adds Butler, "that, as the nature of the case requires, all christians are commanded to contribute to preserve christianity in the world by uniting in the public profession and external practice of christianity."†† This includes participation in the sacraments, which are the appointed means of making such a profession. This, therefore, is our duty, a duty so indispensable that no man while wilfully neglecting it has any right to assume that he has either faith or repentance, without which he cannot be saved.

Besides, these means of grace are not mere badges nor acts of profession. They are the keys put by God into our hands to open the door of communion with him and invisible things; with heaven and all its blessings; with the Holy Spirit and all his graces; with God and all his promises; with Christ and all

§ Works, p. 857.

** Fuller's Works, pp. 857, 858.

†† See Analogy, Pt. 2, ch. 1, (1.)

his mercies; while—blessed be his name!—he holds in his own hand the key of grace by which—when and how he pleases—he can unbar the bolted doors of our hard and unbelieving hearts and make us willing in the day of his power. In this we are labourers together with God, so that God worketh in us and by us. For, though we can do nothing, we must work the work of God. By so doing we have every thing, and otherwise nothing. God will have us ask, and seek, and knock, that he may open the door and bless us; and ordinarily only those who seek him find him, and only those who come unto him have life. And therefore will the Lord wait that he may be gracious unto you. He waits until you seek his grace by the faithful use of the means of grace. “Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken. And ye shall seek me and find me when ye shall search for me with your whole heart.”

The means of grace are not merely means, nor man’s means. They are God’s means; and they are “the power of God unto salvation.” They are not mere symbols, representative and instructive. They do not merely teach, as they do most impressively, our sin, and guilt, and helpless misery. They are also seals of the gospel, by which God assures us that it is worthy of all acceptance, and binds himself to fulfill all its promises, while he requires us all to bind ourselves to faith and obedience. They embody in their very nature the great doctrines of the gospel, and in their use the impotence of man and his humble submission to the righteousness of God. To neglect them, therefore, is to break God’s covenant and to neglect God’s appointed means of grace.

These means of grace are, therefore, God’s ordinary means for conveying grace. They not only signify and ratify, but communicate, grace. They impart the blessings of the gospel of Christ, as well as assure us of them. The Sacraments, as the great body of christians believe, are “efficacious means of grace, not merely exhibiting to, but actually conferring upon those who worthily receive them the benefits which they represent, not as moral means, but as means of God’s appointment and attended by his Spirit, communicating what they signify. Nothing less than this will satisfy the strong language of the Scriptures on this subject, or the experience of God’s people, who so often find their strength renewed, their faith confirmed, their purposes invigorated, and their hearts filled with joy and

love, receive anew the forgiveness of sins, enter into fellowship with God, and have their soul filled with the Holy Spirit.”*

You are not, therefore, to consider the church and ordinances of God as mere conventional associations and badges of ceremonial profession, nor as of voluntary and imperfect obligation, nor as in themselves unessential. They are the instrumental agency, “the hands by which the Spirit of love purifies the conscience and conveys grace and salvation to the soul.” “He who appointed them both causes the souls of his people to receive his seals with faith, and makes them effectual to confirm that faith in them who so received them.”†

As the King of Zion, Christ must be openly acknowledged and served. As the God of christianity,—“God manifested,” “God in Christ,” “God revealed,”—Christ must be worshipped in his own ordinances. We must “call upon the name of the Lord.” Christianity in its essence, spirit and principle is secret, inward, in the heart. But, like the heart in the body, the reason in the head, and conscience in the soul, it renews and regulates our whole compound nature, with all its relations and actions. It re-creates the whole. It forbids what the world enjoins. It enjoins what the world forbids. It forbids fellowship with sinners, and severs the world from the church,—the only body on earth which acknowledges Christ as head, king, and God over all and blessed forever; and, as the church is based upon Christ’s express authority and command and promise, it is surely necessary, in order to be a christian, to obey Christ. It is surely necessary to give ourselves to his church, and be disciplined according to the will of God. If to be a christian it is essential to love Christ, then, surely, if we love him we will love his commandments and do them. In this way only can we openly confess and honour him before men, hold forth our allegiance, make manifest that we are with Christ, that we follow him.‡

You perceive, then, my dear readers, that the duty of union and of co-operation and communion with the church is not a question of private judgment. It is not left to expediency nor to choice. It is an imperative obligation, made as binding as the authority of God can make it. Let no man deceive you,

*Texts given above. See more hereafter. See also “The Way of Life,” by Dr. Hodge, Chap. VIII., from which the words are taken.

†Leighton on St. Peter, chap. iii. 19-21, vol. i. p. 245.

‡See chapter on the Sacraments, &c., in “Way of Life,” by Dr. Hodge.

nor the example of multitudes, nor the inconsistencies of professing christians, betray you to think lightly of this matter and sin against your own soul. In the enjoyment of all God's means of grace, you may be graceless, and, what is the saddest of all sights, you may be walking towards hell, while walking in the way of God's ordinances,—christians, and yet no christians,—“circumcised, and yet uncircumcised in heart.” Take heed, then, how you treat them! Take heed of despising them ignorantly and in unbelief,—or of keeping aloof from them through *superstitious* fear,—or of neglecting them through self-righteous pride and confidence and distrust. The sacraments constitute one part of the instrumentality by which God is revealed and related to us as in Christ reconciling sinners unto himself,—one of the means of grace,—one of God's ordinances,—and one method of worshipping, glorifying and enjoying him. They are, therefore, equally authoritative and equally necessary—as acts of profession and communion, and as means effectual to salvation—as are preaching, praying and singing, and “require no other qualifications than such as are necessary to the acceptable worship of God.”

You are thus shut up to the alternative of living without God, aliens from the commonwealth of Israel, strangers to the covenants of promise, and neglecters of the Bible and of the Sabbath and of the sanctuary, or of yielding yourselves up to God to be instructed by his word and guided by his Spirit into all truth and duty. Repent, and believe the gospel. Become a disciple. Deny yourself, and take up your cross, and follow Christ into his church, to the Lord's table and into the Lord's vineyard, and there work the work of God. “Except you repent, you shall perish.” “He that believeth not shall be damned.” “Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven.” “Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.” “The words that I speak unto you, they are spirit and they are life. It is the Spirit which quickeneth: the flesh profiteth nothing.” “Do this, therefore, in remembrance of me.”

This—all this, and nothing short of this,—is, therefore, your only safe and self-satisfying course of duty. But all this is not your *immediate* duty. There is an order of relation which is required. You must first repent and be baptized and believe on Christ, and then give yourself to Christ and to his church,

and pray your vows unto him in the presence of the congregation, and go to his table, and eat and drink with him and with his people in faith, penitence and grateful love.

Most gracious Father, and Saviour, and Sanctifier! dispose and enable me to know and to do thy will, that in the keeping of thy commandments I may find great reward and great delight, and walk in all thy statutes and commandments blameless. So cleanse and purify my heart that I may have the answer of a good conscience toward thee, and an answer of good will and peace from thee. Grant that, with energetic purpose of heart—the living impulse of thy gracious Spirit—I may advance in faith and in earnest hope, and be imbued with such a glowing love to thee, as my condescending Father in Christ Jesus, that I may find thy yoke easy and thy burden light, thy ways pleasantness and thy paths peace, and sit under the droppings of thy sanctuary with great delight.

In passing through the valley of life, may I find in thy church a well, and in thine ordinances living water, and, being planted in the house of the Lord, bring forth fruit until life's end, to show that the Lord is upright, and that he withholdeth no good thing from them that love him, and, finally, after this life is ended, be received into thy heavenly kingdom, to sit down, with Abraham and Isaac and Jacob, at the marriage-supper of the Lamb, in that glorious temple not made with hands, eternal in the heavens.

Finally, my dear reader, let me ask you, in the strong and stirring words of Mr. Spurgeon, "Dost thou belong to the church? For out of the church there is no salvation. But mark what the church is. It is not the Episcopalian, Baptist or Presbyterian. The church is a company of men who have received the Spirit. If thou canst not say thou hast the Spirit, go thy way and tremble; go thy way and think of thy lost condition: and may Jesus, by his Spirit, so bless thee that thou mayest be led to renounce thy works and ways with grief, and fly to Him who died upon the cross, and find shelter there from the wrath of God."

Deck thyself, my soul, with gladness,
 Leave the gloomy haunts of sadness,
 Come into the daylight's splendour,
 There with joy thy praises render
 Unto Him whose boundless grace
 Grants thee at his feet a place;
 He whom all the heavens obey
 Deigns to dwell in thee to-day.

Hasten as a bride to meet him,
 And with loving reverence greet him,
 Who with words of life immortal
 Now is knocking at thy portal;
 Haste to make for him a way,
 Cast thee at his feet and say:
 Since, O Lord, thou com'st to me,
 Never will I turn from thee.

Ah, how hungers all my spirit
 For the love I do not merit!
 Ah, how oft, with sighs fast thronging,
 For this food have I been longing!
 How have thirsted in the strife
 For this draught, O Prince of Life,
 Wish'd, O Friend of man, to be
 Ever one with God through thee!

Here I sink before thee lowly,
 Fill'd with joy most deep and holy,
 As with trembling awe and wonder
 On thy mighty works I ponder;
 On this banquet's mystery,
 On the depths we cannot see;
 Far beyond all mortal sight
 Lie the secrets of thy might.

Sun, who all my life dost brighten,
 Light, who dost my soul enlighten,
 Joy, the sweetest man e'er knowest,
 Fount, whence all my being floweth,
 Here I fall before thy feet,
 Grant me worthily to eat
 Of this blessed heavenly food,
 To thy praise and to my good.

Jesus, Bread of Life from heaven,
 Never be thou vainly given,
 Nor I to my hurt invited;
 Be thy love with love requited;
 Let me learn its depths indeed,
 While on thee my soul doth feed;
 Let me, here so richly blest,
 Be hereafter too thy guest.

J. FRANKE, 1652.

CHAPTER III.

BELIEF IN CHRIST, AND CONFESSION OF CHRIST, BOTH NECESSARY AND OBLIGATORY.

IN the order of nature man must *believe* before he can *confess* the truth as it is in Jesus, and must have faith and confidence in the person, work and glorious all-sufficiency of Christ, before he can commit his soul into his hands as a faithful Redeemer, and openly acknowledge and confess him before men. And yet, in that striking declaration of the apostle—(Rom. x. 9, 10)—“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation,”—we find confession is placed before believing. The reason of this apparent anomaly is found in the fact that the apostle had more immediate reference to the judgment of man than to that of God. God looketh upon the heart, and can discern its thoughts and intents. He can see faith even when it has never yet been whispered to the ear of mortal. But it is far different with respect to man. He can only judge from the outward appearance, and discover the state of the heart by the conversation and the conduct. Our heartfelt belief can therefore be known to our fellow-men only by our open confession and our correspondent outward devotion. A man’s character is known by the company he keeps; and a man’s opinions are known, *in every free country*, by the party to which he is attached, and by his own free and constant publication of them. And in the same way do we judge whether a man really and at heart believes and trusts in the Saviour, by his readiness to confess him before men, and to hold fast the profession of his faith steadfast to the end. When speaking, therefore, in reference to the judgment of man, the apostle puts confession, which is the effect, before belief, which is the cause; because it is only by the effect *we* can know anything of the cause.

But there is another reason for this arrangement, and that is, that, *so far as it regards the efficiency of the church as the pillar and ground of the truth*, the open and steadfast confession of the truth is more patent and potent to the world than its inward possession. For the same reason that we cannot see

the faith of another, which is in the heart, that faith can have no influence over us while it remains there. It cannot afford a testimony for the truth of Christ, nor for the all-sufficiency and glory of Christ. It cannot demonstrate to us the nature, efficacy and power of the gospel, and its ability to mould and fashion the character, and to sustain the soul in every time of need. It cannot prevail upon others to "acquaint themselves now with God, and be at peace with him," by the evident manifestation of what he has done for our souls. Our faith, therefore, to have any value to others,—to be promotive of the glory of God,—to advance the cause and kingdom of Christ,—to bear an efficient testimony for Christ and his cross,—and to lead to the conviction and conversion of others,—must be openly confessed and manifested before men. Nay: would we reap all the benefits of a saving faith in our own souls,—would we experience its power to save, to sanctify, to transform the heart, to mould our principles, to fashion our lives, and to sustain and comfort us under all trials,—we must "come out from the world, take up our cross, deny ourselves," and identify ourselves with Christ's church and people, in a profession of the truth as it is in Jesus, and a diligent observance of his appointed ordinances.

But, while all this is true, still it is equally true that a *mere* profession of Christ, a mere outward observance of ordinances, is vain, worthless and dangerous to salvation. It cannot do good to others. It cannot do good to ourselves. And it cannot glorify our Saviour.

Neither a profession, then, without faith, nor faith without a profession, is a complete, perfect, or symmetrical whole,—a true development of man's glorious powers under the influence of the gospel. And the reason is, that man is a compound being, possessed of a body as well as a soul,—of affections as well as intellect,—of active powers as well as an understanding,—and of social qualities as well as of personal attributes. What he does as man, he does with ALL his faculties; and what he approves in his understanding, he carries out into action by his will and his active powers. When a man believes in his heart, he lives, and moves, and acts, in accordance with the nature of the thing believed. There is no power which can paralyze the will to do where there is a heart to do, and a possibility of doing. In order to enable any man, therefore, heartily to *do*, it is necessary that he should heartily *believe*.

This belief is the principle—the beginning—the fountain—the elastic spring—the everliving power which works in us to will and to do.

Faith is the mightiest principle of human nature. It is the only inlet to our knowledge of everything without us, everything past and to come, everything invisible and divine. It lies at the foundation of character and conduct. A man is what he *really*, not *seemingly*, believes; and by inevitable necessity a man will act in accordance with what he sincerely and firmly believes. And as in regard to everything else, man is ever ready to hazard anything, and to make any sacrifices, for what in his judgment he requires, and for what will remunerate the cost; so it also is with him who truly believes the truths of the gospel. They will become to him principles of life and conduct. They will mould and transform his character. And they will direct and control his actions. As coals of fire they will burn within him, until they find vent in the flames of devotedness and zeal.

“’Tis faith that changes all the heart;
 ’Tis faith that works by love,
 That bids all sinful joys depart,
 And lifts the thoughts above.

“’Tis faith that conquers earth and hell,
 By a celestial power:
 This is the grace that shall prevail
 In the decisive hour.”

You perceive, then, my dear readers, that belief in the heart and confession with the mouth are inseparably joined together in the economy of our salvation. Confession, though only the means of professing faith and obedience, is said to secure that salvation which Christ alone can give, and which faith alone makes ours. It is thus said that “whosoever confesseth that Jesus Christ is come in the flesh is of God.” “Whosoever calleth on the name of the Lord shall be saved.” That is, confession, or calling on the name of Christ, implies faith, and faith leads to confession. Salvation, which is the blessing received by faith and attested in confession, is attributed to both. The real efficacy is not in either, but in the grace of Christ and the power of the Holy Ghost working in the heart the will to believe and to confess, and thus conveying the right and title to salvation, and salvation itself. Confession and communion with the church are the *external* means of convey-

ing and of exhibiting salvation, as faith is the *internal* means of receiving and appropriating it. But it is the Holy Spirit that imparts power to become sons of God and to confess him before men.

Not long since I was greatly interested in the case of a young lady who had long been seriously considering the subject of personal religion, but who was remarkably diffident and unwilling to be approached on the subject. I tried in vain to draw her out into conversation, or to get a correct knowledge of her actual views and feelings. I gave her a book to read, which I thought would open up the way for conversation after reading it; but although, as I afterwards learned, she read it with very great anxiety, she returned it, with the special request that I would not speak to her on the subject of religion. What was I to do? I felt very solicitous to do her good. I induced my wife, to whom she was very much attached, to converse with her and endeavour to overcome her reluctance to converse with me. She consented to come and see her, though under a promise that I should not speak to her. She came, and, after a long and most touching interview with her, my wife came into my room deeply affected, and said to me, "I know not what to do. I have said all I can to her, and I wish you would go in and see her." I went in, and found her trembling like an aspen-leaf. I endeavoured to allay her excited feelings, by assuring her that, although I felt very anxious to converse with her and give her the benefit of any experience and knowledge I might have, nevertheless I would say nothing to her, unless it was agreeable to her own feelings. She soon became calm enough to speak, when she said, "I am not fit or prepared to join the church." "It would be the very last thing I would advise you to do," I replied, "to unite with any particular church, unless you are both fit and prepared. You may, however, be both fit and prepared, and yet imagine that you are not, and thus be led to neglect both a positive duty and a most important means of grace and confidence, of comfort and usefulness. I would be very glad, therefore, if you would tell me what you consider necessary in order to uniting with the church." She replied, that "she did not think persons ought to unite with a church unless they feel satisfied in their own minds that their hearts are renewed by the Spirit of God, and that they really love Christ." I told her that I was very glad to hear her say so, as I thought it would be both sinful

and dangerous for any one to profess what they did not really believe and feel, and that it was undoubtedly the primary and all-important matter to secure an interest in Christ, the influences of the Spirit, and an abiding determination and desire to become not merely a professor, but a possessor, of religion, and not merely an outwardly consistent member of the church, but a *real* christian,—a christian in principle, in heart, and in growing sanctification and holiness. But, I added, while this is true, many persons look for evidences of this state of heart which are not essential, and overlook those that exist within them, and which are quite sufficient to prove that God, the Holy Ghost, has “worked in them” to will and to feel as they do, and who ought therefore to “work out their own salvation,” by doing “whatsoever Christ has commanded,” and relying upon whatsoever Christ has promised to do in and for those that commit their souls unto Him, as unto a faithful Redeemer. It is necessary to have faith, and love, and hope, and an unqualified submission to God in Christ, a willingness to give up every thing inconsistent with a loving and loyal obedience to him, and a sincere desire to be saved from sin as well as from guilt, and to be sanctified and made a holy, happy, whole-hearted christian, as well as to be justified and delivered from condemnation. But it is not necessary that these views and feelings should be perfect, unclouded, and untroubled with doubts. The question is, Do you, as far as you know your own heart, really feel in this way? And are you anxious to have these feelings strengthened and confirmed? And is it your sincere desire and purpose, with the help of divine grace, to live and act as a true and devoted and growing spiritual christian? If you do, then you have evidence that the ever-blessed Spirit has wrought in you a saving change; and you have in these feelings and convictions and desires the fruits of that Spirit by which he witnesseth with your spirit that you are born again, not of the will, or word, or power of man, not of water merely, but by the washing of regeneration and renewing of the Holy Ghost. It is not for you to prescribe to God any amount or degree of feeling, any time or mode of conversion, and still less the enjoyment of peace, hope and confidence, before “*doing* the will of Christ,” and—as the result of so “*doing*,”—feeling assured by your own joyful consciousness that your experience of the saving power of his gospel “is from God.”

The order of God's working in the conversion of the soul is as various in different individuals as their individual character and history, or as the breaking and progress of the light of day to which it is in Scripture compared. On some the light of the Sun of Righteousness shines with the dawn of life, and their light increases with such silent and imperceptible development that its origin is lost amid the memories of infancy. Such is also the case with others who are brought up in the green pastures and by the pleasant waters of parental piety and instruction, and whose early feet have learned to walk in the ways of wisdom and the paths of peace. To others, again, the dawn and morning, and perhaps noon, of life, are clouded in darkness, so that no light, no "clear shining," appears, until all at once, as to Saul of Tarsus, that sun breaks through the intervening clouds and dazzles and overcomes them by its brightness. The question, therefore, in every case, is not when or how, or with what accompanying evidence, the heart is "transformed by the renewing of the Holy Ghost," but what are the present, prevailing and permanent evidences that "he who hath wrought you for the self-same thing is God." And as to peace and confidence and joy, these are the rewards and recompenses, and not, *generally*, the precursors of actual devotion to Christ and trustful compliance with all known and prescribed duty.

Our conversation was long. My young friend became full and free in her communications; and the result was, my clear conviction that God had early called her by his Spirit, as he did Samuel, and that,—as I have often found the case,—by long self-inquiry, and distrust, and procrastination, she had become incapable of forming a right estimate of her own feelings and of her real convictions. Such a course will invariably engender doubts and difficulties, and cause those who have good reason to rejoice and give God thanks for what he has done for their souls, and to "take the cup of salvation and pay their vows unto the Lord, in the presence of the congregation," to "hang their heads as a bulrush," and to go in heaviness for many years.

The ultimate result with this young lady, and with various other persons to whom I might refer, has been, that they have found Christ faithful to his promises. They were emboldened to present themselves before his altar, to enter into public and solemn covenant with him, to find in so doing strength and con-

fidence imparted to them, and, having been planted in the house of God, to flourish in the courts of the Lord, and still to bring forth fruit in all the exercises and activities of the christian's life.

When holy books, when loving friends,
When parents grave and kind,
Tell of the peace the Almighty sends
On the pure heart and mind,—

When they on whom our souls should lean,
The wondrous joy declare,
How to God's altar they have been
And found their Saviour there,—

Alas! too often, worldly-wise,
We scorn what they reveal;
We will not see with others' eyes,
Ourselves would touch and feel.

Thus many a precious day, month, year,
The blessing we delay:
It comes at last with sadden'd cheer,
He justly dims his ray.

Alas, that man his breath should lose
In wayward, doubting race,
Nor his still home in shelter choose
Where thou hast set his place!

Not very long ago, I entered into conversation with a middle-aged gentleman, on the subject of religion, and his duty, as a father of a family, to live and act as a christian parent. He admitted the truth of all I said, and that he had thought much and deeply on the subject; "but," said he, "it is a very solemn thing to join the church, and ought to be very fully and carefully considered, especially as many join the church who fall from their high calling and thus bring great disrepute upon religion." "That is very true," said I. "Our Saviour himself told us that in the church there would be tares as well as wheat, and bad as well as good professors. But you must also admit that it is a very solemn thing to live, and a very solemn thing to die; and that if it be, as it clearly is, your duty to be a true christian and a member of Christ's church, it is a very solemn thing to live in open disobedience and neglect of Christ's authority and commandments."

And is it not, my dear reader? Let me, then, beseech you to accompany me in earnest prayerfulness, while I endeavour to point out to you the nature and evidences of faith in Christ, and the duty, and privilege, and great advantages, of being a

consistent member of his church on earth. I know you not. I shall never, probably, see you. But I am with you in spirit, and I love you as one of God's children; and, therefore, I should be very thankful if I can, to any degree, be helpful to you in your present state of mind. I know how trying it is, and can sympathize with you; and "my heart's desire and prayer to God for you is, that you may be saved." But there is One who can do infinitely more and better for you than I could possibly do; One who can both give you right views and feelings, and the evidences of them, and who can "strengthen you with all might in the inner man," and dispose and enable you for every duty. Oh, yes! it hath not entered into the heart of any man to conceive fully the way of God in the conversion of the soul. Do thou, therefore, All-seeing, Omnipotent Spirit, the Comforter and Guide of souls, manifest thy presence and power to thy servants or handmaidens, whomsoever they be, that read this book. Unseal and open their eyes. Unstop their ears. Unbar the closed door of their hearts. Illumine their understandings. Enliven their conscience. Quicken their dead hearts. Guide their doubting spirits. Bring Christ, in his all-sufficiency, fulness and freeness, as a living, loving, divine, ever-present and omnipotent Saviour, before their minds. In thy light may they see light. From thy life may they derive life. And do thou so help all their infirmities and overcome all their difficulties, that they may be enabled to come to Christ as sinful, guilty and impotent, and, relying on his grace, take up their cross, deny themselves, come out from the world and be separate, and follow him by a diligent observance of all his statutes and commandments.

Come in, thou blessed of the Lord,
 Stranger nor foe art thou;
 We welcome thee with warm accord,
 Our friend, our brother, now.

The hand of fellowship, the heart
 Of love, we offer thee:
 Leaving the world, thou dost but part
 From lies and vanity.

The cup of blessing which we bless,
 The heavenly bread we break,
 —Our Saviour's blood and righteousness,—
 Freely with us partake.

In weal or woe, in joy or care,
Thy portion shall be ours ;
Christians their mutual burdens share,
They lend their mutual powers.

Come with us, we will do thee good,
As God to us hath done ;
Stand but in him, as those have stood
Whose faith the victory won.

And when by turns we pass away,
As star by star grows dim,
May each, translated into day,
Be lost and found in Him.

CHAPTER IV.

YOU MUST FIRST BELIEVE WITH THE HEART.

WOULD you, then, dear reader, be saved? Would you "be reconciled to God, and be at peace with him," and thus be prepared for death, judgment and eternity? Then you must do ALL that God requires, and IN THE ORDER which he prescribes. You must first believe the testimony of God concerning Christ, with your heart; and then you must confess Christ with your mouth. God has in infinite mercy provided salvation through the incarnation, life, death, resurrection and intercession of Christ. He has made a perfect atonement for all sin, and wrought out a righteousness which is of infinite merit and sufficiency. His "blood cleanseth from all sin." God is now reconciled and satisfied, so that, while "he is a just God, he is also a Saviour." "GOD IS NOW IN CHRIST." We have no longer to do with an absolute Deity, with God as angry, jealous and as a consuming fire. God is now in Christ, to whom all judgment has been committed. Christ now sits upon the throne, and ever liveth at God's right hand, as "head over all things to his church," and as "a Prince and a Saviour to give repentance and remission of sins." So truly is this the case, that no man knoweth God but the Son, and he to whom the Son shall reveal him. No man can come unto the Father but by the Son. No man can stand justified before God but he who stands there in the righteousness of Christ. It is through him that the Spirit is imparted unto men. In Christ dwelleth all fulness. On him is laid all our help. In him are treasured up all the riches of divine grace and mercy. God, therefore, now deals with sinners through Christ. Christ has been lifted up, as was his type, the brazen serpent, in the wilderness, that whosoever believeth in him may be saved. Such is God's plan of mercy. Such is the gracious scheme of redemption. Such the way of life.

Now, this plan of redemption evidently supposes that we are dead. And to believe in Christ, therefore, we must have a *clear* conviction (I do not say how deep and strong, but a clear and full conviction) that we are "dead in trespasses and sins;" that we cannot justify ourselves in God's sight; that we can do nothing to reconcile our souls to God, nothing to make us acceptable to him, nothing to produce penitence, or feeling, or

peace, or joy in our hearts. Oh, my dear reader, have you been brought to this state of conviction before God? Are you "sure that the judgment of God against you is according to truth," that you are verily guilty before him, and that you are not only already condemned, but that you *deserve* the condemnation which is written against you? Have you been driven from all the refuges of lies in which men naturally hide themselves from this conviction? Have you given up your vain efforts to establish a righteousness of your own; either by comparing your character with that of others, and it may be with some who are professors of religion, and taking comfort from the thought that you are as good or better than they are; or by endeavouring, in addition to your morality, to secure God's favour by praying, reading, and observing outward duties? If you have *not* done this, if you are not condemned by your own conscience as verily guilty before God, then, with all your self-confidence and pride, you are a miserable being. For what is it to God that you are AS GOOD or better, and more amiable and estimable, than others are, even than many professors of religion are, when God has pronounced his judgment, that "ALL have sinned, and come short of the glory of God," "that EVERY MOUTH may be stopped, and ALL THE WORLD may become guilty before God," and that by his personal character, obedience, morality, or religion, "there shall no flesh be justified in his sight?"

He is a most miserable professor who has no better foundation on which to build than his personal character, or holiness, or obedience. Verily, he builds upon the sand, and when the floods arise, and the winds blow, all his vain hopes will perish. Christ, and his finished work of righteousness, is the only foundation that is firm and everlasting. No goodness, nor duties, nor professions, nor doings of ours can make a balm that will cure the deadly plague of the soul. All the peace such hopes can give is like the plaster that covers the deep-seated cancer, which only favours its deadly growth and aggravates the malignity of the disease. Poor, miserable, outcast, guilty man can never weave a garment by all his efforts, that can hide his guilt and depravity from the scrutiny of Omniscient Purity. Oh, no, my dear reader, "unless your righteousness exceeds that of the Pharisees, [who certainly excelled all other men at that time in outward morality and religious devotion,] you cannot see the kingdom of God." You may be

moral, honest and devout, you may pray, and read, and receive the sacrament, and yet be "poor, and miserable, and blind, and naked." For if it is true that this class of persons, who *appeared* to be righteous before God, but who had no inward holiness, "shall perish,"—though they certainly had as good a hope as you have,—where shall you, who flatter yourselves that you are as good as they were, oh, where shall you find yourselves when death cuts off all further help, and oh, "how shall you escape the righteous judgment of God?"

Would you, then, as a sinful creature, be saved, and have Christ and heaven as yours? Then you must leave behind you your own righteousness,—all your morality, holiness, duties, tears, repentings, convictions, desires and prayers,—and bring to Christ nothing but your sins, wants and miseries,—or else you do not come to Christ as a Saviour at all, but only insult and despise him. Christ, if yours at all, will be your entire and your only Redeemer, and must be received by you as a poor, guilty, helpless sinner—impenitent, unbelieving, unfeeling, hard-hearted and ungodly—or else you do not understand who Christ is, what he is, what he has done, or why he became a Saviour at all. To believe in Christ is to be convinced that you are a sinner, and that Christ is able and willing to save you AS A SINNER, and that he became a Saviour because all men were sinners, and because there is no other way in which any man could ever be "saved *from* his sins." To accept Christ's righteousness alone—to trust in Christ's blood alone—to confide in Christ's strength alone—to look for faith, and hope, and joy, and holiness, to Christ's grace alone—and to do all this only because God has so planned, and testified, and commanded, and promised;—this is the sum of the gospel—this is to make Christ a real Saviour—this is to "confess him and to believe on him with the heart." When you can see how God has provided for your soul, in Christ and his finished work, "wisdom and righteousness, and sanctification," and repentance, and hope, and peace, and comfort; strength to preserve, to grow in grace, to keep the faith, and to finish your course, and to do all things through his strengthening grace;—then hast thou found thy rest, O thou wearied soul; then art thou in the ark that will outride every tempest; and then art thou safe in the arms of Omnipotent Mercy.

I lay my sins on Jesus,
 The spotless Lamb of God:
 He bears them all, and frees us
 From the accursed load.
 I bring my guilt to Jesus,
 To wash my crimson stains
 White, in his blood most precious,
 Till not a spot remains.

I lay my wants on Jesus;
 All fulness dwells in him;
 He heals all my diseases,
 He doth my soul redeem.
 I lay my griefs on Jesus,
 My burdens and my cares;
 He from them all releases,
 He all my sorrow shares.

I rest my soul on Jesus,
 This weary soul of mine;
 His right hand me embraces,
 I on his breast recline.
 I love the name of Jesus,
 Immanuel, Christ, the Lord;
 Like fragrance on the breezes
 His name abroad is pour'd.

All our unbelief, our fears, our doubts, and our want of feeling, of faith and of confidence, arise from our self-righteousness and self-sufficiency, which keep us *from* Christ, and keep therefore our guilt and our guilty fears alive within us. Would that we could feel and practically realize that Christ is our peace, and not duties,—that Christ, and not tears of sorrow, is the source of our hope, our life, our pardon! Oh, yes! Christ is our true advocate with the Father, and not prayers; and Christ alone, and not any efforts of ours, can secure reconciliation, and life, and the remission of our sins.

“God is love,”—infinite love. So much did “God love the world” as to devise the scheme of redemption in eternity, and perfect it in time. “He willeth not the death of the sinner.” “He is not willing that any should perish, but that all should turn unto him and live.” He has become reconciled unto the world, and is “now waiting and willing to be gracious.” He has provided life for the dead,—for those that were dead in law, dead by condemnation, dead in depravity, dead in their own utter moral impotency, dead in their absolute inability of themselves to change their wills, their purposes, or their affections, “dead in trespasses and sins.” And this life is in God’s dear Son, “hid with Christ in God.” “Christ is the way, the truth and the life.” “If any man believe in him, though

he were dead, yet shall he live." "The word is nigh thee," O sinner, "even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed."

In all the Scriptures, therefore, there is not one hard word against a poor sinner, stripped of all self-righteousness, who casts himself for life, light and peace, on the Lord Jesus Christ. Believe, then, but Christ's willingness, my dear reader, and Christ will "make you willing." If you cannot of yourself believe, remember that Christ is "the author of faith." If you feel no sense of pardon, remember that Christ "gives remission of sins" and secures the favour of the FATHER. If you do not feel as sorry for your sins as you should, forget not that Christ "giveth repentance also." Do you feel weak? "He giveth power to the faint." Do you feel your faith feeble? "He increaseth strength." Are you full of infirmities? "He is not a high-priest who cannot be touched with them, but one who was in all points tried as we are," that he might be able to feel towards us as brethren. Does your faith tremble and vacillate, like the reed shaken by the wind, or the taper dying in the socket? "He will not break the bruised reed," nor quench the dimly-burning taper, but will sustain and revive them. He "works in the heart to will and to do." "By grace, then," O sinner, "thou art saved, through faith; and that not of yourself: it is the gift of God."

O sinner, wilt thou not then believe, and trust, and "commit thy soul to Christ," sick, blind, unbelieving, hard, unfeeling as it is, and plead with him for the fulfilment of his own gracious word? What is your unbelief? Why, it is making your guilt greater than Christ's righteousness, your disease beyond Christ's remedy, your darkness beyond Christ's power to enlighten, and your wants beyond Christ's ability or willingness to supply. Thus do you undervalue Christ, reject his righteousness, deny his truth, and practically affirm that his blood does not "cleanse from all sin."

Oh, yes! unbelief hardens your heart, blinds your eyes, shuts your ears, sears your conscience, and keeps your soul closed to that precious, priceless Saviour who stands at the

door and knocks, seeking for admittance. Were but this veil withdrawn, you would at once be filled with rapture in view of the freeness, fulness and all-sufficiency of the grace of Christ; and though you saw him not with your bodily eyes, yet, believing on him, you would rejoice with joy unspeakable and full of glory. Let me give you an illustration of this as presented by an individual, in describing whose experience I only portray, a scene which is every day verified in the history of new-born souls.

It was a time of the outpouring of the Spirit in a female seminary. From day to day, and week to week, young voices were learning the first notes of that new song which evermore ascends the whole family of the redeemed. There were others, too, whose countenances betrayed the anguish of hearts aroused to a sense of God's claims and yet unreconciled to him.

Among the latter class was one whose case had excited special interest. She was soon to leave the seminary, and with her talents and energy must exert a powerful influence over those among whom her lot should be cast. Would it be for good, or evil? She was now deeply convinced of her guilt and danger; but there were some who remembered with sorrow that in earlier years she had seemed not less powerfully awakened, and yet remained out of Christ.

Week after week went by, but Ellen found no peace. She was outwardly calm; but it seemed like the calmness of despair. Whether in the recitation-room, at table, or in the unrestrained freedom of social converse, a single glance at her countenance revealed to the most casual observer the settled gloom of the soul. Many a heart ached in view of her anguish, and many a prayer was sent up to heaven in her behalf. One after another her teachers and schoolmates sought opportunities of conversation with her on the great subject which engrossed her thoughts. While she was frank and unreserved in communicating her feelings, and listened attentively to those who tried to explain to her the way of salvation, there was still a difficulty which none could remove.

"It is of no use," she would say. "All this has been explained to me over and over, as clearly as it could be. But there is something in the way. I cannot come to the Saviour, and I fear I never shall."

“Ah, we cannot help her!” sighed her friends, as some of them reviewed together their fruitless efforts. “We can only commend to God. Let us pray for her.”

At length there was a change,—as we trust, the great change by which sinners are new-born. Peace was now as visible in Ellen’s countenance as distress had been before.

“Oh, what a wonderful way of salvation!” was the utterance of her heart. “How simple, how beautiful, how glorious! Why did I not come to Christ before? That mysterious hindrance which seemed to be in my way was NOTHING BUT UNBELIEF.”

Truly, it was “nothing but unbelief.” And now, “being justified by *faith*,” Ellen had “peace with God through our Lord Jesus Christ.” And thus is it with you. It is “nothing but unbelief,” anxious reader, which keeps you from Christ to-day. It is the same unbelief which, if not abandoned, will finally shut you out of heaven. Ah! unbelief is a fearful thing,—a wail between your soul and Christ,—a weight to sink you in the burning lake forever.

Come with me, reader, into yonder humble dwelling. There has just entered the celebrated Dr. Chalmers. The scene is a low, dirty hovel, over whose damp and uneven floor it is difficult to walk without stumbling, and into which a small window, coated with dust, admits hardly enough of light to enable an eye unaccustomed to the gloom to discern a single object. A poor old woman, bedridden, and almost blind, who occupies a miserable bed opposite the fireplace, is the object of the doctor’s visit. Seating himself by her side, he enters at once, after a few general inquiries as to her health, &c., into religious conversation with her. Alas! it seems all in vain. The mind which he strives to enlighten has been so long closed and dark that it appears impossible to thrust into it a single ray of light. Still, on the part of the woman there is an evident anxiety to lay hold upon something of what he is telling her; and, encouraged by this, he perseveres, plying her, to use his own expression, with the offers of the gospel, and urging her to trust in Christ. At length she said, “Ah! sir, I would fain do as you bid me, but I dinna ken how: how can I trust in Christ?” “O woman,” was his expressive answer, in the dialect of the district, “just *lippen* to him.” “Eh, sir,” was the reply, “and is that a’?” “Yes, yes,” was his gratified response: “just lippen to him, and lean on him, and you’ll never perish.” To some,

perhaps, this language may be obscure, but to that poor dying woman, it was as light from heaven: it guided her to the knowledge of the Saviour; and there is good reason to believe it was the instrument of ultimately conducting her to heaven. And so, dear reader, will it guide you. It is not easy to give an English equivalent for the word "lippen." It expresses the condition of a person who, entirely unable to support or protect himself, commits his interests, or his life, to the safe-keeping of some person or object. Thus, a man crossing a chasm on a plank *lippens* to the plank; and if it give way he can do nothing for himself. The term implies, therefore, entire dependence under circumstances of risk and helplessness. As lost and helpless, let me entreat you, then, to accept the offer of Christ's hand, Christ's help, Christ's guidance, Christ's deliverance, Christ's all-sufficiency, Christ's promise and Christ's ordinances, and "just lippen to him," and you will be borne safely over the roaring gulf of perdition and planted on the Rock of ages.

There is, believe me, no other heart's ease, no other way of peace and assurance, for any man, than to glorify Christ by confiding in his power, promises and gracious loving-kindness. Art thou persuaded of this? Then what difficulties or distracting fears can cloud thy hopes? Art thou in any doubt on this point? Then tarry here. Look not forward nor backward, neither to the right nor to the left, neither to heaven nor to hell. Look only to Christ's own word,—to his promises, invitations, provisions and merciful rebukes of thy faithless and unbelieving heart. Look only to himself. Cast thyself at his feet, like Mary; or throw thyself into his arms, and there plead until he give thee power and faith to believe. Tell him you believe, but so doubtingly that he must "help your unbelief." Tell him you love him, but so feebly you are afraid you do not love him at all, and ask him to let his love "constrain you." Implore him to shed abroad his love in your soul by the Holy Ghost so as to fill you with love to him. Can you fail to be heard and to be helped? Is his arm shortened, or his ear heavy? Oh, no. "Why, then, art thou cast down, O fearful soul? Why art thou disquieted within thee? Hope in God, for thou shalt yet praise him. Wait on the Lord, and he will be the light of thy countenance and the strength of thine heart." In this "acceptable time" cry mightily unto Him who can

quicken thy dead heart and make thee alive unto God, a new creature,—

Born by a new, celestial birth.

Do this, and thou shalt yet be able to say, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and establish my goings. And he hath put a new song in my mouth, even praise unto our God. Many shall see it and fear and shall trust in the Lord."

Jesus, as thou art,—without one trace
Of love, or joy, or inward grace,
Or meetness for the heavenly place,—
O guilty sinner, come.

Thy sins I bore on Calvary's tree ;
The stripes, thy due, were laid on me,
That peace and pardon might be free :
O wretched sinner, come.

Burden'd with guilt, wouldst thou be blest ?
Trust not the world : it gives no rest :
I bring relief to hearts oppress'd :
O weary sinner, come.

Come, leave thy burden at the cross ;
Count all thy gains but empty dross :
My grace repays all earthly loss :
O needy sinner, come.

Come hither, bring thy boding fears,
Thy aching heart, thy bursting tears :
'Tis mercy's voice salutes thine ears :—
O trembling sinner, come.

"The Spirit and the Bride say, Come ;"
Rejoicing saints re-echo, Come :
Who faints, who thirsts, who will, may come :
THY SAVIOUR bids THEE come.

Here is my heart !—My God, I give it thee :
I heard thee call and say,
"Not to the world, my child, but unto ME :"
I heard, and will obey.
Here is love's offering to my King,
Which, a glad sacrifice, I bring :—
Here is my heart.

Here is my heart !—Surely the gift, though poor,
My God will not despise :
Vainly and long I sought to make it pure,
To meet thy searching eyes ;
Corrupted first in Adam's fall,
The stains of sin pollute it all,—
My guilty heart.

Here is my heart!—my heart so hard before,
Now by thy grace made meet;
Yet, bruised and wearied, it can only pour
Its anguish at thy feet;
It groans beneath the weight of sin,
It sighs salvation's joys to win,—
My mourning heart!

Here is my heart!—In Christ its longings end,
Near to his Cross it draws;
It says, "Thou art my portion, O my Friend,
Thy blood my ransom was."
And in the Saviour it has found
What blessedness and peace abound,—
My trusting heart!

Here is my heart!—Ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve thee more,
To fear thee, trust thee, and adore,—
My cleansed heart!

Here is my heart!—It trembles to draw near
The glory of thy throne:
Give it the shining robe thy servants wear,
Of righteousness thine own;
Its pride and folly chase away,
And all its vanity, I pray,—
My humbled heart!

Here is my heart!—Teach it, O Lord, to cling
In gladness unto thee,
And in the day of sorrow still to sing,
"Welcome my God's decree."
Believing, all its journey through,
That thou art wise and just and true,—
My waiting heart!

Here is my heart!—O Friend of friends, be near,
To make each tempter fly;
And when my latest foe I wait with fear,
Give me the victory!
Gladly on thy love reposing,
Let me say, when life is closing,—
Here is my heart!

CHAPTER V.

WHAT IT IS TO BELIEVE, FURTHER EXPLAINED AND URGED.

I HAVE already, my dear reader, reasoned with you upon this subject and endeavoured to show what is implied in believing on Christ.

Still, however, you hesitate, and doubt, and fear to cast thyself upon the Saviour, and to look to him for faith and hope and pardon and acceptance, and the full assurance of hope, and peace, and joy. The legal spirit of the natural heart still leads you to imagine that you must be better, and feel better, and have a far deeper conviction of sin and love to Christ, before you can feel warranted in reposing upon him as "made unto you of God, wisdom and righteousness, and sanctification and redemption."

Let me, then, again show you what it is to believe on Christ; and, in doing so, I will employ the following illustration.

It was a dark night: a high wind was blowing without, while all the family of Mr. H. were lying quietly in their beds, breathing calmly in the soundest slumbers.

All at once Mr. H. was aroused by the terrible cry of fire. He was not sufficiently waked at first to understand the cause; but the sound grew nearer and nearer, and soon many were gathering under the window. "Fire! fire! your house is on fire!" they shouted, as they pounded heavily upon the doors. Throwing a few clothes around him, Mr. H. rushed to the door; and what was his surprise and fear to discover that his own dwelling was in flames! He hastily returned, called up his terrified wife, and, taking the babe and the next older child, they quickly sought shelter in an adjoining house. His oldest son, about ten years of age, slept in a chamber in another part of the house, near the room of the servant-maid who lived in the family.

Immediately the father hastened to rescue him, feeling but little anxiety for his property if his family only might all be saved. On his way he met the maid. "Where is Charles?" said Mr. H., surprised to see her alone.

"Crying in his room," answered the frightened girl. "I but just escaped; and the stairs are now all in flames."

The fire had broken out in that part of the house, and the flames were now spreading with fearful rapidity. Almost dis-

tracted, Mr. H. rushed out and hastened to the part of the house beneath the window of his son's sleeping-room.

The window was thrown up. The terrified boy was standing there, crying out, in agony, "Father! father! how shall I get out?"

He could be seen by the glare of the fire in the room; but he could see no one beneath him,—it was so dark,—although he heard many voices.

"Here I am, my son," cried out the deeply-moved father. "Here I am: fear not. Lay hold of the sill of the window and drop yourself down. I will certainly catch you."

Charles crept out of the window, and, clinging with the grasp of a drowning person, he hung trembling, and afraid to let go.

"Let go, my son," cried the father.

"I can't see you, father."

"But I am here, my son."

"I'm afraid, father, that I shall fall."

"Let go: you need not fear," again shouted the father. The flames began to approach the window: the casement grew hot: if he stayed there, he would be burned. He recollected that his father was strong,—that he loved him and would not tell him to do anything that would injure him. He drew his breath, unclasped his fingers, and in a moment was in his father's arms, overpowered, and weeping for joy at his wonderful escape.

Now, just such, my dear reader, is faith as it regards the salvation of your soul. You are now in most certain danger of everlasting death, because of your ungodliness and sin. The flames of vengeance burn around you. But Christ has secured redemption and everlasting life; and God, our Father in heaven, has so loved us as to covenant and engage that whosoever believeth in Christ shall be saved. Neither can you be saved in any other way; for out of Christ "our God is a consuming fire." By no efforts of your's, therefore, can you escape from Him "who is able to destroy both soul and body in hell" forever. You cannot atone for past sins. There they are, and they cry aloud for vengeance. You are already condemned, and, for aught you know, sentence may be passed upon you at any moment; and then "eternal destruction from the presence of the Lord, and from the glory of his power,"

awaits you in that "lake which burneth with fire and brimstone, where the worm dieth not and the fire is not quenched."

Christ, however, is **ABLE** to save you,—because he is God as well as man. Suppose the boy suspended by his feeble hands had seen another little boy like himself stretch his weak arms and call upon him to trust to him for deliverance. He would have cried out at once, "You cannot save me." Just so the convicted sinner feels, when invited to put his trust in a man like himself, or in any one short of an almighty Saviour. "A mere human deliverer!" he exclaims. "Do you mean to mock me? What can such a deliverer do for a wretch like me? What can he do with those mountains of guilt which are pressing upon me, and with that deathless worm which is gnawing within me? What can he do to avert the dreadful sentence of the law which hangs over me, or to quench the devouring flames which are kindled to consume me?" The convinced sinner feels that he needs a Divine Saviour,—an Almighty Saviour,—a living, loving, personal, ever and everywhere present and sympathizing Saviour,—One who is able to "save to the uttermost,"—One whose "blood cleanseth from all sin." He feels that no other Saviour can meet the fearful exigencies of his case or can ever do him any good. And when he looks into the Bible, he finds that just such a Saviour is provided and freely offered. Here he finds that the Lord Jesus Christ is a holy Saviour, whose word is truth,—a glorious Saviour, altogether deserving his confidence and love,—"the great God and our Saviour,"—"God manifest in the flesh,"—one who "is God," yea, whose "name is Wonderful, Counsellor, the mighty God, the everlasting Father and Prince of Peace."

When, therefore, with an eye of faith he sees this Saviour—who is "mighty to save"—standing beneath, extending his Omnipotent arms to receive him, and calling out to him to let go all his false dependences and hopes, what should prevent him from doing it,—from simply putting forth the act of faith, and falling into the kind and gracious arms of his Almighty Deliverer? He obviously has all the knowledge and conviction that are necessary; and he has only now to believe in Christ, to trust to him, to fall into his embrace and live forever.

We can easily imagine a host of excuses which this little boy might have offered; but we also know, and you will admit, that they would all have been false and vain, and that he had every warrant and encouragement to act as he was required. We

know, too, that in no other way could the child have been saved at all, and that if he had remained fearful, and hesitating, and halting, he would certainly have been lost. Now, just so is it, O sinner, with you. You can frame a hundred excuses; but they are all false and without any foundation; and if you do not break through them all, and at once and forever and ENTIRELY yield yourself to Christ, casting your soul on him and committing it to his hands, you must perish.

“Prepare to meet thy God,” was the earnest reply of one who had been herself awakened by these words to an anxious friend.

“But how shall I prepare?”

“Prepare, by believing on the Lord Jesus Christ, now. Prepare, by repenting of sin, just here, this very hour. Prepare, by bringing forth fruit meet for repentance.”

“Oh, how shall I prepare?” he again inquired.

“Take Christ for your Saviour, for he must be your final Judge. There is no condemnation to them who are in Christ Jesus. Believe on him. Trust him, now and forever. Try now, right here. Submit to him. Give yourself up to him. Tell him you are willing to love him, obey him, with all your heart. Covenant with him,—now,—now,—NOW! And you will know, as I now know, how precious is the joy of being forgiven.”

He did pray. He confessed and bewailed his sins, his worldly schemes and ambition, his utter disregard of his duties to God and his duties to his fellow-men. He made solemn promises to Christ of everlasting devotion to his service, whatever might become of him. There, on the spot, he gave himself up to God to be his forever.

SINNER RESOLVING TO GO TO CHRIST.

ESTHER IV. 16.

Come, humble sinner, in whose breast
A thousand thoughts revolve;
Come, with your guilt and fear oppress'd,
And make this last resolve:—

“I'll go to Jesus, though my sin
Hath like a mountain rose:
I know his courts; I'll enter in,
Whatever may oppose.

“Prostrate I'll lie before his throne,
And there my guilt confess:
I'll tell him I'm a wretch undone
Without his sovereign grace.

"I'll to the gracious King approach,
 Whose sceptre pardon gives:
 Perhaps he may command my touch,—
 And then the suppliant lives.

"Perhaps he will admit my plea,
 Perhaps will hear my prayer;
 But if I perish, I will pray,
 And perish only there.

"I can but perish if I go;
 I am resolved to try;
 For if I stay away, I know,
 I must forever die."

Just as I am,—without one plea
 But that thy blood was shed for me,
 And that thou bidd'st me come to thee,
 O Lamb of God, I come.

Just as I am,—and waiting not
 To rid my soul of one dark spot,—
 To thee, whose blood can cleanse each blot,
 O Lamb of God, I come.

Just as I am, though toss'd about
 With many a conflict, many a doubt,
 Fightings within, and fears without,—
 O Lamb of God, I come.

Just as I am,—poor, wretched, blind,
 Sight, riches, healing of the mind,
 Yea, all I need, in thee to find,—
 O Lamb of God, I come.

Just as I am,—thou wilt receive,
 Wilt welcome, pardon, cleanse, relieve,
 Because thy promise I believe,—
 O Lamb of God, I come.

Just as I am,—thy love now known
 Has broken every barrier down;
 Now to be thine, yea, thine alone,
 O Lamb of God, I come.

CHAPTER VI.

GIVE YOURSELF UNTO THE LORD.

MAN is so constituted, that, in order to fix and deepen his thoughts, they must be spoken or written. Language and letters are intended to be means of expressing, and of giving stability, to the thoughts and feelings of the soul. When they really do so, the man is sincere and truthful; but when not, he is deceitful and hypocritical. Where more than one person is concerned, reliance is put upon words and writing, in proportion as there is mutual confidence; but in all matters of importance, "to put an end to strife," and to impart unwavering assurance, an oath or written engagement is given. This is the foundation of all business transactions among men. This, also, is the case in the formation of all partnerships and associations. Even as individuals, we never enter upon any important transaction without deep reflection and very careful decision. This ought to be the case; and every such determination ought to be made after seeking the guidance and blessing of God. "In all thy ways acknowledge him, and he will direct thy steps."

Were you, for instance,—that I may use an illustration to which in Scripture the consecration of the soul to Christ is often compared,—solicited, or did you feel it to be your duty, to marry, how carefully would you weigh every consideration bearing on the eventful issue! How often would you retire within yourself, and, in view of all the possible results of your decision, earnestly importune that "wisdom that cometh from above, and which is profitable to direct." Having done this, you would then, probably, set your seal to a written engagement, or otherwise express your assent. This would afterwards be ratified by a solemn public contract in the presence of God, and probably of many witnesses assembled on the occasion, and your hymeneal torch be lighted at God's altar, and your heart be there plighted in faith to the partner of your bosom.

Now, so it is in your relation to God. To him also, thoughts and feelings are expressed by words or writing. In this way they are also deepened and confirmed. And as God requires you to "give him your heart," and to "vow unto the Lord," and "pay your vow," you cannot hesitate about either the obligation or the expediency of doing so. Only let your heart, and your

lips, and your pen agree. Let what you say or write be what is "written on the fleshy table of your heart," and you cannot fail to derive, from a solemn consecration, important and lasting benefit.

Let me then beseech you to join me, even now, in making a surrender of yourself to God in Christ. Come with me into God's presence, as "in Christ he is reconciling sinners to himself," and dedicate yourself to him, saying,—

Eternal and unchangeable Jehovah! Thou great Creator of heaven and earth, and adorable Lord of angels and men! I desire, with the deepest humiliation and abasement of soul, to fall down at this time in thine awful presence, and earnestly pray that thou wilt penetrate my very heart and soul with a suitable sense of thine unutterable and inconceivable glories! Trembling may justly lay hold upon me, when I, a sinful worm, presume to lift up my head to thee,—presume to appear in thy majestic presence on such an occasion as this.

Who am I, O Lord God, or what is my house? What is my nature or descent, my character and desert, that I should speak of this, and desire that I may be one party in a covenant where thou, the King of kings and Lord of lords, art the other. I blush and am confounded even to mention it before thee. But, O Lord, great as is thy majesty, so also is thy mercy. If thou wilt hold converse with any of thy creatures, thy superlatively exalted nature must stoop, must stoop infinitely low; and I know that in and through Jesus, the Son of thy love, thou condescendest to visit sinful mortals, and to allow their approach to thee, and their covenant intercourse with thee. Nay, I know that the scheme and plan is thine own, and that thou hast graciously sent to propose it to us; as none untaught by thee would have been able to form it, or inclined to embrace it, even when actually proposed. To thee, therefore, do I now come, invited by the name of thy Son, and trusting in his righteousness and grace: laying myself at thy feet with shame and confusion of face, and smiting upon my breast, I say with the humble publican, 'God be merciful to me a sinner.' I acknowledge, Lord, I have been a great transgressor. My sins have reached unto heaven, and mine iniquities are lifted up unto the skies. The irregular propensities of my corrupt and degenerate nature have, in ten thousand aggravated instances, wrought to bring forth fruit unto death. And if thou shouldst be strict to mark mine offences, I must be silent under a load of guilt.

and immediately sink into destruction. But thou hast graciously called me to return to thee, though I have been a wandering sheep, a prodigal son, a backsliding child. Behold, therefore, O Lord, I come unto thee. I come, convinced not only of my sin, but of my folly. I come, from my very heart ashamed of myself, and with sincerity and humility confess that I have erred exceedingly. I am confounded with the remembrance of these things; but be thou merciful to my unrighteousness, and do not remember against me my sins and my transgressions. Permit me, O Lord, to bring back unto thee those powers and faculties which I have ungratefully and sacrilegiously alienated from thy service, and receive, I beseech thee, thy poor perverted creature, who is now convinced of the right thou hast to him, and desires nothing in the whole earth so much as to be truly thine! Blessed God! it is with the utmost solemnity that I make this surrender of myself to thee. Hear, O heavens! and give ear, O earth! I acknowledge the Lord to be my God. I solemnly declare myself this day to be one of his covenant people. Hear, O thou God of heaven! and record it in the book of thy remembrance, that henceforth I am thine, entirely thine. I would not merely consecrate unto thee some of my powers, or some of my possessions, or give thee a certain proportion of my services, or all I am capable of for a limited time; but I would be wholly thine, and thine forever. From this day do I solemnly renounce all the former lords which have had dominion over me,—every sin and every lust,—and bid in thy name an eternal defiance to the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, all the members of my body, would I present before thee this day, as a living sacrifice, holy and acceptable unto God, which I know to be my most reasonable service. To thee I consecrate all my worldly possessions. In thy service I desire to spend all the remainder of my time upon earth, and beg thou wouldst instruct and influence me, so that, whether my abode here be longer or shorter, every year and month, day and hour, may be used in such a manner as shall most effectually promote thine honour, and subserve the scheme of thy wise and gracious providence; and I earnestly pray that whatever influence thou givest me over others, in any of the relations of life in which

I may stand, or in consequence of any peculiar regard which might be paid me, thou wouldst give me strength and courage to exert myself to the utmost for thy glory, resolving not only that I will do it myself, but that all others, so far as I can rationally and properly influence them, shall serve the Lord. In this course, O blessed God, would I steadily persevere to the end of my life, earnestly praying that every future day of it may supply the deficiencies and correct the irregularities of the former, and that I may, by divine grace, be enabled not only to hold on in that happy way, but daily to grow more active in it.

Nor do I only consecrate all that I am and have to thy service, but I also most humbly resign and submit to thy heavenly will myself and all that I can call mine. I leave, O Lord, to thy management and direction all that I possess and all I wish, and set every enjoyment and every interest before thee, to be disposed of as thou pleasest. Continue or remove what thou hast given me; bestow or refuse what I imagine I want, as thou, Lord, shalt see good; and though I dare not say I will never repine, yet I hope I may venture to say that I will labour not only to submit but to acquiesce; not only to bear what thou doest in thy most afflictive dispensations, but to consent to it, and to praise thee for it, contentedly resolving, in all that thou appointest, my will into thine, and looking on myself as nothing, and on thee, O God, as the great eternal All, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation.

Use me, O Lord, I beseech thee, as the instrument of thy glory, and honour me so far, as either by doing or suffering what thou shalt appoint, to bring some revenue of praise to thee, and of benefit to the world in which I dwell; and may it please thee, O my Creator, from this day forward, to number me among thy peculiar people, that I may no more be a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God. Receive, O heavenly Father, thy returning prodigal. Wash me in the blood of thy dear Son, clothe me in robes made white in the blood of the Lamb, and sanctify me throughout by the power of thy Spirit! Destroy, I beseech thee, more and more the power of sin in my heart! Transform me more and more into thine own image, and fashion me to the resemblance of Jesus, whom henceforward I would acknowl-

edge as my teacher, my sacrifice, my intercessor, and my Lord! Communicate to me, I beseech thee, all needful influences of thy purifying, cheering and comforting Spirit; and lift up the light of thy countenance upon me, which will put the sublimest joy and gladness into my soul.

Dispose my affairs, O God! in a manner which may be subservient to thy glory and my own truest happiness; and when I have done and borne thy will upon earth, call me from hence at what time and in what manner thou pleasest; only grant that in my dying moments, and the near view of eternity, I may remember these my engagements to thee, and may employ my latest breath in thy service; and do thou, O Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant too, even though I should then be incapable of recollecting it. Look down, O my heavenly Father, with a pitying eye, upon thy languishing, dying child; place thine everlasting arms underneath me for my support; put strength and confidence into my departing spirit, and receive it to the embraces of thy everlasting love! Welcome it to the abodes of them that sleep in Jesus; to wait with them that glorious day when the last of thy promises to thy covenant people shall be fulfilled in their triumphant resurrection, and that abundant entrance, which shall be administered to them into thine everlasting kingdom, of which thou hast assured them in thy covenant, and in the hope of which I now lay hold of it, desiring to live and to die as with my hand on that hope!

And when I am thus numbered among the dead, and all the interests of mortality are over with me forever, if this solemn memorial should chance to fall into the hands of any surviving friends, may it be the means of making serious impressions on their mind. May they read it not only as my language, but as their own, and learn to fear the Lord my God, and with me to put their trust under the shadow of his wings for time and for eternity; and may they also learn to adore with me that grace which inclines my heart to enter into the covenant, and condescends to admit me into it, when so inclined; ascribing with me, and with all the children of God, to the Father, to the Son and to the Holy Ghost, that glory, honour and praise which is so justly due to each for the part he bears in this illustrious work.
AMEN.

Lord, I am thine, forever thine ;
My soul doth cleave to thee :
My dearest Lord, be ever mine,
I have no love but thee.

Henceforth I am not mine, but God's forever.*

*This was in substance the form adopted by Dr. Doddridge and used by Mrs. Ramsay, of Charleston, South Carolina. See her most valuable *Life*, published by the American Sunday-School Union, p. 27. This solemn transaction will be found still more impressively and permanently beneficial if this form, or a similar one, is carefully written out, and, after prayer for divine direction and help, solemnly signed as in God's presence. Such a paper, carefully preserved and occasionally perused, and especially before communion-seasons, might be found of very great service as a help to self-examination and a test of condition and progress.

CHAPTER VII.

THE BELIEVING AND DEVOTED SOUL ENCOURAGED TO MAKE AN OPEN CONFESSION.

AND now, my dear reader, have you gone with me in this surrender of yourself to God, and do you feel that you are now no longer your own, but "his to whom you have now yielded yourself as his servant to obey him?" If so, and, so far as you can determine, you are willingly and unreservedly "THE LORD'S," then CONFESS that you are so before men.

Do not conceal your feelings. Put on a manly courage. Act as you would in every other case. Avail yourself of the principles of your nature already explained, and of the sympathy, experience and prayers of others, or at least of some one judicious christian friend. Do not imagine they are uninterested in you because they have not spoken to you. They may be even now earnestly wrestling with God in prayer for you, and "travailing in pain," until you are born again, and yet afraid to speak to you, lest they should "speak unadvisedly with their lips" before you.

"As I was leaving the prayer-meeting," said one, "when I had gone a little distance, a lady came rushing up to me, and exclaimed, 'Oh! my brother, my brother! oh! is not my husband to be saved? I have put in a request that he might be prayed for, three times; and three times this request has been read; and in each case no allusion has been made to my case in the prayers which followed. My husband has not been prayed for. What does it mean?'"

"The heart of this wife was very much encouraged when I met her again and inquired, 'Is your husband converted yet?'"

"'Oh, no: he is not converted; but I believe he will be. I feel assured he will be.'"

"In a few days I met her again. I asked her, 'Is that husband of your's a christian yet?'"

"'Oh! I am afraid not. I have been praying, and hoping, and believing. I am so distressed with anxiety for him that I have had to give up all attention to all household duties. I cannot oversee my house. My hope is in God; and I will trust in *Him*, for vain is the help of man.'"

"A few days after, I met this same wife again.

“Is your husband converted yet?” Her countenance lighted with a spiritual, serene and holy joy.

“Oh, yes! I hope my husband is converted. He came home from his business, he ran to me, threw his arms around my neck, and, in weeping rapture, exclaimed, “Oh, I have found the Saviour! I have given myself up to him, and on the very next Sabbath I am to unite myself to the people of God. I am with you now for time and eternity.””

It not unfrequently happens that a husband or a wife, or some other member of a family, becomes anxious on the subject of religion, and conceals the cause of the anxiety from the other members of the family. In most cases concealment causes decay of feeling, and the last state of that man is worse than the first.

No husband or wife should ever carry a hidden grief,—and, least of all, the grief for sins committed and a Saviour slighted. The endearing relation between husband and wife, parents and children, brothers and sisters, was not designed to be a hindrance, but a help, to salvation.

How many painful experiences would such a course prevent! Take the following illustration.*

Soon after engaging in business, Mr. H—— married the woman on whom his affections had long been fixed. His ardent attachment was fully reciprocated. The union was a happy one. The parties enjoyed as much domestic happiness as is compatible with estrangement from God: neither the husband nor the wife was a professor of religion.

The happiness of Mr. and Mrs. H—— was often the subject of remark among those who knew them. They were prosperous in their affairs. Their mutual affection was very strong. Perfect confidence existed between them. Every joy and every sorrow was shared by each. The cause of the anxious countenance or of the sunny smile on the part of the one was immediately confided to the other.

After a while the watchful wife noticed a change stealing over her husband. He became reserved,—especially in the evening, when he had been wont to converse with her most freely. In regard to matters on which he had been accustomed to speak freely there was no change; at least he gave prompt and full answers to her questions. It was only when her

*From the Sunday-School Times.

inquiries related to the cause of his thoughtful and sad appearance that he gave evasive replies.

These replies gave her exquisite pain. She saw that there was a hidden grief, which she was not permitted to share. Was he displeased or pained by any thing she had done? He assured her he was not. Had he troubles in his business? It had never been so prosperous. Had he been treated unkindly by any one? He was not aware that he had an enemy in the world. Whence, then, the cause of the concealed sigh and the anxious brow? Why did he, once so fond of her society, seek to be alone?

One day he left his place of business much earlier than usual, entered his dwelling without observation, and went to an unoccupied room. His wife accidentally entering it found him on his knees weeping, with an open Bible before him.

To her quick intelligence the hidden grief was revealed. Kneeling by his side, with her eyes streaming with tears, she exclaimed, "Husband, why did you not tell me of this? The subject is one on which I have long desired to speak with you."

"Why did you not do so?" was his reply.

"Because of the reserve with which you have treated me of late."

"And now you know the cause."

"We have suffered much needlessly, and lost time for the great work which we desire to do."

The barrier of reserve being thus broken down, they spoke freely upon that subject which had for weeks been resting with unusual weight upon their minds. They did not leave the room till they had mingled their prayers, and strengthened each other in the resolution to seek first the kingdom of God.

In a few days, Mrs. H—— was rejoicing in hope, and was of material service to her husband, whose early religious instruction had been less perfect than her own. Ere long they were united in love to Christ as well as in love to each other.

And thus will every true christian bosom thrill with tender and joyful emotions in the knowledge of your hopeful change of feeling and of your heavenly desires. Their hearts will melt before you. Tears of thankfulness will bedew their cheeks, and there will be joy, not only among the angels of God, but also among the saints on earth. An electric spark will be communicated to your own soul. The fire will burn, and you will thank God for that communion of hearts which can bring

with it such overflowing peace and joy. Be not afraid, therefore: only fear false fear. Be not ashamed, except of sinful shame which would hinder you from doing what you know to be right, and your duty, and for your happiness. The only difficulty is to make the first approach. All after that will be easy, pleasant and profitable. This you can make by letter, if, as is best, you cannot do it by personal communication. But in one or other way do it. I beseech you to do this, let the effort be what it may. Be master of yourself. "Quit yourself like men, be strong," and let no cowardly timidity restrain you. Never did I see a happier man than one who was certainly the most timid and reserved I ever knew. I perceived in him some evidence of being thoughtful, and sought a private and suitable opportunity to converse with him. He had been most anxious that I should, and yet he found it impossible to introduce the subject. But it was to him like the opening of a spring. The waters that were welled up within the adamantine walls burst forth. He was relieved of agonizing pressure. He was guided and helped forward, and soon found peace and joy in believing. Very lately, also, I sought an opportunity to "speak to a young man" of a very similar temperament. I invited him to ride with me, and, after introducing the subject of religion, found him so eager to converse, that after approaching his home we remained some time in earnest communication, and, when I told him his dinner-hour was past, "Oh," said he, "that is of no consequence. I could listen all day to what you have to say."

But, oh, how inexpressibly is the delight of a faithful pastor's bosom when any of his flock—of the sheep or lambs he is to feed—come to him, and, in the confidence of love and respect, open to him their feelings and seek his counsel and prayers. It is like a burst of sunshine on a stormy day. He can lift up his eyes to heaven and say, "I thank thee, O Father in heaven, that, whilst these things are hid from so many of the wise and prudent, thou hast revealed them unto these."

Weary soul and burden'd sore,
 Laboring with thy secret load,
 Fear not all thy grief to pour
 In some heart, true love's abode.

Think not this is hidden quite:
 Pastors' ears are keen to hear,
 Pastors' eyes are quick as light,
 Glancing wide and watching near.

They with boding anguish read
 Half your tale ere ye begin ;
 Bitter drops in heart they bleed,
 Sorrow for your shame and sin.

Fear not thou thine eyes to hide
 On some breast that aches for thee :
 Patient, kneeling, here abide
 Till the o'erburden'd heart is free.

The Rev. Dr. Bullock, of Kentucky, relates of the patriotic statesman and national orator, Henry Clay, that "upon meeting him, on one occasion, he said to me, 'Sir, I wish to come and spend a day with you in the country. There are some things about which I wish to converse with you.' Shortly after he came early in the morning and spent the entire day. It was not long before he left his home for the last time for Washington. Mr. Clay was very feeble, and evidently believed that his busy and eventful life was drawing rapidly to a close. I had seen him in the vigour of his manhood, and he certainly was the most imposing and commanding man I ever saw. Now he was gentle and tender as a woman; his mind was clear and strong; his views and feelings about religion had evidently undergone a great change.

"Just before he left, the young ladies of my family, (about sixty of them,) to whom he had been introduced in the morning, at his own request, came to receive his farewell. He arose, and, with great feeling, addressed them for about twenty minutes. He alluded to his age and infirmities, and its being in all probability the last time he would ever meet them on earth, and he wished to leave with them his testimony of the value and importance of the christian religion.

"He said, 'I am an old man. I have been a very wicked man. I have seen a great deal of the world; and I tell you nothing is so important to you as to be the true followers of Christ.' It was to me a beautiful and sublime spectacle to see the first citizen of the Republic, upon whose accents our Senate had often hung entranced, and whose name and fame were world-wide, standing in the midst of that lovely, youthful band, counselling and blessing them in patriarchal style. Although I had heard Mr. Clay in some of his greatest efforts at the bar and before the people, on no occasion did I ever feel that he was more truly great than when commending the religion of a crucified Saviour to those young and admiring hearts."

During the past winter I was gratified by several such visits from young persons of both sexes. One day a visitor—a young

gentleman in large business—was announced. He was introduced. I was unnerved at his presence. He had been for years altogether a man of the world, and very careless about the Sabbath and the sanctuary. I had ventured to talk with him a few days previously, sitting on a box of goods in his store, but had no hope of any immediate religious feelings. He had intended leaving the city on a collecting-tour, the morning after I saw him, but was very *unexpectedly*, that is, providentially, hindered. Strange feelings came over him. He knew not what to make of them, or why they should be felt. Thoughts of a departed father, who had been very pious, haunted even his dreams, and seemed to call him to repent and pray, and change his course of living. He tried to read the Bible, but could not. He went down on his knees to pray, but knew not how, and thought it was only mockery. He thought he would come and see me, and was on his way, when Satan led him to think he was making a fool of himself, and that these feelings would soon subside. He turned back and busied himself in his store. But he could not get rid of his feelings; and finally he had come to see me and make known to me these facts. “And now,” said he, “I wish you to tell me just what you think I ought to do.” We talked long together, as we have since. I gave him a book to read, made prayer with him, and we separated,—both full, I trust, of joy imparted by the Holy Ghost; for there is every reason to hope he was “led,” like the Ethiopian eunuch, “by the Spirit,” and will become an active and devoted christian.

Let me, then, persuade you, my dear reader, to “go and do likewise.” Unburden yourself by allowing some christian friend to share your burden with you and to help to relieve you of it.

And while you thus make a special confidant and guide of some one friend, or of your pastor,—to whom it will be the greatest honour you can confer upon him,—let your general change of views and desires be known in your domestic circle.

Let it be known in your family, and to your friends and acquaintances. Tell them of your position. Come out from among the worldly and thoughtless and be separate. Confess your faith also before the world.

A young man of fashion, of wealth and education, of high social position in one of the fashionable avenues in our great city, found out, in the progress of the revival, that he was a sinner,—that he had a soul to be saved or lost. He felt himself

on the verge of ruin and the brink of eternal despair. He was bowed down under the load of his sins as a grievous burden. He sought relief and found it not. The requirements of the law stared him in the face, and he felt justly condemned. His heart was filled with sorrow. His countenance bore the marks of woe. Day after day he went about with his head bowed down like a bulrush, and day after day the burden became more and more insupportable. What should he do? Whither should he fly? He had at home a young wife, whom he loved as he did his own life. She was like him,—devoted to the pleasures of the world,—knew not what religion was—cared not. They had been all well mated in the love of fashionable life,—the gayeties and worldly amusements commonly enjoyed by persons in their position in life.

One day, while in a prayer-meeting, that burdened young man found his burden removed, faith in Christ sprang up in his soul,—he found his repentings kindled together,—felt in himself the hope that maketh not ashamed,—realized a Saviour precious to his soul. He believed that God for Christ's sake had forgiven his sins. He determined that he would never be ashamed of Christ. He would acknowledge and honour him everywhere.

The opportunity—the time and place—soon came. He was returning to his home in the evening. “Now,” said he, “I must honour and obey God in my family. I must set up family worship.”

“Oh, no,” said the tempter,—“not yet. Don't be in a hurry. Take time. Get a little stronger; and then you can go on better.”

“I must begin to-night. I do not know what my wife and my sister will say; but it is a duty, and I am resolved to do it, and trust God for the rest. I must pray in my family.”

“Not to-night,” said the tempter; “you don't know how to pray. You have never prayed much. You are unacquainted with the language of prayer. Wait and learn how first.”

“No, no: I *must* pray to-night, and I will pray to-night. Get thee behind me, Satan.”

He passed into his dwelling, and into his library; and there, before God, his heavenly Father, and in the name of the Lord Jesus, he poured out his heart and asked for strength and grace from on high to assist him in his duty.

When he met his wife that evening, she saw at once that a great change was come over him, but said nothing. At length he said,—

“My dear wife, would you have any objections to our having family worship?”

After a moment’s surprise and hesitation, she said, with true politeness,—

“Certainly not, if it is your pleasure.”

“Bring me a Bible, then, please, and draw up under the gas-light, and let us read and pray.”

He read a chapter, and then kneeled down; but his wife and sister sat bolt upright in their seats, and he felt that he was alone on his knees. He lifted up his eyes to God, and cried out, in the bitterness of his soul, “God be merciful to me, a sinner.” And, gathering strength, he went on in his prayer, pouring out his most earnest cry and supplication that God would have mercy on his beloved wife and sister. So earnest, so importunate, was that prayer that God would show his converting grace and power on the spot, that the heart of his wife was melted and overcome, and she slipped from her seat upon her knees beside him, and, ere she was aware, she uttered one agonizing cry to the Lord Jesus for mercy on her soul; and then the sister knelt down by his other side and burst into a flood of tears.

He continued to pray; he devoted himself and those with him to God. He confessed and bewailed his and their manner of life hitherto; he pleaded the promises of God to all those that seek him, and made mention of the amazing grace of God in the pardon of his sins, and he besought that they all might find and obtain peace and forgiveness through a crucified Saviour.

The submission was complete. The surrender was fully made, and when they arose from their knees it was to acknowledge each to the other what determinations and consecration they each had made during the progress of *that first prayer in the family*, in *that parlour* of all they were to Christ.

This is God’s own plan of becoming Christ’s disciples,—by denying ourselves, taking up our cross and following him, acknowledging that we are weak, infirm, unworthy and undeserving sinners, and that all our righteousness and hope and help are in the Lord Jesus Christ. If, my dear reader, thou shalt thus “confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead.

thou shalt be saved." Conscience may condemn you, guilt may alarm you, and Satan tempt you to doubt and fear; but do not despair: hope still. No guilt ever exceeded the merits of Christ's blood; nor has any sin ever yet conquered the invincible power of his grace. In all thy temptations, be not discouraged. These surges are intended not to drive you from him, but to sweep away from you every filthy rag of self-confidence that you may stand firm and immovable on Christ your rock. He is the temple, altar, priest and sacrifice, to whom every sinner may come, and none but sinners can come, and to whom they are to come, not that they may offer an atoning sacrifice, but that they may trust in his sacrifice and blood, "which cleanseth from all sin." Christ's blood secures reconciliation for the ungodly, (Col. i. 20;) cleansing for the polluted, (1 John i. 7;) purchase from the slavery of Satan, (Acts xx. 28;) redemption from the curse, (1 Peter i. 18;) purging from our condemning conscience, (Heb. ix. 13, 14;) remission of all our sins, (Heb. x. 16, 17;) the glorious liberty of the children of God, (Rom. viii. 21;) a complete and everlasting justification before the law and justice of God, (Rom. v. 9;) and peace, liberty and boldness towards God as our Father in heaven, (Eph. ii. 13.) Oh, how rich, how free, how all-sufficient, is the grace of Christ! It is, indeed, high as heaven, from which it comes and to which it leads; deep as hell, from which it delivers; and broader than the earth, since it not only makes a propitiation sufficient for all the sins of all men, but brings life and security to angels and "glory to God in the highest."

Look, then, to him, and thou art secure; look to any thing else, and thou art undone. It is only "IN CHRIST" that God is gracious, reconciling and forgiving. IN CHRIST ALONE God is "plenteous in mercy," bound by covenant grace, and pledged by many precious promises, to receive all that come to him, and to cast out none.

To be in Christ, then, by an absolute surrender of the soul to God in dependence on his merits and mercy, and to have Christ "formed in our souls," by a heartfelt faith in the word and promise of God, and by the sanctifying application of them by the Holy Spirit,—this is the hope of glory,—this is salvation,— "this is eternal life."

Fear not, then, O thou who art willing to be Christ's, to believe and to trust in him, and to look to him for ALL thy salvation and ALL thy desire. HE will restore with the Spirit of meekness. HE will bear all thy burdens. HE will give "grace

upon grace;”—grace to pardon, grace to hope, grace to believe, grace to impart peace, “grace sufficient for every time of need.” He will forgive not only once, but seven times,—not only seven times, but seventy times seven.

You feel ashamed at the sight of your own unworthiness. And well you may. But you may not and ought not to feel ashamed of Christ, nor ashamed of yourself, seeing that he was made shame for you, that, all your shame being taken away—washed in the laver of regeneration, sprinkled with the blood of Christ and covered over with his righteousness—you may be presented unto God without spot or blemish or any such thing. While in yourself, therefore, there is nothing but shame and self-reproach, in Christ there is nothing but glorying, and boldness, and confidence towards God. Of yourself you cannot think too meanly; but of him you cannot think too highly. Of yourself you cannot think too little; but of him you cannot think too much. Of yourself you cannot fear and doubt too much; but you cannot labour too much for him, nor have too great confidence in him, nor indulge too exalted expectations of good from him.

But you doubt and distrust your best thoughts and purposes, and imagine you have no real faith or love, because you find within you so much and so frequent doubting. Now you ought to know, from the very working of the heart about that which is most dear to it, that there may be some doubting where there is strong faith and real love, and some faith and love even where those doubtings and jealousies are greatest. There may be much smoke while there is little or no perceptible flame, and yet that smoke cannot exist without some fire to sustain it. And thus also a man cannot doubt and fear, and be jealous over himself with an anxious jealousy, without some faith and love and appreciation of Christ. To be convinced that you are a sinner, and that you believe not and love not as you know you should, is itself some evidence of the Spirit's working in your heart, since it is his mission to convince of sin, of righteousness and of judgment. The ignorant man is always the confident, undoubting man. Doubting implies knowledge of self, of God, of sin and of Christ. And although faith and love are feeble and faint in proportion to our doubts, yet these doubts are proof positive of more or less faith and love and hope.

Let not thy fears or doubts, therefore, lead thee to distrust, despondency or despair. Your safety is in Christ, not in yourself. He is your ark, and around him is the everlasting rain-

bow of promise and of preservation. The floods may swell and rise higher and higher, until they reach the clouds. All your sins, like mountain billows, may go over you. But they cannot overwhelm Him in whom you trust and hope, and who is as an anchor to the soul, sure and steadfast. Only abide in him. Think only of his power, sufficiency and grace, and the inheritance is as sure to you as the promise.

But you feel so much deadness and hardness of heart and insensibility of feeling. This is to be expected as the result of your own mental exercises. You are required to will and to do, to deny yourself, to take up your cross and follow Christ by doing whatsoever he hath commanded. Do, then, all that you are required, and just as it is required. Though it be but lamely, still walk in the ways of his commandments. Lie not still. Awake, thou that sleepest. It is not your condition, but your duty, that ought now to engage your attention. Neither is it what *you feel disposed* to do, but what Christ would have you to do, that you ought to do with all your might. Work, then, "the work of God." Walk in his prescribed ways humbly and sincerely. "Take up your bed and walk" at his bidding. His word is power. Stretch out, then, your hand, though it be withered. Wait on the Lord, who "meeteth him that worketh righteousness, those that remember him in all their ways," and who "to as many as believe on him gives power to become the sons of God."

You want to love, and you ask me how you are to love. I answer, believe—trust—obey—follow Christ. But how are you to do that? I answer, love him for all he is, and for all he has done, and for all he ever lives to perform in and for you. Believe much, and you will love much. Love much, and you will believe much. Let him who is altogether lovely, and who is LOVE, and whose love and pity brought him down to save rebellious worms, fill your vision, your thoughts and your desires, and this will enkindle a flame of love and faith in the coldest heart. Dwell on his love with sweet accord. Think how much you ought to love him, how much you desire to love him, and how little you do actually love him, and "he will not leave you comfortless." He "will come to you." He will so "shed abroad his love in your heart" as to constrain you to love him, and to live not unto yourself, but unto "him who died and gave himself for you, and rose again that he may be with you always, even unto the end."

This is the true and only way to attain to a peaceful assurance. Simple trust and reliance on Christ and his promised grace, and a faithful endeavour to please him by walking in his ways and obeying his commands,—this will bring with it a peace whereof all the world cannot deprive us, and against which the gates of hell cannot prevail. The reflex exercise and sensible enjoyment, of assurance, is a gift bestowed when, and in what measure, it pleaseth Christ. But this direct confidence in him, reliance on his promise, and assurance of his all-sufficiency,—this is your privilege, nay, duty, at all times,—even when you are least sensible of the happy enjoyment of faith and hope and love. When you feel that in yourself you are nothing, cast yourself, with all your burdens, on the Lord. Do not wait until you feel as you would wish. Do not say, If the promise and the grace were only mine, and Christ my Saviour, I could trust and believe. This is to invert God's order, and all rational order. This is to make a Saviour of your experience and feelings, and to substitute them for Christ and his promises, and to build your hope on them and not on Christ as the only foundation laid in Zion. Rather say, Christ offers himself to me, his promise is to me, his grace is sufficient for me, all are held forth to me in the gospel, and therefore I cannot doubt or fear, since with all my heart I receive and embrace them. "I had fainted," says David, "unless I had believed to see the goodness of the Lord." And so will you faint unless, in the same way, you first believe, and then expect to realize, "the goodness of the Lord." Hope in the Lord first, and then "thou shalt praise him for the help of his countenance." Add, then, to your FAITH, meekness, patience, diligence, activity, devotion, obedience; and in thus doing his will you shall come to know, in your own joyful experience, the peace that passeth all understanding.

"I could tell them," said a lady, "what it is that withholdeth larger blessings;" and when asked what it was, "Why," said she, "it is disobedience." And so also it is with you. God requires the obedience of faith, of love and confidence, of self-denial and cross-bearing, of confession and union with his church in its employments and enjoyments, and when these acts of service are not rendered to God he is disobeyed,—he is dishonoured and displeased, and his blessing is withheld. Duty and delight are inseparable. God works in us not only to will—to feel joy and peace—but to do. Christ sheds his love over the soul, that love may lead to obedience; for "he that

loveth me will keep my commandments." You must therefore remember—to adopt the language addressed recently to young converts by a teacher in Israel,—that Christ is a shepherd, and has a fold; Christ is a prince, and has a kingdom; Christ is a householder, and has a house. There is in this fold, this kingdom, this house, provision, authority, discipline, every thing requisite to throw around the young christian to strengthen, establish and confirm him. Jesus Christ is the captain of your salvation; he has a great camp, divided into families and tribes, all marching under one banner. It is not essential to which division you belong, but you ought to be in some one of them. You ought to show, by your public example, that you are not ashamed to confess Christ. You ought to celebrate the death and sufferings of your Saviour in the ordinance of the Lord's Supper. Come, then, into his church, where the weak are strengthened, the wavering confirmed, the young guided, and where its wing is extended for protection over all its members.

The church is that Beautiful palace which stands just by the way-side on the King's highway to the Celestial City. Here are provided lodging and refreshment and pleasant company for the solitary, sore-footed and dispirited pilgrim. This house was built by the Lord of the Hill for the relief and security of pilgrims. Here Discretion, Prudence, Piety and Charity are ever ready, with wet eyes and warm hearts, to instruct, to reprove, to correct and thoroughly to furnish and build up all who enter it in the faith and hope of the gospel. Here a table is kept always furnished with fat things and wine well refined. Here, too, weary and worn pilgrims may repose in the large upper chamber of Peace, and, after enjoying the sleep of God's beloved, may awake to rejoice that they dwell already next door to heaven. Here also are the ancient records and the divine armory from which the panoply of heaven is provided for every pilgrim though they be as many as the stars of heaven for multitude, and strong enough to resist and quench all the fiery darts of Satan. From the goodly Pisgah-tops of this mountain of the Lord's house may be seen the land of Emmanuel, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold; and in the glorious distance the gates of the Celestial City.

But while these heavenly helpers stand ready to welcome every pilgrim, saying, Come in, thou blessed of the Lord, and while the Porters at the several gates of this palace Beautiful are ever on the watch to guide and guard their approach, never-

theless, fears and doubts—those lions in the way—deter many a traveller. They know not—because they will not believe—that these lions are chained, and they yield more to unbelieving suspicions than to divine promises and commands and assurances of grace and mercy to help them in every need. Be strong, then, and of a good courage, and you will soon cut your way through the armed men and lions, and have a happy entrance administered unto this heavenly kingdom. Only fix your eye on the cross and your heart on the glorious gospel and the wedding garment so freely given, and on Christ the author and finisher of faith, and you will be made conqueror and more than conqueror.*

“There is a friend that sticketh closer than a brother.”

Prov. xviii. 24.

One there is above all others,—
 Oh, how he loves!
 His is love beyond a brother's,—
 Oh, how he loves!
 Earthly friends may fail or leave us,
 One day soothe, the next day grieve us,
 But this Friend will ne'er deceive us:—
 Oh, how he loves!

'Tis eternal life to know him,—
 Oh, how he loves!
 Think, oh, think how much we owe him,—
 Oh, how he loves!
 With his precious blood he bought us,
 In the wilderness he sought us,
 To his fold he safely brought us:—
 Oh, how he loves!

We have found a friend in Jesus,
 Oh, how he loves!
 'Tis his great delight to bless us,—
 Oh, how he loves!
 How our hearts delight to hear him
 Bid us dwell in safety near him!
 Why should we distrust or fear him?
 Oh, how he loves!

Through his name we are forgiven,—
 Oh, how he loves!
 Backward shall our foes be driven,—
 Oh, how he loves!
 Best of blessings he'll provide us,
 Nought but good shall e'er betide us,
 Safe to glory he will guide us:—
 OH, HOW HE LOVES!

*See Bunyan.

CHRIST THE ROCK OF AGES.

Rock of ages, cleft for me,
Let me hide myself in thee ;
Let the water and the blood
From thy wounded side which flow'd
Be of sin the double cure :
Save from wrath and make me pure.

Not the labour of my hands
Can fulfill the law's demands :
Could my zeal no languor know,
Could my tears forever flow,
These for guilt could not atone :
Thou must save, and thou alone.

In my hand no price I bring :
Simply to thy cross I cling,
Naked, come to thee for dress,
Helpless, look to thee for grace,
Vile. I to the fountain fly :
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
And behold thee on thy throne,
Rock of ages, cleft for me,
Let me hide myself in thee.

CHAPTER VIII.

OBLIGATION AND IMPORTANCE OF A PUBLIC PROFESSION OF FAITH.

ARE YOU now, my dear reader in Christ, trusting to him, and to him alone, for salvation? Then it is your duty to confess Christ before men. You must make a public profession of this self-renunciation and this devotion to Christ. You must thus put yourself under Christ's care, that he may instruct, comfort and guide you, and that you may be useful to him and to his cause. Without this, you are told by the apostle your faith is not right, nor unto salvation. "The word of faith which we preach," says the apostle, "is this, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This, as we have seen, is in perfect accordance with the constitution of our nature, the arrangements of society, and our own conduct in reference to every event and business of life. Where there is feeling and faith in the heart, it will reveal itself by words, by writing and by actions corresponding to them. It would not be enough—to resume our former illustration—to make a written engagement with your betrothed, in order to marriage. That engagement must be sealed by a public and solemn contract. And just so it is in your relation to God in Christ. When there is faith and love in the heart, it will manifest itself in personal love and dedication to him. But it will do more. It will seek that visible union and communication with Christ of which marriage was constituted an emblem. Christ represents himself as the husband, and his people as the bride. "Thy Maker is thy husband." "Hearken, therefore, O daughter, forsake also thine own kindred and thy father's house. So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him." Even, therefore, as the loving heart seeks in a public contract the recognition and ratification of its union with the object of its fond devotion, so does every believer's heart desire, by a public, solemn covenant, to seal and testify its union to the Lord Jesus Christ, and its grateful willingness to be his, his only, his wholly and his forever. Love cannot slumber in cold reserve where there is love and loveliness and an open hand and heart to welcome it. Faith cannot exist like dying embers

buried up under the ashes of a selfish worldliness, when the Refiner stands by to fan those dying embers into flame, feed them with oil and fuel and blow upon them with the inspiring breath of his divine life. And it would, therefore, be as unnatural as it is impossible for any man truly to believe on Christ and not feel that faith, like a hot coal, burn within him and consume his very bones, until it finds vent in the full flame of active, consecrated zeal and devotion to his service. A man may, indeed, be so ignorant as not to know the full nature of his privilege and duty, and in this condition be disposed, like Nicodemus, to remain in obscurity and inactivity. But, while God may wink at this ignorance, he will not allow it to remain. He will cause the light in some way to shine upon it and irradiate it, that he who was shrouded in ignorance may walk forth in the glorious liberty of the children of God.

“Why do I thus fear to enter the house of God? Why am I so opposed to this revival of religion?” queried young Walter G—, as he sat musing by himself in his father’s dwelling; while just beyond rose the spire of the church where his father worshipped, and where all the family except himself were now assembled with the people of God.

Then, rising, to throw off the gloom of his own thoughts, he looked from the window to the pleasantly lighted church; and, almost within the sound of the penitential prayer and of the songs of praise, he again almost unconsciously asked, “Why this reluctance to enter there? Surely there is no danger of my being converted. But, if it be cowardly to absent myself, it at least shows that I do not favour the fanaticism of this so-called revival of religion.”

The son of pious parents, the brother of praying sisters, young Walter hated and scorned religion, and proclaimed his aversion, not only by disregarding its teachings, but by open ridicule and blasphemy. And thus he was, in manhood’s prime, the grief of those who loved him, the scorner of his father’s God.

And now, because the Spirit was very visibly manifested, and sinners—even some hardened in sin—were brought into the fold of Christ, his hatred to religion became only the more intense and bitter; while he by every means avoided being personally brought under its influence. But this evening, left entirely alone to the silence of his own gloomy thoughts, the Holy Spirit became his guest, and, though he endeavored to divert his thoughts into some other channel, he was troubled.

“Why am I so opposed to this revival of religion?” In vain he strove to evade the question, in vain to drive hence his unwelcome Guest. The whispers of the “still small voice” penetrated to his inmost spirit.

Then came a struggle, a soul-conflict, such as angels delight to witness; and, humbled to the dust, the scoffing youth cried for mercy to his offended God and Redeemer. Alone the Angel wrestled with him; while he, clinging to the cross, would not let him go till the glorious victory was won and his soul had found peace in believing and joy in the Holy Ghost.

With the rising of the morrow’s sun there rose from his lips a song of praise and thanksgiving; and the next evening found him in the house of prayer, humbled, contrite and rejoicing, telling of the work of God wrought in his soul, and inviting sinners to Jesus.

Uniting himself with the visible church, he showed by his life and conversation that it was indeed the Spirit of God that visited him and wrought the sudden conversion in his soul; causing christians to exclaim, “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

A gentleman once came to my study who was in this condition. He had lived beyond middle life in the world and in sin, and, by a remarkable providence, was brought to consideration and conversion. But he was profoundly ignorant of the gospel, and indeed of the Bible, and he thought he might go on in his endeavours to be and to live a christian and yet retain his convictions to himself. But, while he was thus privily minded, God had otherwise arranged his future. He was brought to hear me at night on an occasion when I, a perfect stranger to him, was led to preach on the character and conduct of Nicodemus as coming to our Saviour by night. It was enough. It was like the light of the sun shining into a dark chamber. He saw his sin and folly, his ignorance and his suicidal course. He waited upon me, unbosomed his whole heart, and with eyes streaming with tears, and his whole frame excited by deep emotion, expressed his earnest desire to know all his duty, to take up all the cross, and to follow Christ at whatever sacrifice of interest and feeling. And this he did. He became a diligent student of the Scriptures. He lived in prayer; and even the midnight hour was made vocal with his songs of praise and his utterances of humble supplication. He became a member of the church, lived a life so unblamable as to put to silence even his previous companions in sin, and died triumphantly in faith.

And so, my dear reader, will it, MUST it, be with you.

When Count Zinzendorf was advanced in life, he happened to be in Geneva, on a visit, and, being required to address some children there, he said, "My dear children, I will tell you what I did when I was very young. I was told that my Creator had become man from love to me; and it made a deep impression on me. I thought with myself, 'If my compassionate Lord should have no other person to love him, at least I will cleave to him and live and die with him.' Many an hour have I spent in conversing with him, as one speaks to a dear and honoured friend. But still at that time I did not know the amount of what I owed him. Alas! I did not know the merits of a bleeding, dying Saviour, who had made an offering for my sins, till on a certain day, when the whole truth of what my Creator had borne on my account flashed vividly before my mind. At first I burst into tears, and could not restrain myself,—it was so wondrous good of him; and then I made a solemn covenant with him, to live to him and love him more than I had ever done. I have now spent upwards of fifty years in daily intercourse with my Saviour, and feel myself every day happier." What a testimony was this! Alas, how few have made religion such a thorough work! Zinzendorf's covenant was a very short and simple one:—"Dear Saviour, be thou mine, and I will be thine."

Augustine, in his Confessions, tells us of a great man at Rome, named Victorinus, many of whose friends were heathen. When God in his rich mercy converted him to the christian religion, he came privately to Simplicianus and informed him that he had become a christian. Simplicianus answered, "I will not believe thee to be a christian till I see thee openly profess it in the church." Victorinus jeeringly replied, "What! do the church-walls make a christian?" and went his way. But when in perusing the Scriptures he came to those words of Christ, (Mark viii. 38,) "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels," he returned to Simplicianus and openly professed his faith and trust in Christ.

Let this declaration, then, equally impress *your* mind; for, assuredly, if even in the face of persecution and death men were under imperative obligation to confess Christ, no *possible* excuse can justify any man now in withholding himself from

the ranks of Christ's disciples, since this is made necessary by the very relation in which you stand to Christ and in which Christ stands to you. "He that is not with me," says Christ, "is against me." Every man, therefore, is either THE FRIEND, or he is THE ENEMY, of Christ,—every man is either on the side of God and of "the seed of the woman," or on the side of Satan and of "the seed of the serpent." And hence we find that in the closing page of Revelation (Rev. xxi. 8) "*the fearful*" are put in the very fore-front of those "who shall have their part in the lake which burneth with fire and brimstone, which is the second death," because, like all the rest, they "reject the counsel of God against themselves," "obey not the truth," and, instead of "submitting themselves to the righteousness of God, go about to establish a righteousness of their own."

Faith in Christ will infallibly produce love to Christ; and love to Christ will make the heart willing to "run in the way of his commandments." Hence the first cry of the believing soul is, "Lord, what wouldst thou have me to do?" and the first exclamation of all who hear his words, see his zeal and witness his devotion is, "Behold, he prayeth."

Of this I will give you a very striking illustration, in the case of Mr. Baker, a deist, of Cincinnati. His mind being opened to the truth while on a sick-bed, after prayer he said that he desired to make a *declaration*. No one understood what he designed to do. The curiosity of all present being excited, they rose and approached his bed, when with the deepest solemnity he expressed himself as follows:—"I wish to make a declaration in the presence of my family and of these witnesses. I now declare, before you all, that I am convinced of the error I have advocated for twenty years past. I believe there is such a being as Jesus Christ. I believe he is the Son of God. I believe he is the only name by which we can be saved."

Referring to the uncertainty of life, although he expected to recover, he added, "Whether I shall survive my present sickness or not, such, I wish you to understand, is my full belief. *I repent of my error*. I wish you, sir, to use this my declaration to comfort or strengthen christians, as you may judge best. If there is joy in heaven over one sinner that repents, christians on earth will rejoice also. *I do repent*. Such are the sentiments I believe, and mean to support and defend while I live."

At this time Mr. Baker was thought to be recovering; but, his disease returning, he requested earnestly to have the Lord's Supper administered unto him. "This," says the clergyman who gives the account, "was to me a startling request. I was fearful that he had wrong views of the nature of this ordinance, and, like many others, might think through its influence to obtain the pardon of sin. Some questions were proposed to him, for the purpose of drawing out his views of this institution. Immediately he drew my head down and whispered in my ear, as he was unable to speak aloud without much effort and pain. He said that he regarded the Lord's Supper simply as a symbol of the Saviour's sufferings: he did not think there was any efficacy in it to save him from sin, and he did not expect by it to receive forgiveness of his sins, for he trusted only in the blood of Christ for salvation. But his reasons for desiring to receive this ordinance were as follows:—

"For twenty years he had denied publicly that there ever was such a being as Jesus Christ. Had he lived, he designed to have made a public profession of his faith in Him, and thus undo, as far as possible, the evil he had done. But now he was about to die without the privilege of making a public profession of religion. He therefore desired to make as public a manifestation of his faith in Christ as he could in his situation, and once before he died, if it could consistently be done, to partake of the Lord's Supper."

We might illustrate the same truth from the history of Augustine himself. Never was man more hopelessly cut off from salvation by pride, by unbelief, by errors in doctrine, by vain philosophy, by carnal lusts, than was the young philosopher and libertine of Carthage. Oh, how he grieved and afflicted the heart of that poor, bereaved, widowed, but believing mother, Monica, who yearned over him as her only child! and oh, how dreadful his impiety, which led him to fly from her to Rome! and how heavenly her hope, which led her to fly after him, that she might bring him to Christ.

At length, through persevering prayer and the clear exhibitions of sacred truth, accompanied by the power of the Holy Spirit, this man of pride, of sensuality, of unhallowed ambition and supreme selfishness was brought low in the dust of humiliation before God, and, like Saul of Tarsus, was led to count all things but loss for the excellency of the

knowledge of Christ. He now felt the absolute necessity, the infinite value, of such a Saviour. He was filled with peace in believing; and, in the language of the Psalmist, he delighted to pour forth thanksgivings to Him who had delivered him from the dominion of sin. In the fulness of his joy, he exclaimed, "O Lord, I am thy servant, I am thy servant, and the son of thine handmaid: thou hast loosed my bonds. O Lord, who is like unto thee? I will offer to thee the sacrifice of praise continually!"

Having been admitted into the church, he resolved to return at once, with his mother, to Africa, that the spectators of his former blindness, his follies, wickedness and protracted impenitence, might witness the sincerity of his conversion and the omnipotent power of divine truth and grace, and that he might, proclaim to his own countrymen that Redeemer whom he had so ungratefully dishonoured. Oh, if we had many Monicas we would still have many Augustines, and our sons and our daughters would not only believe on Christ, but rejoice to bear any and every cross for love to his name.

Do you, then, my dear reader, believe on the Lord Jesus Christ? Do you believe that he is able and willing to save you,—JUST AS YOU ARE AND JUST NOW,—with your cold, unfeeling, hard, guilty and sinful heart? And do you cast yourself unreservedly on his mercy and trust in him alone for salvation? Then come thou and do likewise. CONFESS CHRIST WITH YOUR MOUTH. Profess him before the church and the world; and observe and do, in remembrance of his dignity, his grace and mercy, and his all-atoning blood and righteousness, what he has commanded. Having given your own heart to the Lord, give yourself also to his church and cause, according to the will of God; and, as a pledge of your love and devotion, COME TO THE TABLE OF THE LORD.

This is what you ought to render unto the Lord for all his mercies:—"take the cup of salvation into your own hands, and pay unto him your vows now, in the presence of the congregation." This is the plain and imperative duty of all who have the opportunity of doing it; and its neglect can admit of no excuse which would not equally excuse you for not believing on Christ with the heart. What fits you, fellow-sinner, to come to Christ himself and to hope and trust

in him, fits you to come to Christ's table; and, as it regards both,

"The only fitness he requireth
Is, to feel your need of him."

There is, and can be no other fitness or worthiness in any man, since we are all guilty, and since there is no power in any man to make himself either fitter or better, seeing that it was "because we are without strength Christ died for the ungodly."

Blessed be God, fellow-sinners, ALL GRACE is treasured up in Christ,—grace to pardon, grace to pacify, grace to purify, grace to edify, grace to sanctify and grace to triumph by. To believe in Christ is to believe, therefore, that in Him is all that we need, and to draw living water out of THIS WELL OF SALVATION, by the help of those means Christ himself has given us, not that we may trust in them, but that we may be led by them to trust wholly and solely in Him to whom they refer and on whom they depend for all their efficacy. Now, prayer is one of these means; confession of our sins, humiliation on account of them and turning away from them is another; reading the Scriptures is another; attendance on the public services of religion is another; converse with christians is another; charity, liberality and activity in well-doing is another; public profession is another; and participation of the Lord's Supper is one of the most precious and important of these means. To return to the figure of Christ as the only true WELL OF SALVATION. The well is deep, and its riches so "unsearchable and past our finding out," that it is only by these means of grace we can let down our faith and draw forth the living, saving and purifying grace.

Every one, therefore, who is "living," as it regards his hopes of salvation, "by the faith of the Son of God," and is daily looking to Him, by humble faith and prayerful reliance, for "grace and mercy according to his need," is prepared to come *worthily* though *unworthy* to the Lord's table. If, then, poor doubting soul, thou hast laid hold of Christ, thou hast all that God can give thee and all that God will require of thee. God will have nothing else, and asks for nothing else. Nothing will do thee good, or satisfy conscience, or take away sin, but Christ, who "found a ransom," (Job xxxiii. 24;) "in whom God is well pleased,"

(Matt. iii. 17;) and in whom God is reconciling sinners unto himself. God does all you want and will bestow all you need, as a guilty and hopeless sinner, for Christ's sake. "He giveth grace and glory, and withholdeth no good thing" from them that believe in Christ. They have peace with God. They have access to God. They rejoice in hope of the glory of God. They joy also in God. He is their merciful Father, and they are the sons and daughters of the Lord Almighty. In themselves they deserve rejection, wrath and hell. In Christ they are made worthy of acceptance, pardon and life; and to as many as do really believe on him Christ as really gives power to become the sons of God. They are adopted into God's family. They "are no longer strangers and foreigners, but fellow-citizens of the saints, and members of the household of God," and are freely welcome to a hearty enjoyment of all the privileges, promises and ordinances of this heavenly family.

I to that boundless Love would ever turn,
 From it, as from some hidden urn,
 Drawing the peaceful thoughts of Charity,
 And bid the world good-by
 For that calm grove wherein our Mother dwells,
 Beside those living wells,
 Wherein the face of heaven is ever clear
 And looks out from the azure deeps
 Soothing to love our fear.
 And on whose tranquil margin sleeps
 Some sacred, hoary pile, which on their breast
 Is mirror'd in calm rest.
 So may I turn from turbid rills
 Which fever'd pleasure fills,
 And from pale Superstition's brood,
 That dwell in solitude.
 Oh, take me, tranquil Mother, 'neath thy wing,
 That I may dare look out on Death's dread sea,
 While in calm watchfulness I learn of thee
 And to thy hopes of mercy cling.

Do you, then, my dear reader, say that you can believe in Christ, and be a christian, as well without a profession and without the sacrament as with them? Then you despise God, who has so positively ordered otherwise, reject his invitation to his supper and rather starve than come, and "the truth in love" cannot be in you. Your faith is surely dead. Your pretended love is cold as indifference itself. The love of Christ constrains you not. You have no regard for the honour of God, the glory of Christ and the salvation of souls. Shame, or fear, or unbelief, rules in your heart.

You are openly disobeying God, and refusing that acquiescence which God requires,—which the interests of religion demand,—which is essential to the very existence of the church,—which love to Christ imperiously requires—and which your own soul needs.

Do you say it is a very solemn engagement, and you shrink from committing yourself for life? Ah! my dear friend, does this prevent you, would it prevent you, from entering into any civil or social relationship, or into the marriage union, although it is made with a weak and fallible mortal, and although it involves all your interests for body and mind through every period of life? And will you tell God that you can trust “a worm of the dust,” but that you are afraid to trust Him who is the chief among ten thousand, and altogether lovely,—Him who is as willing as he is able to save to the uttermost all that trust in him,—Him who is as willing to carry on and to perfect, as he is to begin, the work of grace in their hearts—and who is able to keep that soul which is committed unto him until the day of redemption?

Do you say that you are afraid you may hereafter abandon or disgrace your profession? Verily, if such is thy spirit, thy “heart is not right.” You still distrust God, disbelieve in Christ and question the sincerity and ability of the Holy Spirit. You still cleave infatuatedly to the world and expose yourself to future sin and future worldliness. You are “striving to serve two masters, God and mammon,”—the world and Christ. You are endeavoring to keep your feet on the two different vessels of the world and the church, and you will inevitably fall between them into the gulf beneath. Or, if this is too severe and harsh a judgment of your case, and you are restrained by what you believe sincere and proper feelings, then you are most certainly deceived. You are looking to yourself for strength to persevere, and not to Christ, who loves to the end those that are his own. You forget that “he is faithful who has promised, and cannot deny himself,” and that he will “keep by his power, through faith, unto salvation,” all who put their trust in him. You forget that “neither life, nor death, nor things present, nor things to come, nor any thing else, [no possible contingency,] can separate from the love of God which is in Christ Jesus our Lord.” Either, therefore, you

do not sincerely wish and desire to be and to live as a christian, or you are allowing yourself to be led away by the old but still common error of "going about to establish some righteousness of your own, rather than submit and trust altogether to the righteousness of God,"—of trying to save yourself rather than to be saved. Or have you hitherto proudly opposed religion and reviled its weak and halting professors, and are you now ashamed to retract your avowals, to recant your "ungodly speeches," to identify yourself with these inconsistent and halting professors, and to humble yourself to apply at the door of the church for admission to it? Most sure it is that "the pride of life" still reigns within you; that you are ashamed of Jesus; that you cannot brook the contumely of his cross; and that you are therefore "in the gall of bitterness and the bonds of iniquity,"—since you prefer the pleasures of sin for a season rather than suffer afflictions with the people of God, and the honour that cometh from man to that honour which cometh from God.

"I often wished to be a christian," said a young man, "and thought I was ready to take my stand upon the Lord's side. Some of my friends would say to me, 'You must come out and be decided to be a christian.' I would say, 'I would if I only knew I should hold out.' I was afraid that I should make shipwreck of myself and my faith. I was often urged to take the stand to be a christian, and I would always fall back upon this lack of confidence. I feared I would disgrace my profession: so I went on making no progress.

"One day I stood by the sick-bed of a dying woman, not then absolutely dying, but hastening out of the world with a rapid consumption. She seemed more like an angel than such a mortal as I was. She was ripe for transplanting into the paradise above. She urged me as I had been urged before. I replied, as I had replied before, that 'I would come out and be on the Lord's side if I only thought I would live a consistent christian life, but I was afraid I should fall back.' 'Oh,' said she, 'you are afraid to trust the Lord, are you?' She looked on me with such a look of gentle pity and reproof! Those few words were like 'apples of gold in pictures of silver.' They went to my heart at once, and opened my eyes to my real difficulty. I was endeavoring to work out my own salvation all alone; I had

not provided for any help from Jesus. I cast at once all my burden on Him; I trusted at once and forever in Him to keep me through faith unto salvation.

“Now,” he continued, “if there be any one that feels as I have felt, do as I did. Roll all the care of the salvation of your soul over on Him who is able to save to the uttermost. Come unto me,” he says, ‘and you shall find rest to your souls.’”

I was a wandering sheep;
I did not love the fold;
I did not love my Shepherd's voice;
I would not be controll'd.

I was a wayward child;
I did not love my home;
I did not love my Father's voice;
I loved afar to roam.

The Shepherd sought his sheep;
The Father sought his child;
They follow'd me o'er vale and hill,
O'er desert, waste and wild.

They found me nigh to death,
Famish'd and faint and lone;
They bound me with the bands of love,
They saved the wandering one.

They wash'd my filth away,
They made me clean and fair,
They brought me to my home in peace,
The long-sought wanderer!

Jesus my Shepherd is:
'Twas he that loved my soul,
'Twas he that wash'd me in his blood,
'Twas he that made me whole.

'Twas he that sought the lost,
That found the wandering sheep;
'Twas he that brought me to the fold;
'Tis he that still doth keep.

I was a wandering sheep,
I would not be controll'd;
But now I love the Shepherd's voice,
I love, I love the fold!

I was a wayward child:
I once preferr'd to roam;
But now I love my Father's voice,
I love, I love his home!

In connection with the above beautiful hymn of Bonar, and as further illustrative of our position, I would mention the following case of a young lady in a female seminary.

It was the custom of the young ladies to meet for a few moments each evening, in their several recitation-rooms, for prayer and other devotional exercises. One evening, near the close of the term, after one of these praying-circles had assembled, the door opened, and Helen B——, who had resisted all efforts to persuade her to come to Jesus, entered. Her eyes were downcast, and her face was calm and very pale. There was something in her look which told of an inward struggle. She took her seat silently, and the exercises of the meeting proceeded. A few lines were sung, two or three short prayers were offered, and then, as was their custom, each repeated a few verses of some favorite hymn. One followed another in succession, until it came the turn of the new-comer. There was a pause, and a perfect silence; and then, without lifting her eyes from the floor, she commenced,—

“I was a wandering sheep;
I did not love the fold.”

Her voice was low but distinct, and every word, as she uttered it, thrilled to the hearts of the listeners. She repeated one stanza after another, and not an eye save her own was dry, as, with sweet emphasis, she pronounced the last lines:—

“No more a wayward child,
I seek no more to roam:
I love my heavenly Father’s voice;
I love, I love his home!”

That simple hymn told all. The wondering sheep, the proud and wayward child, had returned; and there was joy that night among the angels in heaven, and among christians on earth, over one more repenting sinner.

Do you say you can discharge all the duties of a christian and yet remain as you are? You contradict Christ, who says, “If any man will be my disciple, let him take up his cross, and deny himself, and follow me—Go into my vineyard and work;” and you contradict the Apostle Paul, who says that “this is the word of faith which is preached to sinners,—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe on him in thine heart, thou shalt be saved;” and it is thus manifest that “you have neither part nor lot in the matter.”

Do you say the Lord’s Supper is only an outward ordinance, and not in itself necessary to salvation? I answer, *first*, that, were it altogether such, nevertheless love and gratitude would

say, "Inasmuch as my gracious Redeemer has made this observance a mark and evidence of love, I will observe it as scrupulously as if it were, in its own nature, essential to my spiritual welfare." But I answer, *secondly*, that this ordinance is not wholly outward, but is a seal of the covenant, a pledge of mercy, a token of love, a means of strengthening our hearts, and a season of special presence, communion and merciful dispensation on the part of Christ and of the blessed Comforter. It is THE LORD'S SUPPER; and as oft as we eat this bread and drink this wine, he is with us, always, unto the end of the world.

Do you say, "I am not fit yet to go to the Lord's table?" "You know not what spirit you are of." Thou art saying, "I will become rich, and increase in goods, so as to have need of nothing," and then I will come; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. "I counsel thee, therefore," says Christ, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear." Not only those who remain "without" are excluded from the marriage-feast,—from heaven—but he also who comes there without the "wedding garment," and in his own dress, and who is not willing to sit down covered with the robe of Christ's righteousness received as a gift at Christ's hands. To say you are not fit to come to the Lord's table, is then, either, to say that you are sinful,—which is the very reason why Christ became your Saviour and has provided this means of grace; or it is to say that you do not wish to come there as a sinner, saved and sanctified altogether by grace,—and in this sense it is to trust for fitness to your own righteousness, to your own duties and efforts and attainments,—which is a rejection of Christ. In so saying, therefore, you forget that you are to come to Christ's table, filled with a sense of your unworthiness and building all your hope and confidence on the love and grace of God in Christ, that you may there find strong consolation in reposing on Christ's infinite righteousness and merits, see all your guilt and defilement and sin washed away in the fountain of Christ's blood, and there renounce self, trample on all self-righteous hopes and dependence, and, "being justified by faith, have peace with God through our Lord Jesus Christ." To come as *unworthy* is to come *worthily*.

But you want more faith in order to go to the table of the Lord? And where, dear reader, are you to get this faith but

by coming to Him who is "the author and finisher of our faith," and who has instituted this ordinance for the very purpose of increasing, by means of it, faith and peace and humility and love and joy to poor and needy souls? Come, then, to the Lord's table, because the Lord of the table invites you there, and because he says, "Ho, every one that thirsteth, come ye to the waters; yea, come, buy wine and milk without money and without price." Remember thy sins and Christ's pardonings; thy ill-deserts and Christ's merits; thy weakness and Christ's strength; thy pride, Christ's humility; thy many infirmities, Christ's restorings; thy guilt, Christ's constant applications of his blood; thy failings, Christ's assistance; thy wants, Christ's fulness; thy temptations, Christ's tenderness; thy vileness, Christ's righteousness. Blessed soul, whom Christ shall thus find among the guests at his table, not having on his own righteousness, but having his robes washed and made white in the blood of the Lamb!

At thy table, blessed Lord, thou hast indeed fulfilled thine own injunctions: thou hast not bidden the rich, to receive from them in return; thou hast called the poor, who can make thee no recompense, but as redeemed shall be themselves thy recompense,—the joy that is set before thee. And thy bread and wine are like thy own precious blood,—not intended for the righteous, nor for the just made perfect; they are for sinners,—for repenting sinners, as such, who are not worthy so much as to gather up the crumbs under thy table, whose sins are grievous, whose burden is intolerable.

Are any such afraid to come? Then I can only say, I find no other name, or title, or description, under which they are invited. I cannot find it written, Come, ye washed, ye cleansed, ye sanctified; come hither, ye strong, ye assured. It is, "Come unto me, all ye," &c. &c. "Let him that is athirst come," &c. &c. *Willingness and need.*

The *lost*,—it is the name of them that Jesus came to save. *Ready to perish*,—it is the only readiness that Jesus speaks of. Our misery was the Saviour's inducement when he died, and our salvation his only desired reward. Sense of the one and consent to the other, a truly penitent heart and living faith, are all the title now that he acknowledges. When the spirit is willing,—or not willing, but longing to be made so,—when the heart is broken, and can find no peace,—nay, when the heart is stout, but *desires* to be broken,—we would repeat our words, "Come ye to the supper."

And do you still doubt whether ye be in the faith, and whether ye really repent and believe the gospel, while nevertheless you ardently wish to do so, and lament your coldness and unbelieving fears? Listen to what is said in a catechism whose teaching on this point is fully sustained by Scripture and experience and by all evangelical christians.

“May one who doubteth of his being in Christ, or of his due preparation, come to the Lord’s Supper? One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord’s Supper, may have true interest in Christ, though he be not yet assured thereof,—and in God’s account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ and to depart from iniquity; in which case (because promises are made. and this sacrament is appointed, for the relief even of weak and doubting christians) he is to bewail his unbelief, and labour to have his doubts resolved; and, so doing, he may and ought to come to the Lord’s Supper, that he may be further strengthened.”*

Do you then admit that you have now very different views of God, yourself, life, death and eternity from what you once had, and that it is now the abiding, predominating desire of your heart to be a true, living, loving and devoted christian, sanctified and made holy by the power of Christ and his Holy Spirit? Why, then, are you afraid to commit yourself to an open profession, or even to hope that you are a christian, or to hope in Christ’s word? Is not this unbelief? Are not these evidences and proofs that “he who hath wrought them for the selfsame thing is God,” and that you therefore belong to God? Are not these manifestations of divine love, fruits of the Holy Spirit in your experience, decided testimonies of supernatural religion in your soul? And yet you have never owned it,—nay, hang back and refuse to admit the fact; fear it is not for *you*, and reject the comforts that seem poured down into your soul. A thousand *ifs* and *buts* and scruples are offered to the kindest inquiries and most affectionate expostulations that can be presented to you, either in public or in private. There has been grace enough to convince you of sin, to show you your

*Isa. i. 10; 1 John v. 13; Ps. lxxxviii.; Ps. lxxvii. 1-12; Jonah ii. 4; Isa. liv. 7-10; Matt. v. 3, 4; Ps. xxxi. 22; Ps. lxxiii. 13, 22, 23; Phil. iii. 8, 9; Ps. x. 17; Ps. xlii. 1, 2, 5, 11; 2 Tim. ii. 19; Isa. i. 10; Ps. lxvi. 18-20; Isa. xl. 11, 29, 31; Matt. xi. 28; Matt. xii. 20; Matt. xxvi. 28; Mark ix. 24; Acts ii. 37; Acts xvi. 30; Rom. iv. 11; 1 Cor. xi. 28.

ruin and to make you willing to accept of a precious Saviour; and yet unbelief has refused the inference, and unbelief has rejected the comforts which really belong to every awakened sinner. And when your character has been portrayed, and your experience described, and your state before God so compared with Scripture that your judgment, your mind, your knowledge, have been obliged to admit, that it is you, and the preacher has announced them to be the description of a christian, you have said, after all, "Not for me." You reject the comforts of the glad tidings of great joy. Now, let me tell you, this is "provoking God to jealousy." Oh, is it true that often upon your knees you have deplored your wretchedness before God, cried out for mercy, and sought salvation at his hand, often at his house, and in his word, felt the heaven-recorded evidences of grace in the heart to be—feeble though it be as of a babe in Christ—to be your own, and yet still say, after all, "I doubt whether it is for me"? Oh! fellow-sinner, you are "provoking the Lord to jealousy." Wonder not, then, if he suspends the comforts of the gospel. Wonder not if he sends still darker things in personal experience. "Oh, but," say you, "I am afraid of presumption." "Oh, but," say you, "I am afraid lest, after all, it should not belong to me.—lest, after all, I should turn out a hypocrite, deceiving myself, and perish in my own gainsaying." Shall I tell you, beloved, what would be the sure and solid ground upon which you might dismiss such scruples, and upon which you might draw the inferences which should afford peace and comfort to the mind of a child of God? If thou hast seen thyself, (O Holy Ghost, I pray thee, apply this,)—if thou hast seen thyself a guilty sinner, deserving hell, and hast discovered that all thou dost want is in Christ, and art really willing to accept all as the gift of God, and to submit your whole body, soul and spirit to God in Christ, for life and for death, for time and for eternity, for sanctification as well as for justification, to live in him and for him and in entire dependence on him, THEN THOU ART A CHRISTIAN, and the comforts of the gospel are thine, the witnessings of the Spirit are thine, the ordinances, and especially the Supper of the Lord, are thine, and in rejecting them thou art refusing to be comforted, and "provoking the Lord to jealousy."

Surely, then, dear readers, it is your duty to obey Christ's command, to confess him, to become his disciples and follow the Lord fully and with your whole heart; and it is your duty to do this in the proper way, by true repentance, unfeigned faith and implicit confidence. Your difficulties are painfully oppressive and discouraging, but they are occasioned by unbelief and disobedience, which are sinful. I deeply sympathize with and pity you, but I cannot flatter you. You refuse to obey plain commands and discharge positive duty. You are afraid to do wrong by obeying and trusting Christ, and yet not afraid to neglect known duty and a great salvation and a gracious Saviour. You are afraid of condemnation for doing what Christ commands, and yet not afraid to live while "already condemned" and "reprobate," that is disapproved. There is, therefore, but one course for you to pursue with safety. Obedience, and that alone, can be acceptable to God,—“the obedience of faith” and the obedience of duty. To withhold either is sin. To profess to do either with an impenitent heart is sin. You must repent, believe and obey, or perish. You **MUST DO ALL.**

Cling to the Crucified!
 His death is life to thee,—
 Life for eternity.
 His pains thy pardon seal;
 His stripes thy bruises heal;
 His cross proclaims thy peace,
 Bids every sorrow cease.
 His blood is all to thee:
 It purges thee from sin;
 It sets thy spirit free;
 It keeps thy conscience clean.
 Cling to the Crucified!

Cling to the Crucified!
 His is a heart of love,
 Full as God's heart above:
 Its depths of sympathy
 Are all awake for thee;
 His countenance is light
 Even in the darkest night.
 That love shall never change,
 That light shall ne'er grow dim:
 Charge thou thy faithless heart
 To find its all in him.
 Cling to the Crucified!

Come, then, oh, come to Christ. Come to his church. Come to his ordinances. Come to his table. “Only believe,” receive and embrace him, and he will “be made, of God, to

your soul and wisdom and righteousness and sanctification and redemption."

Do I address one who has been a communicant, but is now under a melancholy dejection and fear of coming to the Lord's table? Your case resembles that of a young lady of whom I have seen an account; and there are many called to pass through similar trials. She was of rare mental endowment, of amiable and affectionate disposition, of devoted piety, intimately acquainted with the benevolent operations of the church, and very active in doing good. She was possessed of a feeble constitution and of an ardent temperament. She was much subject to sick headaches and nervous depressions. In her seasons of depression she often concluded she had been deceived, and was really unconverted. On one of these occasions, when the Lord's Supper was about to be administered in the church to which she belonged, she came to her minister in much trouble, when the following conversation occurred:—

"The next Sabbath is the day of our communion, and I do not know what to do. I feel that I cannot approach the Lord's table. My heart is like a rock. And yet I fear my absenting myself will injure the cause; for my acquaintances in and out of the church are numerous. And then my parents and sisters are not professors; and they will not understand it. I dare not commune; and yet I fear my not doing so will injure the cause. What shall I do?"

"Well, if you are an unconverted sinner, I do not see what you have to do with the cause. It is rather a singular kind of sinner that is much afraid of injuring the cause of Christ. Let the cause take care of itself. You cannot approach the Lord's table, because you cannot feel as you think you should. Can you feel right when you read the Bible?"

"No: I cannot."

"Then ought you to quit reading it?"

"Can you feel right when you pray?"

"No, you do not; but do you therefore quit praying? Now, when you absent yourself from the Lord's Supper because you can't feel altogether as you would desire to feel, and quit reading the Bible and praying for the same reason, the devil will have gained the advantage he seeks."

"I cannot give up reading my Bible and praying."

“Then you had better do your whole duty,—assured that *simmers* are not likely to be much concerned about the cause of Christ. The shortest way to get rid of your troubles is to do your duty.” She took my advice, and was soon cheerful and happy as ever.

We are told that there was in one of the English villages a poor fellow who was called Jack, and who earned his living by selling a few pins and needles and such like. He was a man who had not all his wits. He had wit enough to be always drunk,—which takes no wit at all; but he had not enough wit to do much else. In going along the street he heard some poor women singing this very simple ditty:—

“I’m a poor sinner, and nothing at all;
But Jesus Christ is my all in all.”

Jack thought that was a pleasant little rhyme, and so he began to say it to himself, and it pleased God to impress it not only on his memory but on his conscience. The man became a changed man. He gave up his swearing and his drunkenness, and every one could see who knew him that there was something going on in his heart more than had been before. At last John felt he was called of God, and he came to the minister and asked that the minister would admit him into his church. “Friend John,” said the minister, “what is your experience?” He said, “I have not got any, sir.”

“Not got any experience, friend John? Then I cannot receive you.” Said he, “Sir, I know that

‘I’m a poor sinner, and nothing at all,
And Jesus Christ is my all in all.’”

“Cannot you tell me any thing more?” “No, sir: that is all I can tell you.” “I have no objection to receive you John,” said the minister, “but you must come before the church, and they will ask you a great many questions, and I don’t know what you will do.” “I don’t know what I will do either,” said John. John was brought into the room where the members of the church were sitting, and the minister said, “Brother John, you are expected now to state your experience.” John rose, and very modestly said,—

“I’m a poor sinner, and nothing at all,
And Jesus Christ is my all in all,”—

and sat down. So an old deacon got up and said, “I say, friend John, this won’t do. This is not enough. Come, now;

don't you ever have any doubts and fears?" "No," said John: "I cannot doubt that

'I'm a poor sinner, and nothing at all,'

for I know that I am; and I dare not not doubt that

'Jesus Christ is my all in all,'

because he has said it, and it would be wrong to doubt what he says." That deacon sat down; and another got up and said, "Friend John, there are times when my evidences are very bright and I feel confident, and at other times I lose my evidences and I feel that I have gone back in the divine life. Is it so with you?" "I cannot go back, sir," said John; "for

'I'm a poor sinner, and nothing at all,'

I can't be much less than that, sir; and I can't go forward, sir, for

'Jesus Christ is my all in all.'

and I don't want more than that. It is every thing to me." "Nay, said the other, "but sometimes I feel that I am getting rich in grace, and at other times I lose my evidences." "I don't lose anything," said John; "for

'I'm a poor sinner, and nothing at all,'

and none can take any thing from me; and

'Jesus Christ is my all in all.'

so that I am never richer and never poorer." This puzzled them. They could not make it out. The minister said a few words in John's favour, and it was carried by a large majority that the brother should be admitted, though he had said but very little. Afterwards this poor man was noted for being one of the happiest christians in the church; for no one could make him doubt. And as long as he lived his ditty was,—

"I'm a poor sinner, and nothing at all,
And Jesus Christ is my all in all."

Come to the Lord's table, then, weak and trembling believer, that you may lean on Christ's bosom. "That," says an old divine, "is the gospel ordinance posture in which we should pray, and hear, and perform all duties. Nothing but lying in that bosom will dissolve hardness of heart and make thee to mourn kindly for sin, and cure a careless spirit,—that gangrene in profession. That will humble indeed, and make

the soul cordial to Christ, and sin vile to the soul: yea transform it into the glory of Christ. Never think thou art right as thou shouldst be, a christian of any attainment, until thou comest to this,—always to see and feel thyself lying in the bosom of Christ who is in the bosom of his Father. (John i. 18.) Come and move the Father for near views of Christ, and you will be sure to speed. You can come with no request that pleaseth him better. He gave him out of his own bosom for that very end, to be held up before the eyes of all sinners as the everlasting monument of his Father's love."

"Do this, then, in remembrance of Christ." Such is the voice of our Lord and Master; and, lest you should think it referred only to the twelve disciples, the Apostle Paul assures you that this ordinance was not only instituted by Christ, but again communicated to him by a special revelation, and that it is to run parallel with time, and that by it all who trust in his name are to "show forth Christ's death till he come." How, then, if you have hitherto neglected this ordinance, will you answer for your conduct in the day of the revelation of Christ's righteous judgment? 'This is a command, remember, which is not couched in any doubtful terms, but plain, positive and demanding immediate and implicit obedience. No sophistry can darken its meaning or elude its force. Surely, then, in setting it at naught, you are challenging the authority of God over you, and impiously declaring, "Who is the Lord, that I should obey him?" instead of saying, "Lord, what wouldst thou have me to do?" But "Who art thou, that thou repliest against God?" Who art thou, that choosest what divine commands thou art to obey and what to treat with contempt, although equally given by Him who has all power both in heaven and in earth?

Who art thou, that thou puttest away from thee the obligations of this command? Either thou must seek the grace necessary to obey this command, or bring upon thy soul the guilt of violated duty. Unfitness is no excuse. For surely, since all the fitness Christ requireth is to feel your need of him, NOT TO FEEL THIS IS AN AGGRAVATION, and NO EXTENUATION, of your guilt. Consider well, then, before you incur divine indignation and endanger your own salvation "by openly setting Christ at naught, crucifying him afresh, and

putting him to an open shame." For remember, also, that while union to Christ's church, and remembrance of him in his ordinance, is a *duty*, it is also an *inestimable privilege*, and God may swear in his wrath that this privilege, with all of heavenly blessing it implies, you shall never enjoy. It may be very true that you are not *as loving, as believing, as strong, as sanctified*, as you think you should be, but you are not, surely, willing to have your name utterly wanting in the book of life. You are not prepared to "sell your birth-right," and to write it in a covenant that you have neither part nor lot in Christ or his salvation. When "the Lord comes to count and write up his people," you are not willing to find your name omitted and your inheritance given to a more faithful servant. You ought therefore to repent and believe the gospel, and, having done this, come, with whatever measure of faith and hope you have, to this ordinance which is expressly designed to increase faith, to help unbelief and to multiply your peace and joy.

The feeling of every awakened and grateful heart must be that of one whose case I have read. He had lived as a mere respecter, without becoming a professor, of religion. He was now on his dying bed, and expressed an exceedingly earnest desire to make a profession of his faith in Christ by participating in the Lord's Supper. "Not," said he, "that I think the reception of the Lord's Supper is essential to salvation; but I do feel that if I die without it I can never be happy, because I shall never forget that there was a command of my Saviour who so unspeakably loved me, and that I never obeyed it."

"Can we, for whom the Saviour bled,
Careless his heavenly banquet see,
Nor heed the parting word that said,
'Do this in memory of ME?'"

Listen, then, dear reader, to the voice of the Lord. He summons you to quit the standard of error and to range yourself under that of truth. Come forth, then, from the camp of his adversaries, and enter into that of his friends. Unite yourself to the holy band of patriarchs and prophets, of apostles and martyrs, and all those illustrious men of all ages and countries who have considered this profession their glory and have glorified it by their holy lives and triumphant deaths. Why can you not do this? What hinders? The door is open, wide open. The invitation is full, free, univer-

sal, and confirmed by the promise and the oath of God. The command is plain, positive and paramount. Why, then, oh, why will you prefer the sullied, flaunting, heart-mocking and perishing banners of the world, the flesh and the devil, to the pure, peaceable, purifying and immortal banner of Christ's everlasting kingdom? Behold, the fashion of the world passeth away. Already its grandeur and its delights are fading on your distant view. Soon it will have vanished, and all on earth will be dark, dreary and full of bitterness. You will close your eyes upon it forever. And then what will remain to you of all the pleasures of sin, the profits of business, the hallucinations of fashion, the vanities and vexations of earth? Nothing but their remembrance, and the everlasting remorse they will carry with them. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "If any man will come after me, let him deny himself, and take up his cross, and follow me; and him that cometh unto me I will in no wise cast out." "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and YE SHALL FIND REST UNTO YOUR SOULS. For my yoke is easy and my burden is light."

A tuneless lute, which shepherds cast away,
 Unfit with one sweet note to please the ear;
 A fragile reed, crush'd in the dust, and sear,
 On which the storm hath dwelt with ruthless sway;
 A flickering light, whose former cheerful ray
 Now fast expires amid the gloom that's near:
 Like these, dull, tuneless, crush'd, do you appear,
 And cheerless, hopeless, pass the livelong day!
 But why despond?—that mighty Shepherd dear—
 In whose just praise you tune no equal lay
 Nor burn with fervour equal to his name—
 Is still a present help in time of need:
 He'll bind up—never break—the bruised reed,
 And fan the dying spark to heavenly flame.

On one occasion the Rev. David Nelson* related the following incident. He went to the house of a young man of wealth on an evening when the brilliant parlours were filled with the sons and daughters of fashion. After the crowd had dispersed, as he sat alone with the young man, he began

*Author of "The Cause and Cure of Infidelity."

to talk with him about the interest of his soul. The man replied he would gladly become a christian if he knew what to do. "Suppose," said Dr. Nelson, "the Lord Jesus stood in this room, and you knew it was the Lord Jesus, and he should look kindly on you and stretch out his hand towards you, and should say, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest:' what would you do?" "I would go to him, and fall down before him, and ask him to save me," was the reply. "But what if your gay young companions were in the room and they should point and laugh at you?" "I should not care for that. I should go to the Lord Jesus." "Well, the Lord is really in this room, though you cannot see him, and he stretches out his hand to you, and says, 'Come unto me;' and you should believe what he says in his letter, the Bible, as much as though you heard the words." Soon after this conversation he had the pleasure of meeting this young man at the table of the Lord.

And this leads me to urge upon you the danger of delay, and the necessity for prompt decision and unwavering determination to deny yourself, take up your cross and follow Christ, whoever and whatever may oppose. On your faithfulness in this matter may depend the best interests of others as well as of yourself.

A few years since, during a powerful revival in New England, the Holy Spirit exerted its mighty influence upon a family circle consisting of a father, a mother and her five children. The mother and her five children were hopefully converted. The father, who (says the writer of the narrative) was naturally one of the most amiable, retiring, modest men with whom I ever was acquainted, aided his family in attending the numerous meetings, and was not unfrequently seen bowed down and trembling under the power of the truth. The conversion of his wife and children in rapid succession was like so many earthquake-shocks to the foundations on which his false hopes rested. But neither the affecting scenes of their distress nor the ecstasies of their subsequent joy could melt his heart into contrition. He now felt that he was groping in a *dark path* and in wretched loneliness. He who should have been the leader of the pious household was left far behind, a subject of prayer and an occasion of grief to the circle around

him. Thus he remained for weeks. Ere long, preparations were made for gathering in the fruits of the revival into the church, and a day appointed for the examination of the candidates. The mother and her five children, and some sixty others, came before the church, and were propounded for admission into its pale. As the day of admission drew near, the father, who had watched their movements with much concern, expressed a regret to his wife that they should make a profession at present, and requested that they should wait for him. The mother, deeply moved, solicited the advice of the pastor and other friends; but, after due deliberation, it was concluded that the path of their duty was plain, and that they were bound to follow Christ. With calm decision and firmness, they resolved to do so. As soon as he knew their decision, he became more earnest in his remonstrances, and used every possible argument, especially with the mother, to dissuade her from her purpose; but in vain. He soon changed his tone of entreaty to one of fearful threatening, warning his wife, if she had any affection for him, any regard for the peace of the family, to desist from her purpose, and *wait* for him. "No," said the martyr-like woman: "I love you most tenderly, but I love Christ more. I have waited for you for more than twenty years, and now I shall do my duty; and as to the consequences, I will leave them to God." At the close of this interview, which took place on a Saturday evening, he took his hat, and, uttering some threats, left the house, as if never to return. It was a painful sight to mother and children. Might he not become the victim of lasting mania, or in his rage and disappointment suddenly destroy himself? As it afterwards appeared, he retired to his barn, threw himself on the hay-mow, it being midsummer, and there rolled and struggled like a wild beast in a net. An awful warfare was waging between an awakened conscience and a desperately rebellious heart. He could not, would not, submit. Sabbath morning came. The family, with trembling anxiety for the absent father, prepared to go to the house of God; but just before the hour of service his feelings drove him from his hiding-place. He was safe, but still unhumbled. He again inquired of his wife if she remained fixed in her purpose, and, finding that she did, he left the house with the dreadful signs of rebellion, throwing out some intimations

that he never should return,—that fearful consequences might be anticipated. He was soon out of sight, but not out of mind. The family departed; and the father, finding his threat unavailing, returned to the house, quickly prepared himself for church, and was soon seen in the gallery in a situation favourable for witnessing the ceremony he had opposed so vainly. And when the ceremony of the reception took place, and the father looked down and saw his wife and five children, with the rest, admitted into the church, he burst into tears, and his agitation was great. The step was taken and could not be retraced. On retiring from the house he felt that he was indeed ALONE. He began to come to himself,—to review the dreadful rebellion of his heart, which recent events had brought to light. His heart began to break, and found no peace until his soul was made to rejoice in that Saviour whom he had so recently persecuted. He now felt deeply thankful that his wife had taken so decided a course; and he considered her uniting with the church the means, in God's hands, of leading him to repentance.

It may be, however, that you are anxious about your own soul, and have made up your mind to join the church and become an open and professing disciple of the Lord Jesus. There are, however, many things pressing upon your time and attention and demanding immediate consideration. Shall you wait—postpone—put off till a convenient season? God forbid. Listen to the following testimony, and learn the devices of Satan.

“Thirty-four years ago,” says Mr. W., of R. I., “I thought God, for Christ's sake, had pardoned my sins. My wife and I thought it our duty to follow Christ and unite with the people of God. The day arrived on which we were to relate our experience to the church, with a view to becoming members. We were nearly prepared to leave home, when a gentleman called and wished to transact some business with me. I told my wife to go on; I would be along soon. She went, related her experience, was baptized, and lived and died in the bosom of the church. But I was detained longer than I expected to be, and found, when ready to go, that it was *too late*. The next meeting for the purpose I was again hindered by yielding to worldly business; and by the third meeting I had little inclination to go, and doubted whether I was a christian. Since then you have heard me profane the name

of God and seen me neglect the house of his worship. But there has never been a single night that I have not, when laying my head upon the pillow, reflected upon the time of my conviction, and endured bitter remorse in view of my disobedience. But the *feeling* that I had on *that afternoon* has never returned. Should I die, I must die in the dark. I am now about fourscore years old; and, had I the world, I would give it for a return of that impressive sense of my obligation to God, which should lead me to do the long-neglected duty. Oh, my friends, as you value your souls' interest, let no earthly consideration prevent the immediate discharge of duty."

If, then, my dear reader, you believe in Christ, and rely upon him alone for salvation, and desire to be found of him in peace, and to show your faith by your works,—this ordinance of his appointment requires you without delay to observe it in remembrance of him.

On that the serious, the "almost persuaded," among my readers would give this matter their earnest and honest attention! What is to be gained by delay and by testing the forbearance of God? Long enough have you neglected that which secures your highest happiness and involves your first duty. The time past should suffice for impenitence: what is left of life is not too much to give to God. He justly claims your all. Procrastinating reader, what is your decision in view of the "next communion"? "I think I cannot come *now* and make a public profession of religion. I must not be in a hurry. I do not like to do such solemn things in a hurry." So said a poor man to a good missionary in one of our large cities. He had been urged to this duty by the good man. "Well, when are you coming?" said the missionary.

"Not till the next communion," answered the reluctant man.

"But you told me just so before the last communion. Thus I urged you then to the duty of publicly acknowledging your obligations to Christ. Ought you to delay? Are you sure of another opportunity so favourable as the present? Do you not believe it to be a duty?"

"Oh, certainly I believe it to be a duty. I believe I have been laid under everlasting obligations to the Lord Jesus for what he has done for me."

"Why not, then, make a public confession of your obligations to him?"

"I know I ought. But I do not like to be in a hurry. I think I must wait till the next communion."

This poor man lived most of his time in a busy street. He had a room close by his place of business. Three communions had gone by since he had begun to say, "Not till the next communion."

As another was approaching, our missionary brother who looks after the neglected, and those who neglect themselves, thought he would call in at the office of this broker, and ask him to be ready at the approaching communion to obey Christ's command,—“This do in remembrance of me.” So, walking into his office, he inquired, “Where is Mr. C——?”

“Oh, we have cleared him out,” some one answered, in a rough, brutal voice.

“What do you mean?” said the missionary. “Cleared him out! How is that?”

“Oh, you see, he died the other day, just right here; and we cleared him out and carried him over to —— Cemetery.”

“Not till the next communion” had therefore been said one time too often, and the man went to his last account unprepared.

Poor, procrastinating reader, don't put this matter off! May you be led like one reader at least of the above fact, who was struck with terror in his mind at the thought of being stricken down in a similar way, to inquire, “And what would become of me if thus cut down”? This he asked the minister to whom he came with anxious haste. “I want to become a christian,” said he.

“Are you willing, my friend, to submit to Christ now, —to believe on him, and trust him and his finished righteousness for all your hopes of salvation?”

“Yes.”

“To repent of and forsake all sin, and devote yourself forever to him?”

“Yes.”

“To pray with me now, to go home and pray in your family, and under all circumstances lead a christian life?”

“Yes.”

The minister led in prayer. The farmer followed, in a prayer of earnest humility, penitence, self-renunciation and unreserved consecration to the service of God.

Oh, be persuaded, then, to give yourself to Christ, now, at once, in this thy day, ere the opportunity is forever withdrawn. Have you been "*almost* persuaded"? oh, be persuaded *altogether*, to make a full, final and absolute surrender of yourself to Christ, body, soul and spirit, as a living sacrifice, holy and acceptable unto God. "And now, Lord," let your heart and your lips say, "all my desire is before thee. I am convinced of my duty, and dare no longer disobey. Oh, forgive me that I have rebelled so long! I have been invited to become thy disciple and to come to thy table, and have foolishly neglected many an opportunity of strengthening and refreshing my soul. I have been commanded to do this in remembrance of Him who deserves never to be forgotten, and by my refusal and neglect have at once poured contempt upon the authority and slighted the love of Him who loved me and gave himself for me.

"I bless thee that I am in some measure sensible of my error, and am come to a resolution that I will have respect to this as well as thy other commands. The time past shall suffice me to have lived in the omission of so plain a duty and the neglect of so glorious a privilege. Oh, keep it upon the imagination of my heart forever; and let me be confirmed in those good purposes which thy own Spirit has led me to form, and which no less power than his can help me to keep.

"I am indeed unworthy; but I acknowledge the insufficiency of that plea against a positive command. I am unworthy, but must not therefore refuse thy kindness. I hope I am relying upon Christ, who came to seek and to save the unworthy, and who is able to save and sanctify to the very uttermost; and therefore I cannot any longer neglect an ordinance which is at once so great a duty and so exalted a privilege, and in the use of which I hope to grow in grace and in the knowledge of my Lord.

"Or, if I have hitherto deceived myself and walked in a vain show, I now desire to accept the gospel offer to enter into covenant with God, to acknowledge thee, O Father, Son and Spirit, to be my God, my all, my everlasting portion. In deep humility, upon my bended knees, I now accept an

offered Saviour, and call heaven and earth to witness that, as far as I can judge, I am sincere. And this I would declare in the presence of thy people,—begging, with some hope and confidence, that I may be accepted now, and found in the number of the faithful at last.

“Oh, direct me in all the steps I am to take, and let me see my way, and follow it, and have comfort in the issue, through the merits and meditation of my Lord and Saviour Jesus Christ. Amen.”

Whom dost thou, dear Redeemer, call
To thy dear feast of grace,
Admit into the banquet-hall
And at thy table place?
'Tis not the proud, the rich, the strong,
With earthly good content,
But sick and weary souls, who long
For nobler nourishment.

Ah! didst thou for the pure alone
The royal feast prepare,
Small were the hope for such a one
As me to find a share.
But since the blind, the sick, the lame,
Obtain admission free,
I too will venture, in God's name,
To join the company.

Yet who would think the guests he sees
Around that table placed
Were victims all of foul disease,
With ghastly wounds defaced?
For lo! their generous Host provides,
From his full store on high,
For each a shining robe, that hides
All his deformity.

And I, in that bright garment dress'd,
Will to the table go;
For, Lord, thou wilt not scorn a guest
Because his rank is low.
When others coldly close the door,
Wide flies the gate of grace;
And he who was the least before
Obtains the highest place.

THE SHADOW OF THE CROSS.

Oppress'd with noonday's scorching heat,
To yonder cross I flee,
Beneath its shelter take my seat:
No shade like this for me!

Beneath that cross clear waters burst,
A fountain sparkling free,
And there I quench my desert thirst:
No spring like this for me!

A stranger here, I pitch my tent
 Beneath this spreading tree ;
 Here shall my pilgrim-life be spent :
 No home like this for me !

For burden'd ones a resting place
 Beside that cross I see ;
 Here I cast off my weariness :
 No rest like this for me !

RETURN UNTO THY REST.

Cease, my soul, thy strayings,
 Have they brought thee peace ?
 Come, no more delayings ;
 Cease thy wanderings, cease.
 These vanities how vain !
 Wander not again.

Thou hast found thy centre ;
 There, my soul, abide ;
 Never more adventure
 Now to swerve aside.
 These vanities how vain !
 Wander not again.

Thou hast reach'd thy dwelling ;
 Safe, sure anchorage
 From the perilous swelling
 Of the tempest's rage.
 These vanities how vain !
 Wander not again.

Tranquil hours now greet thee,
 In thy calm abode ;
 Gracious looks now meet thee,
 From thy loving God.
 These vanities how vain !
 Wander not again.

See, yon star, love-lighted,
 Sparkles from on high ;
 See, yon hope, love-plighted,
 Cheers thy heaviest sky.
 These vanities how vain !
 Wander not again.

Watch, my soul, the glory
 Coming brightly up
 O'er yon forest hoary,
 O'er yon mountain-top.
 These vanities how vain !
 Wander not again.

'Tis the bridal morning,
 Rise, make no delay ;
 Put on thine adorning,
 Cast thy weeds away.
 These vanities how vain !
 Wander not again.

WELCOME TO THE TABLE.

This is the feast of heavenly wine,
And God invites to sup:
The juices of the living vine
Were press'd to fill the cup.

Oh, bless the Saviour, ye who eat,
With royal dainties fed;
Not heaven affords a costlier treat,
For JESUS is the bread!

The vile, the lost,—he calls to them;
“Ye trembling souls, appear!
The righteous in their own esteem
Have no acceptance here.

“Approach, ye poor, nor dare refuse
The banquet spread for you.”
Dear Saviour, this is welcome news!
Then I may venture too.

If guilt and sin afford a plea
And may obtain a place,
Surely the Lord will welcome me
And I shall see his face.

CHAPTER IX.

WHAT THE LORD'S SUPPER IS, AND WHAT IT TEACHES.

FROM all that has been said, the true nature and design of the Lord's Supper, and of the benefits to be derived from it, must be apparent. It is to christianity what the celebration of a particular day is to our national independence. It is an instituted public and stated observance, originated at the very beginning of christianity, and constantly maintained by christians, in every part of the world, ever since. It is a commemoration incapable of explanation except by the admission of the great fundamental facts of christianity. It is a monument more enduring than brass, or triumphal arches, or pyramids of stone. It is a *living* monument, whose sound has gone out into all the earth, so that there is no speech nor language where its voice has not been heard. It is a pillar and ground for the truth; and as it has stood firm as a rock against all the assaults of hell ever since Christ's coming, so will it remain firm and unassailable, lifting its head to the clouds and covering with its ever-widening base the whole earth, until Christ comes the second time to judge that world which he redeemed.

But, while the Lord's Supper is an irresistible demonstration of the truth of christianity, it is the great cardinal doctrine of christianity which this institution singles out and commemorates. It is the death of the Lord Jesus Christ which it shows forth as often as it is observed:—

Christ and his cross is all its theme :
The mystery which it speaks
Is scandal in the Jew's esteem,
And folly to the Greek.

But to them that believe, it is the power of God unto salvation. Jesus Christ and him crucified is its glory. Christ our passover is here in lively representation slain for us. His body is symbolically broken, and his blood shed, to put away sin by the sacrifice of himself.

Now, my soul, thy voice upraising,
Sing the cross in mournful strain ;
Tell the sorrows all-amazing,
Tell the wounds and dying pain,
Which our Saviour,
Sinless, bore for sinners slain.

He to freedom hath restored us
 By the very bonds he bare,
 And his flesh and blood afford us
 Each a seal of mercy rare :
 Lo ! he draws us
 To the cross, and keeps us there.

Jesus ! may thy promised blessing
 Comfort to our souls afford !
 May we, now thy love possessing,
 And at length our full reward,
 Ever praise thee,
 Thee, our ever-glorious Lord !

This great fundamental peculiarity of the gospel is THE TRUTH of which this ordinance is a public, constant and unchangeable proclamation. Jesus Christ is in this ordinance evidently set forth among men as crucified and slain, as the Alpha and Omega, the beginning and the end, the gospel, the glad tidings, the good spell, the only foundation laid in Zion, and the only way under heaven by which men can be saved.

Here, then, we have a symbolical institution embodying in a form intelligible to the savage as well as to the philosopher, to men of all languages and in all ages, atonement for sin by Christ's death on the cross. The bread is broken and the wine poured out to denote his dying for us. The bread is also eaten and the wine drunk to denote the spiritual refreshment and strength—the life—which we derive from Christ's mysterious union with us.

Help me, Lord, to view thy cross,
 Who all my griefs hast borne,—
 To look on thee, whom I have pierced,—
 To look on thee, and mourn.

While thus I mourn, I would rejoice ;
 And, as thy cross I see,
 I would exclaim, in faith and hope,
 "The Saviour died for me !"

The Lord's Supper is, therefore, a testimony to Jesus—a permanent, stated and immovable ordinance in the church, in order to show that salvation is based exclusively and altogether on the person, blood and righteousness of Christ as a divine Saviour. It is a beacon on every rock and point of earth's dangerous shores, to direct the storm-tossed and buffeted mariner safely to the haven of everlasting life. Or, like the serpent in the wilderness, it is a signal uplifted high, to catch the expiring gaze of every dying sinner and fix it

in saving and healing faith upon Him who is here lifted up upon the cross, that whosoever believeth on him may not perish but have everlasting life. It bears witness to Christ. It is a living prophet,—the voice of one crying in the wilderness of human life, and every street, from every church, “Behold the Lamb of God, that taketh away the sin of the world.”

It is like the salutes of cannon that announces some glorious victory. It commemorates to the end of time the conflict and the victory of all ages, the subjugation of Satan, the overthrow of sin, the abolition of death, the conquest of the world, the establishment of a heavenly kingdom, the everlasting triumph of all Christ’s friends, and the everlasting destruction of all Christ’s enemies;—and, reverberating through the hills of Zion and the caverns of hell, makes known to principalities and powers in heavenly places the manifold wisdom of God.

Glory, glory to our King!
 Crowns unfading wreath his head;
 Jesus is the name we sing,—
 Jesus, risen from the dead;
 Jesus, Conqueror o’er the grave;
 Jesus, mighty now to save.

Jesus is gone up on high:
 Angels come to meet their King;
 Shouts triumphant rend the sky,
 While the Victor’s praise they sing:—
 “Open now, ye heavenly gates!
 ’Tis the King of glory waits.”

Now behold him high enthroned,
 Glory beaming from his face,
 By adoring angels own’d,
 God of holiness and grace!
 Oh, for hearts and tongues to sing,
 “Glory, glory to our King!”

Jesus, on thy people shine;
 Warm our hearts and tune our tongues,
 That with angels we may join,
 Share their bliss and swell their songs:
 Glory, honour, praise and power,
 Lord, be thine for evermore!

Let this characteristic of the nature and design of the Lord’s Supper be well considered. It gives to it a peculiar significance, a transcendent importance. It imparts to it “manifold wisdom.” It is to the system of the gospel the heart-ordinance,—the very central organ of vital power,

activity and nourishment, without which it dies and loses its distinctive nature. For let it be remembered that while the gospel receives, teaches and authoritatively sanctions all the doctrines pertaining to God and man, to the body and the soul, to time and eternity, to God's power and providence, to man's responsibility and subjection as a moral creature to God's moral government,—while it affirms, confirms and illustrates all these and many similar truths,—nevertheless, that new and transcendent element which, as has been said, overtops all others in its importance, and to bring which to light the gospel was revealed and the Lord's Supper instituted, most assuredly is the redemption of man by God in Christ; his redemption from sin, both its penalty and its power; his justification before God through faith in Christ; his sanctification through the truth by the Divine Spirit; the impartation to him, as one with Christ, the life of God; and his fitness thereby for the celestial realms. It is this whole stupendous work of redemption, embracing such various displays of divine wisdom and grace, which makes the gospel to differ essentially from every other system. It is this which has always wrought most powerfully upon the hearts of men to bring them to repentance. It is this which has attracted to itself the most intense affection of the church through its whole history, and has illumined the christian's path with most effulgent and animating light. And it is this the striking away of which from the gospel at once reduces it to a level little superior to that of the writings of Plato and other moralists; which robs the gospel, in fact, of its characteristic glory, and makes its miracles needless and its pretensions unintelligible.

The end aimed at in the gospel, and in the Lord's Supper also,—so far as it regards man,—is, therefore, the salvation of the soul, and that salvation as declared to be in Jesus Christ the Lord. You are a sinner. You are guilty. You are depraved. You are polluted. You are ignorant. You are helpless. You are undone. Jesus Christ is the only Saviour. His blood cleanseth from all sin. His righteousness cleanseth from all condemnation. His Spirit quickens the soul. His grace is sufficient for you. He is our life, our wisdom, our sanctification, our redemption, the hope set before us, our all in all. The word testifies of him. Ministers preach him. Sabbaths proclaim his finished work and

his ascended power and glory and righteousness. And the Lord's Supper shows what he must work in us, what he must be unto us and what he must do for us, in order to make us perfect in Christ Jesus.

It is Christ THE LORD, therefore, whose death is here "shown forth." It is Christ, not as dead, but as living,—as having died and risen again, and ascended up far above all heavens, that he might fill all things and reassume that glory which he had with the Father from before the foundation of the world;—it is the mighty God—the everlasting Father—who is here celebrated as the Prince of Peace, able to save to the uttermost. It is Emanuel,—God with us,—the great mystery of godliness,—God manifest in the flesh that as God incarnate he might thus purchase the church with his own blood,—we here see unveiled and brought down to our familiar comprehension.

And as baptism, the only other sacrament of the church, is unto the Name, and a consecration to the worship, of the Father, and the Son, and the Holy Ghost,—the Triune God,—so the Supper of the Lord, which opens sweet communion with Jesus at his table, brings with it also a heartfelt enjoyment of the favour, love and personal communion through Jesus of all the Persons of the GODHEAD. At the table of the Lord, therefore, we enter into a most blessed and soul-satisfying apprehension of redemption by Jesus, through the appointment and covenant love of God the Father and the quickening, renewing and sealing grace of God the Holy Ghost. The blessed Spirit thus witnesses with our spirits that we are the sons of God.

The Lord's Supper is thus an epitome of the gospel, compressing into one expressive service those leading facts which constitute its great truths. It is a syllabus of what is more fully delivered in the Gospels and Epistles. It is an index, directing the inquirer to the most prominent and important subjects. It is a pictorial representation of the gospel, bringing into the central foreground, in order to give them lustre and effect, those objects to which all the other parts of the picture are subservient, and to which as the grand result, they are, however beautiful in themselves, only tributary.

Christ, then, is the end of all the means of grace, and the means towards the great end,—the prize of our high

calling. And to discern this truth in this sacrament,—to understand, receive and heartily embrace it,—and to be led in our helpless weakness to Christ,—having received him, to walk in him, to lean on him and to look to him for grace and mercy according to our need,—this is the great blessing of the ordinance, without which none should be satisfied, and to which all others will be added according to God's good pleasure.

Look, then, dear reader, to this ordinance for that which it is ordained to accomplish as its grand and glorious results. It is a school-master to bring you to Christ. It is a gentle hand that would lead you to see Jesus. It is a glass in which you may behold mirrored all the lineaments of his blessed countenance. It is a river of life, in which are reflected the beams of the Sun of righteousness and from which you may draw plentifully the healing draughts. This is the way along which Christ is passing, so that, whether you are blind, or halt, or lame, or sick, or low in stature like Zaccheus so as to require to climb or press through a crowd, you may still cry aloud, "Lord, have mercy on me." The Lord's Supper is the Lord preaching to you, and saying, "Come unto me, and I will give you rest." It is the Lord looking upon you approaching you, coming very near to you, talking with you, that as a Prince and Saviour he may give you repentance and remission of sins according to your need.

Let Christ, then,—Christ as a prophet, priest and king,—Christ as a reprover, purifier and preserver,—Christ as a physician, a leader and a ruler,—Christ as a sovereign, almighty and all-sufficient Redeemer, Lord and Master,—as well as Christ a friend, a pacifier, and a tender, affectionate and sympathizing high-priest,—be that which you seek in coming to his table. Submit your soul to him, and let him do towards you as seemeth to him good. Be not anxious. Let not your heart be troubled. In the world you shall have tribulation; but be of good cheer, since it is through much tribulation we must all enter the kingdom of God. Be not disappointed if the way of the cross is your way to the crown, and a day of weary toil your preparation for a night of rest and quietness and peace. What matters it to the traveller who is hastening to home and loved ones, if the way is rough and thorny? And why need the christian care

what may be the nature of the way, so that he may but safely reach his home,—

Where he shall bathe his weary soul
 In seas of heavenly rest,
 And not a wave of trouble roll
 Across his peaceful breast?

If we would conquer, we must fight. If we would reach the prize, we must run. If we would reign with Christ, we must suffer also with him. And if we would be glorified together with Christ, we must be sanctified and made holy by him. If we would ascend the holy hill of God, we must pass through the valley of humiliation. If we would rise still higher to heights of glory, we must overtop the hill Difficulty and the slough of Despond. And if ever we enter the gates of the city and the land of Beulah, it will be after enduring the cross in the town of Vanity, and after encountering many a hard struggle with Giant Despair and the dark phantom spectre in the valley of the shadow of death. Then, leaning on your Beloved, and deriving light and life from him, songs will be put into your mouth, and you can sweetly sing,—

No gospel like this feast
 Spread for thy church by thee,
 Nor prophet, nor evangelist,
 Preach the glad news so free.

Picture and parable!
 All truth and love divine,
 In one bright point made visible,
 Hence on the heart they shine.

All our redemption cost,
 All our redemption won;
 All it has won for us, the lost,
 All it cost thee, the Son.

Thine was the bitter price,—
 Ours is the free gift given;
 Thine was the blood of sacrifice,
 Ours is the wine of heaven.

For thee the burning thirst,
 The shame, the mortal strife,
 The broken heart, the side transpierced;
 To us the bread of life.

To thee our curse and doom
 Wrapp'd round thee with our sin,
 The horror of that mid-day gloom,
 The deeper night within.

To us thy home in light,
Thy "Come, ye blessed, come!"
Thy bridal raiment, pure and white,
Thy Father's welcome home.

Here we would rest midway,
As on a sacred height,
That darkest and that brightest day
Meeting before our sight:

From that dark depth of woes
Thy love for us hath trod,
Up to the heights of bless'd repose
Thy love prepares with God;

Till, from self's chains released,
One sight alone we see,
Still at the cross, as at the feast,
Behold thee, only thee!

CHAPTER X.

'THE TRUE BELIEVER PREPARING TO UNITE WITH THE CHURCH AND COME TO THE LORD'S TABLE.

Just as assuredly as any man desires and hopes for salvation, must he yield himself unreservedly and without compromise to that God who provided salvation for him—to that Saviour who has redeemed him by his own precious blood—and to that ever-blessed Spirit who has so graciously undertaken to work in our hearts to will and to do according to the purpose of God.

This many now living have felt to be their happy privilege to do; and this you, my dear reader, are now, I trust, about to do. Be thankful, my friend, that God has heard your supplication, and that you have been encouraged to participate in such great and unspeakable privileges. Remember, however, that such encouragement is founded, not upon any fitness, preparedness or worthiness in you, but upon the hope that you have become sensible of your ignorance, guilt and insufficiency, and have embraced Christ, and that you are looking to him, by prayer and the diligent use of every means of grace, for wisdom and righteousness and complete redemption; for his Holy Spirit to renew and sanctify you; and for grace and mercy according to your every need. This, and THIS ALONE, can give you a well-grounded confidence that you have believed in the Lord Jesus Christ, and that you have fled from every self-righteous dependence and "laid hold on Christ as THE ONLY hope set before you in the gospel." See to it, then, my dear friend, that such is your spirit, your determination and your trust. Without this you are still without Christ, and consequently "without God and without hope in the world." Without this your profession will only be hypocrisy, and your communicating in Christ's presence only a "crucifying of Christ afresh," by a shameful denial of the freeness, fullness and all-sufficiency of his work and mercy, his Spirit and grace. Not to communicate is a dreadful sin, but so also is unworthy communion. As the one is an open rejection of God's authority, so is the other a daring insult to God's omniscient purity and holiness. The one refuses to obey the invitation to come to the feast, and the other comes

without a wedding garment. The one lives without Christ and without God *in the world*, and the other *in the church*. The one is rebellion and the other is hypocrisy, and both sinful exceedingly.

See to it, then, that "Christ is within you the hope of glory," and that you are "in Christ," "not having on your own righteousness, which is as filthy rags" in the sight of God, who looketh upon the motive and the heart. For if you are not in Christ—if you are not dead to any further confidence in yourself, and to any hope of salvation, or of sanctification, or of safety and persevering holiness, except through Christ—your "goodness will be as the morning cloud, and the early dew, that soon passeth away;" and, "having put your hand to the plough," you will be found among those "who turn back unto perdition," and concerning whom Christ will say, at the day of judgment, "I never knew you." He alone can "stand fast" who has built his hope upon the rock Christ Jesus, since he is not only an immovable rock to sustain, but also a spiritual rock to follow him through all the wilderness, out of which shall flow living waters to quench and satisfy his thirsty soul. He alone is alive to God, so that he shall "grow in grace and in the knowledge of God," who from the bottom of his heart can say, "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Blessed is the man whose hope is thus fixed in Christ, "whose sins are covered." He shall not be moved by any sleight of men nor artifice of the devil, but shall be like a tree planted by rivers of water, whose leaves are always green and its fruit plentiful, and whose root fadeth never. The confession made by such a man, being rooted in the grace of Christ, will be as a shining light in the midst of darkness.

"Take heed, then," my dear reader, "that there be not in you an evil heart of unbelief," which will assuredly lead you "to depart from the living God." How many professors that once appeared "*hot*" (Rev. iii. 14-16) have cooled down into *lukewarmness* and indifference, into worldliness and formality, into drunkenness, dishonesty and lust, and sometimes even into infidelity, and, having begun in bright hope, have ended in despair! Their foundation being in themselves,—their hope springing from excited feeling and

not from the word and promise, the person and Spirit of Christ, and "having therefore no root in them,"—after a time they fall away and "walk no more with Jesus." They *never really* knew Christ and the power of his gospel, and therefore he never knew them. And hence they have gone away and walked no more with him, being offended at the cross and not willing to deny themselves and follow Jesus.

There is, therefore, much to arouse the fears and awaken the conscience in the discussion of the question, Ought I to join the church and go to the Lord's Supper? Many do both, and yet eat and drink unworthily. They bring *judgment*, that is, as the word means, *condemnation*, upon themselves. By grieving his Holy Spirit, they provoke God to visit them with the frowns of his Providence, and to seal them to the day of perdition. They know that they were never convinced of sin, never converted, never born again, never transformed by the renewing of their mind, never truly devoted to God. While with their lips they confess Christ, their hearts are far from him. They are none of his. They follow not after him. They neither walk with him, nor work for him, nor live in him, nor love him. They neither feel the guilt of sin nor the greatness of salvation, the goodness of God nor the grace of Christ. They never felt the misery of being lost nor the rapture of being found, the helplessness of spiritual death nor the power of God in making them alive again. They were never led to cry out, "God, be merciful to me a sinner," and never had reason, therefore, to "rejoice in God" as a sin-pardoning God, merciful and gracious, forgiving iniquity, transgression and sin. They do not live to Christ, and they cannot die unto him.

For such to profess religion is impiety and to communicate is a lie. It is to take God's name in vain. It is to say by the lips and the mouth and the posture that they are the Lord's and that the Lord is theirs while their heart is far from him. It is—like Judas—to betray Christ with a kiss, and—like Ananias and Sapphira—to lie, "not unto men merely, but unto God."

This is sadly true, and I dare not, dear reader, conceal it from you. There is such a thing as faith without works, which is dead,—a name to live which is only the covering of a dead corpse,—the form without the power of godliness,—a religion which is no more than sounding brass or a tinkling

symbol. There are dead and unprofitable branches, withered, fruitless, having no root and no life from the living vine; and what have such to do to come to the feast of the Lord? Can the dead praise him? Can the dead call on his name, or feed upon him, or grow up into the stature of perfect men in Jesus Christ? No! Oh, no! This feast is for the living, not the dead; for those who have been quickened by Christ; for those who have spiritual appetites and desires created within them, and, who as newborn babes, desire the sincere milk of the word, that they may grow thereby; for those who hunger and thirst after righteousness that they may be filled, and whose heart's desire and prayer is that their souls may prosper and be in health.

All this is true,—solemnly true,—and ought to lead you to examine yourself whether you be in the faith and so eat of this bread and drink of this wine. Let not this, however, discourage you, if you realize and feel your own unworthiness; your want of any ability or strength to “hold fast your profession steadfast to the end, or to walk worthy of him who hath called you” by his Spirit, and his grace, unto a life of holiness and new obedience. It is, indeed, a great thing to be a christian. The christian life is a high, holy and heavenly calling. Its standard is perfection; its spirit purity; its aim holiness in the fear of God; its object the glory of God and the salvation of the soul; and its end everlasting life. It is as high over every other order, association and rule of action as the heavens are above the earth; as God is higher than man; and as the Bible is more perfect than any human code of morals. Any other calling a man may fulfil by his own ability; but to “walk by this rule,” a man must be guided by “that wisdom which cometh from above, which is profitable to direct, “and thoroughly furnished unto every good work, and he must be upheld and “kept also by the power of God, through faith, unto salvation.”

Great, however, as is the calling, the work and the aim of the christian, still greater are the grace and mercy imparted by God to “work in him to will and to do;”—still greater are the merit, the intercession and the ever-living presence and sympathizing spirit of our Divine Redeemer, who prays for his disciples that their faith fail not;—and still greater, too, the almighty power of God the Holy Spirit, who can preserve the graces he has “wrought,” subdue corruptions,

help us to "crucify the world, the flesh and the devil;" "to walk humbly with God;" and to "keep ourselves unspotted from the world;" yes, able to wash, sanctify and completely redeem us, and present us faultless before the Father with exceeding joy. Great, then, O sinner, are thy sins, but greater that plenteous redemption which says to you, "Though thy sins be as scarlet, they shall become white as snow; though they be red as crimson, they shall become white as wool." Great, O sinner, are thy sins, which have abounded, so as to rise like a mountain over your head; but the grace of Christ "has much more abounded," so that this mountain of iniquity shall be removed and cast into the sea of forgetfulness and remembered no more forever. Great, O thou fearful heart, is thy weakness and unbelief; but God has "laid thy help on one who is mighty to save," who is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." "He is able, therefore, to save to the uttermost all that came unto God by him." "Look then unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else." Great, O thou weak believer, is thy proneness to wander, and to forget Christ; but greater is the love of Christ, who will never leave nor forsake the soul that trusts in him, but who saves to the uttermost all who come unto God by him. Great and numerous are thy foes, thy enemies and thy temptations; but "greater is he that is for you than all that can be against you;" "he is faithful to his promises, and cannot deny himself;" "his gifts and calling are without repentance;" and as "he is the author, so is he the finisher, of your faith." "What shall we say, then, to these things?" If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor princi-

palities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

While, therefore, it is true that it would be better for those who trust in themselves, and go back, "not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment," yet let not this discourage you or lead you to falter in your course. The same is true of baptism, of christian education, of prayer, of the Bible, of preaching, of alms, and of every other means of grace; since all these will aggravate a man's guilt, misery and condemnation if "he fail of the grace of God," and trusts *in them* for acceptance, and does not "obey the truth." "The sacrifice of the wicked is an abomination: yea, the ploughing of the wicked is sin." (Prov. xxi 4.) "The thoughts and intents of their hearts are evil, and only evil, and that continually." The only way, therefore, to avoid the curse and wrath of God against all the children of disobedience, is to enter upon the discharge of this and every other duty in the fear of the Lord, in dependence upon his Spirit, and looking to him for grace and mercy to help you. "For as oft as we eat this bread and drink this wine, we do show the Lord's death till he come."

In the strength of Christ, therefore, hold on thy way. Do not disobey Christ's authoritative command, nor turn a deaf ear to his melting invitation, but "do this in remembrance of him," that, being made worthy for it "by the imputation of his righteousness, which is without works on your part," you may be made partaker also of his holiness and of his everlasting blessedness.

Come, then, to God in Christ, and, as you accompany me with a pure heart and humble voice unto the throne of the heavenly grace, say after me,—

O God, the Father, Son and Holy Ghost, to whom I have now yielded myself, according to thy gracious warrant and mercy, I am sensible of the treachery and baseness of my own heart; but I am also acquainted with thy power and mercy and faithfulness. Oh, let me not rashly take up a profession which I shall as hastily abandon or never fully maintain.

Help me to understand the engagements I am undertaking, that I may count the cost and not prove a foolish builder. Help me to consider the difficulties and disadvantages that attend religion, and the troubles to which it may expose me. And may I seriously consider that I must deny myself, and take my cross, and follow Christ, if I would be his disciple.

Let none of these things, however, move me from my resolution. Oh, give me such near and affecting views of the glory that is to be revealed, and of that wrath and fiery indignation which await the ungodly,—so set death and judgment before me, and so impress me with a sense of the worth of my soul, and the emptiness of this world,—that I may be fully determined to accept of Christ, and adhere to him through evil and through good report, and count all things but loss for the excellency of the knowledge of him. And, oh, may this be my unalterable persuasion! Let me never turn aside, nor wander from thee. Oh, let me not trifle with thy commandments! Let me never, like an ungracious prodigal, forsake my father's house, or count his meat contemptible. Oh, never let me deny or forget that Jesus, whom I am so solemnly to acknowledge as MY LORD AND MY GOD! Let the unclean devil never re-enter and take possession of this soul, which I consecrate as a temple to the Holy Ghost. I am full of fears, and have reason to be jealous of myself, but yet I am not void of hope; nor have I any reason to distrust my God. Thy grace is sufficient for me. Oh, for thy name's sake, lead me and guide me and put thy fear into my heart, that I may never depart from thee.

But, O my God, while I would obey and come to thy table, let me not come unworthily. May I never "eat and drink condemnation to myself." Deliver me from the dreadful guilt of crucifying afresh and putting to open shame that Jesus whom I think my soul loves, and desires to remember, confess and honour. Keep me from receiving poison from the richest food, and from coming for a blessing and carrying away a curse. And to this end enable me, by thy grace, to commit my soul into Christ's hand, to depend on him for all I need, and let his gracious Spirit help my infirmities, plead for me with groanings that cannot be uttered, bear witness with my spirit that I am a child of God, and strengthen me with all might in the inner man; that

I may thus hold fast the beginning of my confidence steadfast unto the end. Which I humbly ask for Jesus' sake. Amen.

Oh, happy bond, that seals my vows
To Him who merits all my love!
Let cheerful anthems fill his house,
While to that sacred shrine I move.

'Tis done! the great transaction's done!
I am my Lord's, and he is mine;
He drew me, and I follow'd on,
Charm'd to confess the voice divine.

Now, rest, my long-divided heart;
Fix'd on this blissful centre, rest:
With ashes who would grudge to part,
When called on angels' bread to feast?

High heaven, that heard the solemn vow,
That vow renew'd shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear.

You may find encouragement, my dear reader, in coming to the Lord's table, notwithstanding many fears and misgivings, from the story of Janet Fraser's gift of a site for a Free Church, in Scotland. She was a very aged and poor woman, (earning about eighteen dollars in the course of a year,) who lived in that portion of the country in which the lord of the soil was bitterly opposed to the Free Church and had positively refused to sell or rent as much ground as would afford room for even one church. The adherents of the Free Church had, therefore, as in many other cases, to worship in the open air, on the sea-shore, or wherever they could, amid all the inclemencies of the weather, and during the depth of winter. Janet—whose name will now go down to posterity as one of the founders of the Free Church—owned, as her sole possession, a small piece of ground which was within the prohibited soil.

When a committee of the Free Church at Thornhill waited on Janet to see if she would *sell* them her ground, she utterly refused to do so, because she said she had vowed to give it to God, and therefore it was only as a gift that she could part with it. In the mean time, an agent of the Duke of Buccleuch offered to purchase the ground. But Janet cut short all his overtures, by the noble reply, "She had devoted it to her Maker, and she wouldn't take his five hundred pounds sterling (or about \$2500,) no, nor all the dukedom of Queensberry, for her ground, under a prohibition to give it to the Almighty." She

gave it, therefore, to the Free Church; and upon it now stands the commodious Church of Thornhill.

This resolution of Janet had its origin in a purpose which she formed at a sacramental occasion; and, as she regarded it as an occurrence of "too serious a nature to have one flaw in it," we shall quote from her own account. "I sat down at the Lord's table on Sabbath, when an old woman followed; and when the bread came, she took her piece and laid the rest on a plate, which was handed down the tables. In the address, before distributing the elements, the minister repeated these words, quoted from Isaiah xliii. 1:—"Thus saith the Lord that created thee, O Jacob. and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine.' I thought they entered my soul, and lifted it up in joy which I could hardly contain; but, when the bread passed, such fear came on me as that I durst not lift it off the plate. I wished the cup might pass likewise, if I did not belong to God. But the minister observed I had missed the bread. He spoke to the elder who was carrying it back, that a person or persons had missed the bread. The elder offered it to a man who sat beside me, who said we had all eaten of it, when I replied, it was I who missed it; so he gave me a piece. I admired the providence as much as the promise, and I have now need of them both. Lo, in all these things God oftentimes worketh with man, to bring back his soul from the pit, to be enlightened with the light of the living. God is good to Israel."

Such is her own simple account of her feelings. Like many, —indeed, we might say, like all the children of God at times,—she had been in a state of coldness and dark misgiving. She "was in a strait betwixt two things." She knew it was her duty to go to the communion, and that she ought to be in a suitable and proper frame of mind and heart, and yet such was not, as she feared, her condition, and therefore she was in dread of committing sin by coming to the table of the Lord. But still, as her state of coldness was a burden and a grief to her, and she anxiously desired to be delivered from it, she ventured, like the poor woman in the Gospel, to press forward through the crowd, so as to get as near her Saviour as she could, knowing that "if he would, he could make her whole," even though she could but touch as it were the hem of his garment, or have one ray of his life-giving countenance lifted upon her. This was faith walking in darkness and struggling in weakness. And it was

rewarded. He who made whole the poor woman helped her infirmities and unbelief. The desires of her heart were fulfilled. She saw the goodness of the Lord. She was lifted up out of despondency. The shadows of night were scattered, and joy came in the morning of her fresh-dawning hopes. Her heart was filled also with love. Gratitude demanded an expression. She had received much, and she felt that she ought to give much. And therefore, like the poor widow at the temple, who was commended by our Saviour because she "gave more than all the rest, inasmuch as she gave her all," Janet gave her all,—her home, her patrimony, her "living." She gave what wealth could not buy, nor influence secure, nor aristocratic pride any longer withhold. She gave unto the Lord a place where a sanctuary might be built, from which the praises of the Lord might ever ascend out of the hearts of his free and faithful followers. That house has been built,—singularly irregular, indeed, so as to fill every portion of the lot, and thus accommodate as many worshippers as possible, but a perpetual memorial of the faithfulness and mercy of the Lord to them that seek him,—however dark and desponding may be their feelings,—when they seek him in the way of his promises and his ordinances and with their whole heart.

Oh, yes! God is ever far better with his people than tongue can describe;—better than their fears and more merciful than all their hopes. Thus does the high and holy Saviour, who inhabiteth eternity, and the praises thereof, look down upon those that are of a humble and contrite heart, "to revive the spirit of the humble, and to revive the heart of the contrite ones." "The Spirit of the Lord is upon me," said the blessed Jesus, when on earth, "because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, and to set at liberty them that are bound." "Lamb of God, whatever reason we have to be afraid, we shall not find it in the memory of thee! There has been nothing seen of thee but love; nothing heard or known of thee but goodness; not one repulsive look to them that sought thee, not one refusal to them that asked thy help, not a word of discouragement even to thy enemies, if they would turn to thee again. They who rejected thee were repaid with tears; and they who crucified thee, with thy prayers. And there has been no

change. 'As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come.'

"The Lion of the Tribe of Judah is not in the feast; the judge, the avenger, is not there; but 'in the midst of the throne a Lamb as it had been slain,' touched with a feeling of our infirmities, waiting to be gracious. 'Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.'"

Come to the table, then, my dear reader, relying upon Christ, and your hopes shall not be disappointed. Feed upon him by faith, and then shall you experience the truth of that saying, "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." Come, believing in this unseen Saviour, heartily approving of the method which God has appointed for man's salvation, and then, "being justified by faith, you shall have peace with God, through our Lord Jesus Christ." From your inmost soul, submit yourself to the plan of righteousness devised by God, and "rejoice in God through our Lord Jesus Christ, by whom we have now received the atonement." Earnestly desire to "be found in Christ," having no other righteousness or ground of trust than "that which is through the faith of Christ, the righteousness which is of God by faith." Let it be the very foundation and corner-stone of your hope and confidence that "Christ died for our sins," and was "made sin," that is, a sin-offering, "for us," that he might be made unto us of God righteousness, and that we might be made the righteousness of God in him. Under the full consciousness of your own guilt and sinful infirmities, "behold the Lamb of God, who taketh away the sin of the world," who "made his soul an offering for sin," and "put away sin by the sacrifice of himself," that "what the law could not do" God might do, by sending "his Son, in the likeness of sinful flesh and for sin, condemning sin in the flesh, that the righteousness of the law may be fulfilled in us." Christ, therefore, has "made peace by the blood of his cross," and "given himself for us, that he might redeem us from all iniquity," so that we may "have no condemnation," but be "freely justified from all things from which we could not be justified by the law," and be "purified unto himself a peculiar people, zealous of good works." Let your prayer, therefore, be, "Lord, I believe all these glad tidings: help thou mine unbelief.

Lord, increase my faith, and perfect that which is lacking in it, that, feeling its *strength*, I may not doubt its *reality*."

Let your desire be toward this blessed Saviour, and your delight be in him, and "love not in word, but in deed, and in truth." Come to Him who is not ashamed to call himself brother and us his brethren, saying, "Whom have I in heaven but thee? and there is none in all the earth that I desire beside thee. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

My Brother! Can it be,
The God of life and glory condescends
To call himself by such endearing name?
My Brother! I would lie low at thy feet
And gaze upon thy face of love,—
Thy greatness making my humility,
Thy excellence, my holiness.

Behold in your loving and all-merciful Redeemer "the chief among ten thousand, and altogether lovely." Tell him that you love him. Say to him, "Lo, thou knowest all things: thou knowest that I love thee and have chosen thy testimonies as my heritage forever." Tell him that you "are constrained by his love to live not unto yourself, but unto Him who loved you, and gave himself for you;" that you find "his yoke easy and his burden light;" that his commandments are not "grievous;" and that it will be your delight to "follow the Lamb whithersoever he goeth." As he says, "Ye are my friends if ye do whatsoever I command you," tell him it will be your aim and purpose to "keep all his commandments and his statutes blameness." As he requires you to "love your neighbour as yourself and to forgive your enemies," ask him to fill your heart with love and charity towards all men. And as we "hereby know that we have passed from death unto life, because we love the brethren," see that ye "love one another with a pure heart fervently."

"But, O my God," you may still say, "how weak and how imperfect is my love! I even hate myself, that I can love thee no more. I abhor myself, that I love thy Christ no better, and blush to think that I am no more kindly affectioned to those whom thou hast loved with an everlasting love and with whom I hope to live and converse forever.

"My only comfort is, that I *would* love thee: I desire to love thee; I long to love thee, even as thou wouldst be loved. Lord, kindle my spark into a flame, and let that flame be strong and steady, and especially grant that my obedience may prove my

love to be of the right kind; for how can I say I love thee, if my heart be not right with thee? And, for thy sake, may I love my neighbour,—especially the happy members of that glorious family to which it is my highest honour to belong. Oh, may I love them as myself, and in honour prefer them before myself, and think no office of love too mean for me to stoop to, in imitation of Him who came not to be ministered unto, but to minister. (Matt. xx. 28.) And thou, O blessed Saviour, who hast died that I might be ‘cleansed from all filthiness both of flesh and spirit, and that thou mightest perfect in me holiness in the fear of the Lord,’ grant that I may be made ‘perfect in every good work to do thy will,’ and that I may be sanctified wholly, and my whole spirit, soul and body be preserved blameless, to the coming of our Lord.” 1 Thess. v. 23.

Come, then, to the table of the Lord in this spirit and with these desires, and “you shall be filled, and your soul shall be satisfied.” Here you may expect to have your faith strengthened by the sensible representation which is made of Christ, as both crucified and exalted. Here you may hope to have your love inflamed by the remembrance of that love—high as heaven, deep as hell, stronger than death, and endless as a past and coming eternity—with which Christ hath loved you. Here your resolutions will be confirmed by the experience of his loving-kindness and tender mercy. Here your mind will be spiritualized, by being set on things above, and seeing Him who is invisible. Here your whole spirit and conversation may be moulded by the grace and strength imparted unto you. Here your peace may flow as a river, and your joy be unspeakable and full of glory. Here you may be clothed in the whole armour of God, so that you may fight manfully the good fight of faith, be prepared for all the troubles of life, and made triumphant amid the agonies of death.

When the missionary Judson was in this country, he visited the birthplace and early residence of his first wife, and on entering one of the rooms he was attracted by a faithful portrait of her in all her youth and beauty. Overpowered by the flood of associations and memories of what she was *then*, and of all her devotion and sufferings in his behalf since, he was melted into tears of profound sorrow, gratitude and love. When Marshal La Fayette was on his last tour through this country, he was introduced to a public hall where he beheld a lifelike statue of Washington. He drew near. He uncovered his head. He

remained for some time fixed in mute silence. At length his countenance fell, the tears began to fall, and his full heart burst forth into expressions of mournful and reverential sorrow. And when the sailors and the soldiers who had participated in the philanthropic devotion of Miss Nightingale during the Crimean war were on any occasion brought into view of her picture, they have been known to fall down before it in tearful gratitude and veneration. And when we—for whom as sinners Christ died, the just for the unjust—behold in his ordinance the emblematic picture of Christ in all his love and sufferings,—when we look upon him evidently set before us crucified and slain,—when we see the broken bread and blood-red wine, and the linen cloth which covers these memorials of his death, like the shroud in which kind women swathed his sacred, lacerated body,—how must our sympathies be awakened, our affections enkindled, and the whole soul, with all that is within it, be melted into tenderness and adoring wonder, love and praise!

You will feel as did Agnes Beaumont, the friend of Bunyan, who united with his church in 1672.* Speaking of the communion, she says, “Oh, it was a feast of fat things! I sat under his shadow with great delight. When at the Lord’s table, I found such a return of prayer that I was scarcely able to bear up under it. I was, as it were, carried up to heaven, and had such a sight of the Saviour as even broke my heart in pieces. Oh, how I then longed to be with Christ! How willingly would I have died in the place and gone immediately to glory! A sense of my sins and of his dying love made me love him and long to be with him. I have often thought of his goodness in his remarkable visit to my soul that day; but he knew the temptations that I was to meet with the very same night and a few days after. I have seen the bowels of his compassion towards me in these manifestations of his love before I was tried. This was infinite condescension indeed!”

Thus it may be, and thus I trust it will be, with you, my dear reader; so that, being filled with joy unspeakable and full of glory, your heart, like Bunyan’s, may be so taken with the love and mercy of God as not to know how to contain itself.

“I thought,” says he, “I could have spoken of his love and told of his mercy to the very crows that sat upon the ploughed lands before me, had they been capable of undertsanding me.

*Read the beautiful and edifying *Illustrated Life of Bunyan*, recently issued by the American Sunday-School Union, p. 303, &c.

Wherefore I said to my soul, with much gladness, 'Well, would I had a pen and ink here, I would write this down before I go any farther.' "

Soft as falls the heavenly dew,
Weary nature to renew,
Or the flakes, unearthly pure,
Of the snowy coverture,
Thus, too high for mortal sense,
Christ his presence doth dispense,
Seen in diviner sympathies,

In sacred joys that rise

And waft the soul to heaven with rapture's sighs.

Jesus hath left his flock below,
And gone unto the Mount to pray
For his poor wanderers, left to go
Without him on the stormy way.
But when the tempest rageth high
With dread their fearful hearts to try,
Their tearful eyes shall see him nigh,
Stillling the tempest into peace,
Bidding all dark forebodings cease,
Shedding abroad his heavenly love,
Inspiring hopes of joys above,
Where soon upon the blissful shore

They from their Lord shall go on stormy waves no more.

"What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

Communion of my Saviour's blood
In him to have my lot and part,
To prove the virtue of that blood
Which burst on Calvary from his heart.

To feed by faith on CHRIST, my bread,
His body broken on the tree:
To live in him, my living Head,
Who died, and rose again, for me:—

This be my joy and comfort here,
This pledge of future glory mine;
Jesus, in spirit now appear,
And break the bread and pour the wine.

From thy dear hand may I receive
The tokens of thy dying love,
And, while I feast on earth, believe
That I shall feast with thee above.

Ah! here, though in the lowest place,
Thee at thy table may I meet,
And see thee, know thee, face to face!
For such a moment death were sweet.

What, then, will their fruition be
 Who meet in heaven with blest accord?
 A moment?—no: eternity!
 They are forever with the Lord.

In the hour of trial,
 Jesus, pray for me,
 Lest, by base denial,
 I depart from thee.
 When thou seest me waver,
 With a look recall,
 Nor, for fear or favour,
 Suffer me to fall.

With its witching pleasures,
 Would this vain world charm,
 Or its sordid treasures
 Spread, to work me harm;
 Bring to my remembrance
 Sad Gethsemane,
 Or, in darker semblance,
 Cross-crown'd Calvary.

If, with sore affliction,
 Thou in love chastise,
 Pour thy benediction
 On the sacrifice:
 Then, upon thine altar,
 Freely offer'd up,
 Though the flesh may falter,
 Faith shall drink the cup.

When, in dust and ashes,
 To the grave I sink,
 While heaven's glory flashes
 O'er the shelving brink,
 On thy truth relying
 Through that mortal strife,
 Lord, receive me, dying,
 To eternal life.

Approach not the altar
 With gloom in thy soul,
 Nor let thy feet falter
 From terror's control!

God loves not the sadness
 Of fear and distrust;
 Oh, serve him with gladness,—
 The gentle, the just!

Confiding, believing,
 Oh, enter always
 "His courts with thanksgiving,
 His portals with praise!"

Nor come to the temple
With pride in thy mien,
But lowly and simple,
In courage serene.

Bring meekly before him
The faith of a child ;
Bow down and adore him,
With heart undefiled.

And "by the still waters,"
And through the green shade,
With Zion's glad daughters
Thy path shall be made.

CHAPTER XI.

THE TRUE BELIEVER REMEMBERING CHRIST AT THE COMMUNION-TABLE.

WHAT, my friend, are the ministers of Christ, at whose hand you are now about to receive the emblems of our Saviour's love and passion? "Let a man," says the apostle, "so account of us as of the ministers of Christ, and stewards of the mysteries of God. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God." Were not this exalted office so distinctly and unequivocally delineated and enjoined, it would be the very height of unpardonable and blasphemous presumption in any man to assume such a position between the high and holy Sovereign of the universe and his accountable and guilty creatures. But such being the duties which ministers are called upon to discharge, in dependence upon the gracious guidance and help of our adorable Redeemer, it would be presumption in them to shrink from it, or, under a plea of affected modesty, not to make themselves prominent, or to allow personal considerations to hinder them from boldly and faithfully holding forth the word of life. Especially is this true on such an occasion as that of the communion, when the King himself comes near, that he may hold intercourse with those who have chosen him as their Redeemer. Here especially let the minister remember that he is in Christ's stead, as though God did beseech his hearers by him. In this spirit let him persuade and entreat them to be "reconciled to God." And in this spirit, also, do you, dear reader, come to the table of the Lord. He is himself present, to bless you and to do you good. Let, then, all thoughts of his ministers be banished from your mind, and let Christ himself speak to you on that occasion, when he will afford you the opportunity of celebrating this feast of love. It was on the same night in which he was betrayed, that Christ took bread, and gave thanks, and brake it, and gave unto his disciples, saying, "This do in remembrance of me." "Likewise also" did he bless and give to them the cup. And what he did with the twelve apostles he does also with all his disciples to the end of the world. "For," says the Apostle Paul, "I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took

bread; and, when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

Such is the Lord's Supper. It is the LORD'S. Christ is the beginning, middle and end of it. Christ is its author and finisher. His finished work is its foundation and the object of its commemoration, the antitype of which it is a type, the thing signified by its sign, the blessing secured by its seals and appropriated by their reception—the hope set before us. Christ and him crucified is, therefore, the sum and substance, the Alpha and Omega, the first and the last, of this most solemn and endearing of all His ordinances.

Christ himself is present. To the believing heart he is the bread of heaven, the living water, the new and heavenly wine. His presence, spirit and power impart life and reality to the scene and divine, quickening virtue to the feast. "Virtue goes out" of Christ, and, when spiritually discerned, gives infinite value and unspeakable sweetness to the elements, though in themselves carnal and unprofitable.

Born for us, and for us given,
Of a virgin undefiled,
Scattering wide the seeds of heaven,
Sojourn'd he on this world's wild,
And on that remember'd ev'n,
His appointed course fulfill'd.

Meekly to the law complying,
He had finish'd its command,
And to them, at supper lying,
Gave himself, with his own hand,
This memorial of his dying,
To every age, to every land.

'Tis his grace to our receiving
Makes the bread his flesh to be;
And the wine, our sins relieving,
Blood, from every sin to free;
Though not seeing, yet believing,
Christ reveals the mystery.

To the smitten rock, then, fleeing,
Drink we the New Covenant,
Which, to ancient types agreeing,
To the latest times is sent;
Still believing, though not seeing,
Christ in his own Sacrament.

In faith, then, coming to the feast,
 There present to the *heart*,
 Not to the *hands*, the Eternal Priest
 Will his true self impart.

“This do,” says Christ, “in remembrance of me.” This do, because, in the first place, this is an ordinance which I appointed for my own glory, for your comfort, and as a means of establishing, preserving and perpetuating my church. “For as oft as ye eat this bread and drink this cup, ye do show forth the Lord’s death”—make a proclamation of, and attest your faith in, the great fact and doctrine of my vicarious death for the atonement of sin and the redemption of sinners—till I come again at the great day of my appearing, “to judge the quick and the dead.” “He that believeth” in me, as an atoning Mediator and as an almighty and all-sufficient Redeemer, will then be saved “from the wrath that is to come;” while “he that believeth not” shall then be as assuredly damned. “For the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day.”

“Do you, then, dear reader, believe in me?” This is the language which Christ in this ordinance addresses to you. “Do you,” he says, “believe that I am the Son of God, the Saviour of the world, besides whom there is none else, who am able to save to the uttermost all that come unto me by faith? If you do, then ‘do this in remembrance of me.’ Do you now receive me as your Saviour in particular, and not merely as ‘the Saviour of all men,’ and do you believe on me in *your* heart?—then come near unto me at this time, and ‘do this in remembrance of me.’ Do you put your trust—your hope for acceptance with God, and for every spiritual blessing—on that ‘work which the Father gave me to do,’ and which I finished when I ‘gave up the ghost’ as ‘a curse and a sin-offering’ upon the cross, and do you do this, believing that ‘God is in Christ’ reconciling sinners unto himself, imputing unto them, not the guilt of their trespasses, but the merit of Christ’s righteousness, so that, being justified by faith, they may have peace with God?—then ‘do this in remembrance of me.’ Do you fear, and tremble, and stand in doubt, when you look to your own heart, your own feelings and

your own inability? And do you feel that all 'your wisdom is foolishness,' all 'your strength weakness,' and 'all your goodness but as the morning cloud and the early dew, that soon vanish away?'—then come here, and 'do this in remembrance of me.' Do you realize that this duty takes precedence of every other obligation, and that this privilege transcends immeasurably every other?—then come, and with a full, a thankful and grateful heart, 'do this in remembrance of me.' Do you feel that whereas you were once too proud to have me to reign over you, too much ashamed to be thought religious, too worldly to care for spiritual things, and too carnal-minded to be willing to give up the pleasures and vanities and gayeties of the world, you are now able to rejoice in being my disciple, and to find pleasure and delight in keeping my ordinances and commandments blameless?—then 'do this in remembrance of me.' For you, and such as you, I have appointed this feast; and to you it is that I would ever give a welcoming invitation.' "

God of my salvation, hear,
 And help me to believe:
 Simply do I now draw near
 Thy blessing to receive.
 Full of guilt, alas! I am,
 But to thy wounds for refuge flee:
 Friend of sinners, spotless Lamb,
 Thy blood was shed for me.

Standing now as newly slain,
 To thee I lift mine eye:
 Balm of all my grief and pain,
 Thy blood is always nigh.
 Now as yesterday the same
 Thou art, and wilt forever be:
 Friend of sinners, spotless Lamb,
 Thy blood was shed for me.

Saviour, from thy wounded side
 I never will depart:
 Here will I my spirit hide
 Till I am pure in heart.
 Till my place above I claim,
 This only shall be all my plea:—
 Friend of sinners, spotless Lamb,
 Thy blood was shed for me.

II. But, secondly, Let me, says Christ, ask you to do this in remembrance, that is, in commemoration, of what I am, and in attestation of your belief in my divinity. "Whom do men say that I am?" "Why, my Lord," you may reply, "men are very much divided in their sentiments respecting thee. Some denounce thee as an impostor; some regard thee but as one of

the prophets; while others again consider that thou are exalted among the angels and other high intelligences." "But whom," asks Christ again, "do you say that I am?" And what can you answer and say, but what Peter said?—"THOU art the Christ, THE SON OF THE LIVING GOD." Yes, Lord, I know thee who thou art, THE SON OF GOD. And to you Jesus answers, even as he did to Simon, "Blessed art thou; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven; for no man can come unto me except my Father draw him; and no man can call me LORD, and trust in me as such, except by the Holy Ghost." Remember this, that when you come to this table you may come to One who, while he "was found in fashion as a man," was at the same time "in the form of God;" who is "Immanuel, God with us," "God manifest in the flesh;" and who is, therefore, "the mighty God," "mighty to save," yea, "able to save to the very uttermost all that come unto him by faith." "Do this, therefore," says Christ, "in remembrance of what I am,"—"THE GREAT GOD, AND YOUR SAVIOUR."

Son of God! to thee I cry:
By the holy mystery
Of thy dwelling here on earth,
By thy pure and holy birth,
Hear, oh, hear my lowly plea:
Manifest thyself to me!

Lamb of God! to thee I cry:
By thy bitter agony,
By thy pangs to us unknown,
By thy spirit's parting groan,
Hear, oh, hear my lowly plea:
Manifest thyself to me!

Prince of Life! to thee I cry:
By thy glorious majesty,
By thy triumph o'er the grave,
Meek to suffer, strong to save,
Hear, oh, hear my fervid plea:
Manifest thyself to me!

Lord of glory, God most high,
Man exalted to the sky!
With thy love my bosom fill;
Prompt me to perform thy will:
Then thy glory I shall see,—
Thou wilt bring me home to thee.

III. But, in the third place, "Do this," says Christ, "in remembrance" of what I became in order to purchase eternal redemption for you. It was when there was no other eye that could pity and no other arm that could bring salvation, and when the violated and injured throne of God demanded vindication

before his universal empire, that Christ said, as it is written in the volume of God's everlasting decree, "Lo, I come to do thy will, O God." Then it was, in order that God might "reconcile us unto himself" and establish among us "the ministry of reconciliation," and that "peace and good will might be proclaimed on earth," Christ, "being in the form of God, and thinking it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and, being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross." He who was "God over all, and blessed forever," "was despised and rejected of men, a man of sorrows, and acquainted with grief: he was despised, and we esteemed him not. He was oppressed, and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth; he was taken from prison and from judgment, and he was cut off out of the land of the living, and made his grave with the wicked." Yea, though "he had done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him: he put him to grief; and he was numbered with the transgressors."

Now, "do this," says Christ, "in remembrance of" all this. Remember all I did and suffered in the flesh, from the first to the last hour of that period of mysterious humiliation and abasement:—how in infancy I was found a child of poverty; how even in childhood I became a wanderer and an exile; how the children in the market-place publicly hooted at and mocked me as "a glutton and wine-bibber;" how I "came even to my own, and my own received me not;" how I went about in deserts and cities, having no certain dwelling-place, nor even where to lay my head; how I endured such continual "contradiction of sinners against myself;" and how, after "going about doing good" and "fulfilling all righteousness," I was, "by wicked hands," by perjured and suborned witnesses, by an intimidated and unjust judge, and by the bitter malice of ungodly foes, "crucified and slain." So unparalleled were my sufferings, that "I was a worm, and no man; a reproach of men, and despised of the people. All they that saw me laughed me to scorn; they shot out the lip, they shook the head. I was poured out like water; and all my bones were out of joint; my heart was like wax; it was melted in the midst of my bowels, and I was brought into the dust of death. The assembly of

wicked men enclosed me. They parted my garments among them, and cast lots upon my vesture." "Is it nothing to all you that pass by? Behold and see if there be any sorrow like unto my sorrow, which was done unto me, wherewith the Lord afflicted me in the day of his fierce anger."

And wherefore—Christ in this ordinance does as it were say to you—was I thus afflicted? Surely I have borne *your* griefs and carried *your* sorrows. I was wounded for *your* transgressions and bruised for *your* iniquities. The chastisement of *your* peace was upon me, and with my stripes *you* are healed. The Lord laid on ME the iniquity of you all. For the transgression of my people was I stricken, for I bore their iniquities. For God made ME, who knew no sin, to be sin for you, that you might be made the righteousness of God in ME.

Oh the curse and bitterness that our sins have brought on Jesus Christ! You can say, with Ambrose, "When I but think of those bleeding veins, bruised shoulders, scourged sides, furrowed back, harrowed temples, nailed hands and feet, and then consider that my sins were the cause of all, methinks I should need no more arguments for self-abhorring! Christians! would not your hearts rise against him that should kill your father, mother, brother, wife, husband,—dearest relations in all the world? Oh, then, how should your hearts and souls rise against sin! Surely your sin it was that murdered Christ, that killed him, who is instead of all relations, who is a thousand, thousand times dearer to you than father, mother, husband, child, or whomsoever. One thought of this should, methinks, be enough to make you say, as Job did, 'I abhor myself, and repent in dust and ashes.' Oh, what is that cross on the back of Christ? My sins. Oh, what is that thorny crown on the head of Christ? My sins. Oh, what is the nail in the right hand and that other in the left hand of Christ? My sins. Oh, what is that spear in the side of Christ? My sins. What are those nails and wounds in the feet of Christ? My sins. With a spiritual eye I see no other engine tormenting Christ, no other Pilate, Herod, Annas, Caiaphas, condemning Christ, no other soldiers, officers, Jews or Gentiles doing execution on Christ, but only sin. Oh, my sins, my sins, my sins!"

Many woes had Christ endured,
 Many sore temptations met,
 Patient, and to pains inured:
 But the sorest trial yet
 Was to be sustain'd in thee,
 Gloomy, sad Gethsemane!

Came at length the dreadful night :
 Vengeance, with its iron rod,
 Stood, and with collected might
 Bruised the harmless Lamb of God :
 See, my soul, thy Saviour see
 Prostrate in Gethsemane !

There my God bore all my guilt :
 This, through grace, can be believed ;
 But the horrors which he felt
 Are too vast to be conceived :
 None can penetrate through thee,
 Doleful, dark Gethsemane !

Sins against a holy God,
 Sins against his righteous laws,
 Sins against his love, his blood,
 Sins against his name and cause,—
 Sins immense as is the sea !
 Hide me, O Gethsemane !

Here's my claim, and here alone ;
 None a Saviour more can need :
 Deeds of righteousness I've none ;
 No,—not one good work to plead :
 Not a glimpse of hope for me,
 Only in Gethsemane.

Father, Son and Holy Ghost,
 One almighty God of love,
 Hymn'd by all the heavenly host
 In thy shining courts above,
 We adore thee, gracious Three,—
 Bless thee for Gethsemane.

“Do this” then, says Christ, “in remembrance of” these things. See in the bread and wine, in the bread broken and the wine poured out, and in the administration of each to every communicant, the evidence, the certainty and the awfulness of your guilt, ruin and coming misery, the dreadfulness of perdition, and the infinite difficulties which lay in the way of your *possible* salvation. Remember this, that you may be more deeply convinced of sin and humbled in the dust of penitence and self-abasement ; that you may properly understand and duly estimate the nature and extent of my humiliation, sufferings and death, and your consequent duty and privilege ; and that, comprehending more of the mystery of godliness and the unspeakable love of God, you may put away all fear, all shame and all lukewarmness, and “glory only in the cross, whereby you are crucified unto the world, and the world is crucified unto you.”

O sacred head, now wounded,
 With grief and shame weigh'd down!
 O sacred brow, surrounded
 With thorns, thine only crown!
 Once on a throne of glory,
 Adorn'd with light divine,
 Now all despised and gory,—
 I joy to call thee mine.

On me, as thou art dying,
 Oh, turn thy pitying eye!
 To thee for mercy crying,
 Before thy cross I lie.
 Thine, thine the bitter passion,—
 Thy pain is all for me;
 Mine, mine the deep transgression,—
 My sins are all on thee.

What language can I borrow
 To thank thee, dearest Friend,
 For all this dying sorrow,
 Of all my woes the end?
 Oh, can I leave thee ever?
 Then do not thou leave me:
 Lord, let me never, never
 Outlive my love to thee.

Be near when I am dying;
 Then close beside me stand;
 Let me, while faint and sighing,
 Lean calmly on thy hand:
 These eyes, new faith receiving,
 From thine eye shall not move;
 For he who dies believing
 Dies safely in thy love.

IV. But, in the fourth place. "Do this," Christ says. "in remembrance of me,"—that is, in order that you may be led to the lively faith of what I now am. The cup has now passed from me. The work of humiliation is now finished. The last enemy is subdued and will be finally destroyed. Many were the foes that opposed my victory and your redemption; but I have led "captivity captive," triumphed over them in my cross, accomplished "a complete redemption" and "brought in an everlasting righteousness." God's law demanded satisfaction, and I "magnified it." God's attributes required atonement, and I drank the cup even to the very dregs. The wrath of God was revealed from heaven against all transgressors; and against me it was that God said, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." Yea, even when thou, O God, had forsaken me, even then did I not forsake you, helpless, guilty and undone sinner. The world, the flesh and the devil were all against you; "but this is the

victory that overcometh" them all, "even faith" in me; for "your life is hid with Christ in God." Guilt alarms you with the apprehension of coming wrath; but "who will lay any thing to your charge? seeing it is God that justifieth." Satan whispers that, after all, you shall be condemned; but who is he that condemneth? seeing it is "Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession." Fear and doubt and unbelief lead you to tremble lest you fall away from your steadfastness; but "if God be for you, who can be against you?" And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give you all things?"

"I still live; and because I live, ye shall live also." "It was needful for you that I should go away" and be no longer with you; but "I have not left you comfortless. I have given you another Comforter, even the Spirit of truth, who glorifies me;" and "Lo, I also am with you always, even unto the end of the world." "All power is given unto me in heaven and on earth; and I am head over all things to the church." I am now "a Prince and a Saviour, to give repentance and remission of sins;" and I "ever live to make intercession for the ungodly." I have not left you as orphans in the world, nor handed you over to any earthly church or ministry. "I am still THE VINE, and ye are the branches; I am the living head, and ye are the members." I am "that head from whom the whole body fitly joined together maketh increase of the body unto the edifying of itself in love." I "ascended up far above all heavens," that I might fill all things with my presence, uphold all things by my power, and make all things work together for the good of my church and people.

Remember, therefore, who, and what, and where I now am, and "let not your hearts be troubled, neither let them be afraid." "Who shall separate you from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things you are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord."

“Do THIS,” then, in remembrance of your Lord and Saviour Jesus Christ; of that

Jesus who once, a child of woe,
Wept, bled and suffer'd here below
And deign'd for men to die!
Jesus! to praise whose matchless name
Ten thousand glorious seraphs frame
The chorus of the skies.

Jesus! who made this ponderous earth,
Who gave yon splendid planets birth,
And form'd each lesser star.
Jesus! who fills creation's throne,
Yet stoops to mediate for his own
At heaven's eternal bar.

Jesus! of whom the prophets tell,
Who death disarms, and conquers hell,
And bids the tempter flee.
Jesus! who hears the contrite sigh,
Who wipes the tear from sorrow's eye
And sets the prisoners free.

This is the theme which angels love,
When through the radiant courts above
Their loudest anthem rings,—
When every heart and every tongue
And every golden harp is strung
To praise the King of kings.

V. But, once more, “Do this,” says Christ, “in remembrance of” my presence with you on every communion-occasion. I said to my disciples, when I had broken bread with them, “I will not any more eat thereof until it be fulfilled in the kingdom of God,”—that is, until the kingdom of God shall come. But that kingdom is now come. As often, therefore, as you eat of this bread and drink of this cup, “is it not the communion of my body and of my blood” seeing that “I am with you to bless you and to do you good.” This, then, is my supper. This is my banqueting-chamber, and “my banner over you is love.” When I promised to meet my disciples and to bless them, I fulfilled all their expectations, and “their sorrow was turned into joy.” Believe me, therefore, when I say that *you* will see me also, and *your* heart shall rejoice, and *your* joy no man shall take from you; for I will show you plainly of the Father. Remember what the disciples *were*, and what, through my grace strengthening them, they *became*. How many are there now in heaven, if thou canst tell—even “a multitude which no man can number.” And “whence came they?” Did they not come through much tribulation and many temptations, doubts and fears?

And were they not "made more than conquerors" over sin, fear, doubt, death and hell, "through the blood of the Lamb?" Now, what they *were*, you, it is true, now *are*,—poor, miserable, blind, naked, and driven from wave to wave of trouble, fear and doubt. And what they now *are*, it is equally true, you *may* be; and, if you will only believe, hope, trust and obey me, you *will* be. Have you ever backslidden?—Remember Peter, that, like him, you may now turn and look upon me whom you have pierced, and weep and be forgiven. Have you been unbelieving?—Remember Thomas, that, seeing Christ in this ordinance as having been crucified and slain, you may cry out, "My Lord and my God!" Have you been cold and lukewarm?—Let my love constrain you, so that "though now you see me not, yet believing, you may rejoice with joy unspeakable and full of glory." Have you been afraid to hope and rejoice?—"O thou of little faith, wherefore dost thou doubt?" What have you to do but believe, seeing that all the promises are yea and amen in me and that I am yours? Can you, then, doubt my ability or deny my willingness? Sooner may the heavens and the earth pass away than one jot or tittle of all that I have promised remain unfulfilled. Doubt, then, no more. Be fearful and unbelieving no longer. Remember me. Think not of your sins, except to remember that my blood cleanseth from all sin. Think not of your weakness, except to "glory in your infirmities," since "when you are weak then are you strong." Think not of your hard and stony heart, except to mourn over it, and to bring it unto me, that I may soften it and make it a heart of flesh. You have looked forward to the communion-occasion, and to your participation in its solemn services, as something awful, but remember ME. "Fear not: IT IS I." Come unto me, you that thus labour, and I will give you rest. Come near, that I may embrace you in my arms of mercy,—that I may fill you with joy, shed abroad my love in you, and that I may enable you to feel that this is "none other than the house of God and the very gate of heaven." "Eat, O friend; drink, yea, drink abundantly, O beloved." "Hitherto you have asked nothing in my name: ask, and you shall receive, that your joy may be full. Verily, verily, I say unto you, whatsoever you shall ask the Father in my name, he will give it you."

"Do this, then, in remembrance of ME;" and "if you love me, keep my commandments;" "for hereby is my Father glorified, if you bear much fruit." Remember, therefore, that I died for

your impenitent friends as well as for you, and that it is for my glory as well as their good that they also should be saved. Remember that I "gave my life a ransom for all" and as a propitiation for the sins of the whole world, and "go ye therefore into all the world, and preach my gospel to every creature." Remember that "my kingdom is not of this world," and is intrusted, therefore, to the zeal, liberality, self-denial and self-sacrifice of its members; and, as you have "freely received, freely give." Be willing to communicate and ready to distribute, that by your liberality and activity and devotion the gospel "may have free course and be glorified." And remember how opposed the world is both to me and to you, and how as it hated me it will hate you also. "Walk, therefore, in wisdom towards them that are without," "that wisdom may be justified of her children," "and that they may be ashamed who speak evil of your good conversation in Christ." Be very jealous, therefore, for my honour and for your own usefulness, and watch and pray, lest you fall into the snares of the devil, and the gospel, through your coldness, dishonesty, covetousness, or unchristian conduct, be blasphemed.

My faith looks up to thee,
 Thou Lamb of Calvary,
 Saviour divine!
 Now hear me while I pray;
 Take all my guilt away;
 Oh, let me from this day
 Be wholly thine!

May thy rich grace impart
 Strength to my fainting heart,
 My zeal inspire!
 As thou hast died for me,
 Oh, may my love to thee
 Pure, warm and changeless be,—
 A living fire!

O thou best gift of heaven,
 Thou who thyself hast given,—
 For thou hast died!—
 This thou hast done for me:
 What have I done for thee,
 Thou Crucified?

I long to serve thee more:
 Reveal an open door,
 Saviour, to me;
 Then, counting all but loss,
 I'll glory in thy cross
 And follow thee.

Do thou but point the way
 And give me strength to obey ;
 Thy will be mine !
 Then can I think it joy
 To suffer or to die,
 Since I am thine.

VI. Finally, says Christ, Do this in remembrance of what I will yet be and do for you. I will come again the second time to judge the world in righteousness. As oft. therefore. as ye eat this bread and drink this wine, ye do show the Lord's death till he come, "looking for the glorious hope and that blessed appearing of the great God and our Saviour Jesus Christ." "The harvest is the end of the world. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

And as after death there is to every man that judgment which foredooms the judgment of the great day, "what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God!" "for we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) Remember that, as I must "judge the world in righteousness," this judgment "must begin at the house of God." While, therefore, I am merciful and gracious, slow to anger, and of great kindness,—while I am not willing that any should perish, but that all should turn unto me and live,—while I will in no wise cast out any that come unto me, however weary and heavy laden,—nevertheless, remember that my "eyes are as a flame of fire" to detect the hypocrite and the formalist. I cannot "look upon sin but with abhorrence," nor "pass by transgression" with impunity. And, therefore, if "the righteous," or any who are professedly such, "commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Remember, then, that there is such a thing as "the form of godliness" where there is not "the power," and "a name to live" while there is only death. If "any man, then, who is called a brother, be a fornicator, or

covetous, or an idolater, or a railer, or a drunkard, or an extortioner," I will put away from me "that wicked person." Do you "forsake the assembling of yourself together" with my disciples, "as the manner of some is?" Do you "forget to entertain strangers?" Do you "love this present world?" Do you "love father, or mother, or houses, or lands, more than me?" Do you "restrain prayer before God?" Do you "forget God" in your family? Do you live unto yourself, and not unto me, "who died for you?"—then do not thou forget that "in the day when I shall be revealed from heaven, with my mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ," you run fearful hazard of being "punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe, (because our testimony among them was believed,) in that day" when he will pour out his fury upon the heathen and upon all that call not upon his name, and when all who love not the Lord Jesus Christ shall be anathema maranatha.

When this passing world is done,—
 When has sunk yon glorious sun,—
 When we stand with Christ in glory,
 Looking o'er life's finish'd story,—
 Then, Lord, shall I fully know—
 Not till then—how much I owe!

When I hear the wicked call
 On the rocks and hills to fall,—
 When I see them start and shrink
 On the fiery deluge brink,—
 Then, Lord, shall I fully know—
 Not till then—how much I owe!

When I stand before the throne,
 Clothed in beauty not my own,—
 When I see thee as thou art,
 Love thee with unsinning heart,—
 Then, Lord, shall I fully know—
 Not till then—how much I owe!

When the praise of heaven I hear,
 Loud as thunders to the ear,
 Loud as many waters' noise,
 Sweet as harp's melodious voice,
 Then, Lord, shall I fully know—
 Not till then—how much I owe!

Remember, then, dear reader, what Christ says to you. Remember him in what he was, what he became, what he did, what he is, and what he will be. How terrible is he as an

enemy, and how estimable is he as a friend!—a friend always at hand, able and willing to help, able and ready to advise and able and ready to protect. His grace is sufficient for every trial, and his strength adequate to every weakness; and you may come with boldness to his throne of grace, in the assurance that you shall there obtain grace and mercy in every time of need. Let past experience embolden and encourage you to do this in humble, cheerful and joyful remembrance of Him by whose grace you have come thus far. Here devote yourself to him, and implore more grace, that you may strive even until death shall terminate your labours in rest and peace and joy.

Such, then, being the nature of the Lord's Supper, it is at once apparent that it is the most holy, solemn and spiritual service in which man can engage. It brings us into the very presence-chamber of the King of saints, there to hold converse and communion with the Lord that bought us.

How sweet and awful is the place! It is none other than the house of God and the very gate of heaven. It is holy ground. Holiness alone becometh it. To all profane and unbelieving despisers it is as a consuming fire. Let all such keep back, and draw not hither till they put off the old man with his deceitful lusts, and put on the new man, which, after God, is created in righteousness and true holiness. "For my own part," said Calvin, when required by the Council and Senate to admit Bertelier to the communion, "after the example of Chrysostom, I avow that I will suffer myself to be slain at the table rather than allow this hand to deliver the sacred symbols of the Lord's body and blood to adjudged despisers of God." This was uttered with such authority, and produced such an effect, that Perrin, the President, himself immediately whispered to Bertelier that he must not present himself as a communicant. He accordingly withdrew; and the sacred ordinance, says Beza, "was celebrated with a profound silence, and under a solemn awe in all present, as if the Diety himself had been visible among them." Yes, the Diety is present,—really present. "There am I," says Christ. "Lo, I am with you always."

Our communion, therefore, is a personal approach to a personal and present Saviour. Believing in God, we believe also in him.

Saviour, to me thyself reveal,
 In this thy feast of love:
 Speak to my heart, and let me feel
 Thy Spirits in me move.

With thee conversing, I'll forget
 All time and toil and care:
 Labour is rest, and pain is sweet,
 If thou, my God, be near.

Here, then, my God, be pleased to stay,
 And make my heart rejoice:
 My bounding heart shall hold thy sway
 And echo to thy voice.

Thou callest me to seek thy face:
 Thy face, O God, I seek,
 Attend the whispers of thy grace,
 And hear thee inly speak.

Let this my every hour employ
 Till I thy glory see,
 Enter into my Master's joy,
 And find my heaven in thee.

Yes, my dear reader, this is not merely a commemoration: it is a COMMUNION. The King is among his guests. He comes in and abides with them and sups with them. He comes near as a deliverer, a Saviour, a sanctifier and a comforter, to all that mourn in Zion, to all that look for his appearing, and to all that come unto him "desiring to see Jesus" and to be "healed of all their diseases." And as the elements evidently set before us Jesus Christ and him crucified, and as every act of the minister represents Christ, in his gracious and condescending presence and power, a very present help and hope; so also does every act of the communicant imply a personal faith in this present Redeemer, love to him, coming to him, and appropriation of him as a living, loving, all-seeing and all-sufficient Saviour.

In coming, then, to the communion, endeavour to realize all that Christ here teaches, offers, promises and pledges to you as a poor, needy, helpless sinner. Come to him as such. Come as really desiring and requiring all that is here signified, signed and sealed.

There is a dear and hallow'd spot
 Oft present to my eye,—
 By saints it ne'er can be forgot:—
 That place is Calvary.

Oh, what a scene was there display'd
 Of love and agony,
 When my Redeemer bow'd his head
 And died on Calvary!

Then fainting under guilt's dread load,
 Unto the cross I fly,
 And trust the merit of that blood
 Which flow'd at Calvary.

Whene'er I feel temptation's power
 On Jesus I'll rely,
 And, in the sharp conflicting hour,
 Repair to Calvary.

When seated at the feast of love,
 Then will I fix mine eye
 On Him who intercedes above,
 Who bled on Calvary.

Whn the dark scene of death, the last
 Momentous hour, draws nigh,
 Then, with my dying eyes, I'll cast
 A look on Calvary.

I have thus endeavored to show the true import of Christ's most gracious instructions conveyed through his holy ordinance. But there is still more to be known and remembered. For the bread and wine are not only set before us as living oracles of all that Christ would say to us, but also for all that our hearts would say unto him. The bread and wine are, therefore, not only provided, but partaken; not only administered, but received; and not only exhibited "as a spectacle to angels and to men," but as a seal engraven on the heart, and as manna imparting spiritual nourishment to the soul of each believing communicant.

Holy board!

Where, at a bound, while many drink bare wine,
 A friend doth steal into my cup unheard,
 And sweetly seals me his, and all his glories mine.

*When, therefore, the minister offers the bread and wine to those at the table, this, you ought to understand, represents Christ freely offered to sinners, even the chief, and the receiving of the bread and wine means, "I do thankfully receive the broken, bleeding Saviour as my surety." The act of taking that bread and wine is an appropriating act: it is saying before God, and angels, and men, and devils, "I do flee to the Lord Jesus Christ as my refuge." Noah's entering into the ark was an appropriating act. Let others fly to the tops of their houses, to their castles and towers, to the rugged rocks, to the summits of the highest mountains: as for me, I believe the word of God and flee to this ark as my only refuge. (Heb. xi. 7.) When the manslayer fled into the city of refuge, it was an appropriating act. As he entered breathless at the gates of Hebron, his friends might cry to him, Flee into the wilderness, or, Flee

*We chiefly adopt the simple and satisfactory illustration of the fervent in spirit, McCheyne.

beyond Jordan! But no, he would say, I believe the word of God, that I shall be safe only within these walls: this is my refuge-city, here only will I hide! (Josh. xx.) When an Israelite brought an offering of the herd or of the flock, when the priest had bound it with cords to the horns of the altar, the offerer laid his hands upon the head of the lamb: this was an appropriating act, as much as to say, I take this lamb as dying for me. This world might say, How will this save you? Mend your life, give alms to the poor. I believe the word of God, he would say. I do not wish to bear my own sins: I lay them on the Lamb of God. (Levi. i. 4.) When the woman trembling came behind Jesus and touched the hem of his garment, this also was an appropriating act. Her friends might say to her, Come and try some more physicians, or, Wait till you are somewhat better. No, said she: "If I may but touch his garment I shall be made whole." (Mark v. 28.) In the 42d Psalm, David's enemies said to him continually, "Where is thy God?" This made tears his meat night and day. It was like a sword in his bones. But in the 43d Psalm, he gathers courage, and says, "I will go unto the altar of God," where the Lamb was slain; and then he says, "Unto God, my exceeding joy." You say, I have no God: behold, I take this Lamb as slain for me, and therefore God is my God. In the Song of Solomon, when the bride found him whom her soul loved, she says, "I held him, and would not let him go." This was true appropriating faith. The world might say to her, "Come this way, and we will show thee other beloveds, fairer than thy beloved." Nay, saith she: "I held him, and would not let him go." "This is my beloved, and this is my friend." (Song iii. 4.)

Just such, beloved, is the meaning of receiving broken bread and poured-out wine at the Lord's table. It is the most solemn appropriating act of all your lives. It is declaring by signs. "I do enter into the ark, I flee into the city of refuge, I lay my hand on the head of the Lamb, I do touch the hem of his garment, I do take Jesus to be my Lord and my God; I hold him, and, by grace, I will never let him go." It is a deliberate closing with Christ, by means of signs, in the presence of witnesses. When the bride—that we may again apply and perfect our former illustration—accepts his right hand in marriage before many witnesses, it is a solemn declaration to all the world that she does accept the bridegroom to be her only husband. And so in the Lord's Supper, when you receive that bread and wine,

you solemnly declare that, forsaking all others, you heartily do receive the Lord Jesus as your only Lord and Saviour. And here let me again say a word to trembling, believing souls. This feast is spread for you. "Eat, O friends; drink, yea, drink abundantly, O beloved." If you have faith as a grain of mustard-seed, come. If you are "weak in the faith," ministers are commanded to receive you. If, even for the first time in your life, Christ now appear full and free to you, so that you cannot but believe on him, do not hesitate to come. Come to the table, leaning on the Beloved, and you will have John's place there. You will lean peacefully upon his breast.

Think, while you eat and drink,
 Of all for thee Christ bore.—
 The cup that he would drink,
 The crown of thorns he wore,
 The garden, the betrayal, and the gloom,
 The pavement, and the mountain, and the tomb.

Be this, his flesh, thy cure,
 His bloody sweat, thy balm,
 His blood, thy soul secure,
 His agony thy calm:
 To-day thy fears and anguish pass away
 In joy and peace that shall abide alway.

I. *Every communicant eats the bread and drinks the wine.*—"Take, eat;" "Drink ye all of it." Eating and drinking in this ordinance imply feeding upon Christ. It is said of bread, that it "strengtheneth man's heart," and of wine, that it "maketh glad the heart of man." Bread is the staff of life, and wine is very reviving to those who, like Timothy, have often infirmities. These are some among the many blessings which man possesses. Now, to partake of them in the Lord's Supper is as much as to say, I do feed on Jesus, as my only strength. "In the Lord have I righteousness and strength." To take the bread into your hand is saying, by signs, "Christ is made of God unto me righteousness." To feed upon it is saying, "Christ is made unto me sanctification."

Bread of the world, in mercy broken,
 Wine of the soul, in mercy shed,
 By whom the words of life were spoken,
 And in whose death our sins are dead,

Look on my heart in sorrow broken,
 Look on my tears in anguish shed,
 And be thy feast to me the token
 That by thy grace my soul is fed.

When Israel fed on manna for forty years, and drank water from the rock, they were strengthened for their journey through the howling wilderness. This was a picture of believers journeying through this world. They feed every day on Christ their strength: he is their daily manna; he is the rock that follows them. When the bride sat under the shadow of the apple-tree, she said, "His fruit is sweet to my taste;" "Stay me with flagons, comfort me with apples, for I am sick of love." Believer, this is a picture of you. No sooner are you sheltered by the Saviour than you are nourished and renewed by him. He comforts your heart, and stablishes you in every good word and work. In the 36th Psalm, when David speaks of men trusting under the wings of the Lord Jesus, he adds, "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." "Little children," you know by experience what this means. When you were brought to believe on the Son of God, you were adopted into his family, fed with the children's bread, and your hearts filled with the holy pleasures of God. The same thing is represented in feeding on the bread and wine. It is a solemn declaration, in the sight of the whole world, that you have been put into the clefts of the smitten rock, and that you are feeding on the honey treasured there. It is declaring that you have sat down under Christ's shadow, and that you are comforted and nourished by the fruit of that tree of life. It is saying, "I have come to trust under the shadow of his wings, and now I drink of the river of his pleasures." It is a sweet declaration of your own helplessness and weakness, and that Christ is all your strength and all your life.

All, therefore, who are really "looking unto Jesus" are invited to come to the Lord's table. You may feel like a sick person recovering from a fever: you are without strength; you cannot lift your hand or your head; yet you look unto Jesus as your strength. He died for sinners, and he lives for them. You look to him day by day. You say, He is my bread, he is my wine; I have no strength but what comes from him. Come, then, and feed at the Lord's table, a welcome guest. Or you feel like the traveller when he arrives at an inn, faint and exhausted: you have no strength to go farther, you cannot take another step. But you lean on Jesus as your strength. You believe that word, "Because I live, ye shall live also." Come, then, and feed on this bread and wine, with your staff in your

hand and shoes on your feet, and you will "go on your way rejoicing." Feeble branches need most nourishment. The more you feel your weakness, the amazing depravity of your heart, the power of Satan and the hatred of the world, the more need have you to lean on Jesus, to feed on this bread and wine. And you are all the more welcome.

O thou that, nail'd upon the bleeding tree,
 Breathest thy soul away, let me draw nigh,
 And hang my weary heart and eyes on thee.
 To look on thee, in thy sore agony,
 Shall heal the serpent's wounds that long have stung
 And fill'd my veins with death. While thou dost die,
 I from thy throes am born to live above :
 'Tis thus thou build'st thy martyrs, and 'tis thus
 That Faith herself doth anchor on thy love.

While with thine arms outstretch'd, bleeding and bare,
 As to thy throne of Godhead thou to THEE
 Dost draw the big round world, let me draw near,
 And, clinging at the foot of that dread tree,
 Beneath thy wither'd frame and bleeding side
 Hide myself, and look up, O Lord, to thee,
 My only hope and refuge, only pride,
 Of a lost world. Oh, mayst thou o'er me reign,
 And in the fountains of my heart abide.*

II. *Every communicant shares the bread and wine with others.*—The Lord's table is not a selfish, solitary meal. To eat bread and wine alone is not the Lord's Supper. This is the family meal of that family spoken of in Eph. iii. 15. You do not eat and drink alone, therefore, by yourself: you share the bread and wine with all at the same table. Jesus said, "Drink *ALL* of it."

This expresses *love to the brethren*, a sweet feeling of oneness with "all those who love the Lord Jesus in sincerity," a heart-filling desire that all should have the same peace, the same joy, the same spirit, the same holiness, the same heaven, with yourself. You remember the golden candlestick in the temple, with its seven lamps. It was fed out of one golden bowl on the top of it, which was constantly full of oil. The oil ran down the shaft of the candlestick, and was distributed to each lamp by seven golden pipes or branches. All the lamps shared the same oil. It passed from branch to branch. None of the lamps kept the oil to itself. It was shared among them all. So it is in the vine-tree. The sap ascends from the root and fills all the branches. When one branch is satisfied it lets the

*Translation of an ancient hymn.

stream pass on to the next. Nay, it carries the rich juice to the smaller twigs and tendrils, that all may have their share,—that all may bear their precious fruit. So it is with the body. The blood comes from the heart in a full and nourishing stream; it flows to all the members; one member conducts it to another, that all may be kept alive and all may grow.

So it is in the Lord's Supper. The bread and wine are passed from hand to hand, to show that we are members one of another. "For we, being many, are one bread, and one body, for we are all partakers of that one bread." (1 Cor. x. 17.) It is a solemn declaration that you are one with all true christians,—one in peace, one in feeling, one in holiness,—and that if one member suffer you will suffer with it, or if one member be honoured you will rejoice with it. You thereby declare that you are branches of the true Vine, and are vitally united to all the branches,—that you wish the same Holy Spirit to pervade every bosom. You declare that you are lamps of the same golden candlestick, and that you wish the same golden oil, to keep you and them burning and shining as lights in a dark world.

Dear believer, you "know that you are passed from death unto life, because you love the brethren." This pure and holy love is one of the first feelings in the covert bosom. It is divine and imperishable. You are a companion of all that fear God. It would be hell to you to spend eternity with wicked men. Come and show this love at the feast of love. The table in the upper room at Jerusalem was but a type and earnest of the table in the upper room of glory. Soon we shall exchange the table below for the table above, where we shall give full expression to our love to all eternity. There no betrayers can come,—"no unclean thing can enter." Jesus shall be at the head of the table, and God shall wipe away all tears from our eyes.

Be known to us in breaking bread,
 But do not then depart:
 Saviour abide with us, and spread
 Thy table in our heart.

There sup with us in love divine;
 Thy body and thy blood,
 That living bread, that heavenly wine,
 Be our immortal food.

Come, then, to meet Christ now, that you may be prepared to meet him and to lean on him all through the wilderness, and to

find him your rod and staff as you pass over the Jordan of death. The day and the hour of your departure may be near, even at such a moment as you think not of. Oh, come, then, knowing that your hour is at hand, and eat this passover as if it might be to you the last as well as the first.

On the morning on which Wishart, the first martyr of the Reformation in Scotland, was to be executed, the priests sent two Franciscan monks to acquaint him that the time of his death drew near, and to ask if he wished to confess his sins to them, as was customary. He replied that he had no need for friars, nor any wish to converse with them, but if they would gratify him so far, he would be happy to be visited by the learned man who had preached the day before.* On this being reported, the sub-prior, after he had obtained the permission of the bishop, came to the prison in the castle, where Wishart was confined, and held a long conversation with him, intermingled with many tears. At length, after he had ceased weeping, from which he could not refrain, he kindly asked whether he would not wish to partake of the sacrament of the Supper. "Most willingly," answered the martyr, "if, according to Christ's appointment, it be shown forth in both kinds,—namely, in bread and wine." Winram immediately returned to the bishops, and with a view of conciliating them, informed them that the prisoner solemnly affirmed his innocence of the crime with which he was charged, and that he did not say so to avert his impending death, but only to leave a testimony to man of that innocence which was known to God. The effect, however, was quite opposite: the cardinal, (Beaton,) inflamed with rage, exclaimed, "As for you, Mr. Sub-Prior, we know very well already what you are." Winram then asked whether the prisoner would be allowed the communion of the holy body and blood of the Saviour; when the other priests, after having consulted a little together, gave it as their opinion "that it did not appear proper that an obstinate heretic, condemned by the Church, should have any Church privileges." This determination was reported to Wishart; and it does not appear that he saw Mr. Winram again.

At nine o'clock, the friends and domestics of the governor having assembled to breakfast, he was asked whether he would commune with them,—to which he frankly replied, "With more

*John Winram, Sub-Prior of St. Andrews, who was at that time a friend to the Reformation,—but not openly, for fear of the priests.

pleasure than I have done for some time past; for I perceive you are devout men and fellow-members of the same body of Christ with me, and also because I know this will be the last food I shall partake of on earth." Then, addressing the governor, "I invite you, in the name of God, and by that love which you bear to our Lord and Saviour Jesus Christ, to sit down at this table a little, and attend to me while I address an exhortation to you and pray over the bread which we are about to eat, as brethren of Christ; and then I shall bid you farewell." In the mean time, the table being covered, as is the custom, with a linen cloth, and bread placed upon it, Wishart began a short and clear discourse upon the Last Supper, and the sufferings and death of Christ, and spoke about half an hour. He especially exhorted them to lay aside wrath, envy and malice, that their minds might be filled with love to one another, and so become perfect members of Christ, who daily intercedes that we through him, our Sacrifice, may obtain eternal life. Having spoken to this effect, he gave God thanks, and broke the bread and gave a little to each; and in like manner he gave the wine, after he himself had tasted, entreating them to remember in this sacrament, along with him, the last memorial of Christ's death; but that for himself a more bitter cup was prepared, for no other reason than preaching the gospel. After this he again retired to his chamber, and finished his own private devotions.

Probably, since the institution of the Lord's Supper it has seldom been administered under circumstances more solemn and affecting than on this first celebration of it in Protestant Scotland. Wishart was a man of the most mild and amiable temper, of a sweet and venerable appearance, and his manners are said to have been particularly engaging. He had been a kind intimate in the governor's family for nearly two months, and during that time seems to have conciliated the affections of his keeper and attendants, the most of whom had probably through his means become "partakers of like precious faith," since he addressed them, upon this occasion, as persons whom he knew to be fellow-members of the same body of Christ. In less than three hours he was to stand in the presence of that God and Saviour whose dying love they were commemorating, and to be honoured, to glorify his name, by passing through the flames to heaven. With what energy would he address them! —With what reverential attention would they listen! With what a pressure of the powers of the world to come resting

upon him, would he speak and they hear, and both participate in the twofold emblems of a Saviour's complete and perfect sacrifice! Scarcely can a scene of deeper interest be imagined, excepting, perhaps, some which soon followed, when, on the mountain and the moor—

"Leaning on his spear
The lyart veteran heard the word of God."

and from this holy banquet there administered gathered strength to contend earnestly for the faith and to witness a good confession before many witnesses on the gibbet or at the stake.

But such ought every communion-season to be. It was the last command of Christ which instituted it, and his last act to observe it. The Lord Jesus, the same night in which he was betrayed, took bread. That was the darkest night that ever was in this world, and yet the brightest,—the night when Christ's love to sinners was put to the severest test. "Knowing that he should now depart out of this world unto the Father, and having loved his own, he loved them unto the end;" and therefore to comfort their sorrowful and desponding hearts he left this pledge of his return to take them to himself, that where he is there they may be also.

Let me be with thee where thou art,
My Saviour, my eternal rest:
Then only will this longing heart
Be fully and forever blest.

Let me be with thee where thou art,
Thine unveil'd glory to behold:
Then only will this wandering heart
Cease to be false to thee and cold.

Let me be with thee where thou art,
Where spotless saints thy name adore:
Then only will this longing heart
Contend with sin and earth no more.

Let me be with thee where thou art,
Where none can die, where none remove:
There neither death nor life will part
Me from thy presence and thy love.

"And now," said Christ, after administering the ordinance, "I am no more in the world. I come to Thee. But these are in the world, and I come to Thee."

And, as that was Christ's Last Supper with his disciples, so is each communion-season the Last Supper with Christ to some. It is a preparation for their burial. It is their last spiritual

meal,—their last act of faith and hope and consecration,—their last communion with saints on earth and with an unseen Saviour in heaven.

Come, then, into his very presence. Set your affections on him, so that, though you see him not with bodily eyes, yet, believing, you may rejoice with joy unspeakable and full of glory.

Christ and his cross fill every thought,
And faith and love be fixed on him.

This every communicant is encouraged to do; and this the very act of participation necessarily implies, and ought to impart.

Within a short period the spirit of the late Dr. Adolphe Monod, the ornament of the French Protestant pulpit, and one of the most eloquent and devoted men of his generation, passed, through much tribulation, into the kingdom of God. For two years he struggled with an excruciating malady, before entering into his rest. And how was he sustained while passing through that valley and shadow of death? "As for me personally," said he, "I am in peace. Him whom I have preached is also Him in whom I have believed. Whatever moment he has appointed to take me back to himself, I know he will sustain me in the last struggle; and I enter, in the measure of my weak faith, into the thought of the apostle:—'I have a desire to depart and be with Christ, which is far better.'"

He had always been of a melancholy cast of mind, but became more cheerful as he was more afflicted. Once, when his sufferings were very great, he was heard, whilst engaged in prayer, saying, "I have never been happier than I am now. I have never felt Thee so near me. I have never been less sad than since Thou hast so sorely afflicted me. Happy sickness!"

This gracious frame of mind he retained until the end, his patience and submission increasing as his sufferings grew more intense; and many were the occasions when he testified as to his faith and his entire reliance on his Saviour's blood. On one occasion, in the presence of the members of his family, when he was about to take the communion with them, he thus expressed himself:—"It is only by faith we receive the Lord in the communion,—that we eat his flesh and drink his blood. Then we live by him, as he lived by the Father; and thereby our faith will not be the simple knowledge, but the possession, of Jesus Christ. It is not knowing Jesus Christ that saves and sanctifies: it is *having* Jesus Christ. . . . In taking the

communion with you, I declare, as we are called to it by God, I come into his presence as a poor sinner, whose whole life witnesses against him before God, and whose christian works are a pure gift of divine grace, in which he only interfered to alloy them and to mix therein human infirmity and corruption. . . . But, at the same time, I have a firm, simple and peaceful hope in the redemption of Jesus Christ,—in his blood, in his sacrifice; and if I could find any clearer expression I would use it, that all the glory may be given to the efficacy of the blood of the sacrifice of Jesus Christ, atoning for my sins before God, supplying by his merits the good I have not done, and repairing the evil I have done. Oh, wonder of grace! Sin is abolished. I no more stand before God as a sinner. 'Jesus Christ has been made unto us sanctification and redemption;' 'He has been made sin for us, that we might be righteous,—that we might be made the righteousness of God in him.' I am clothed with his righteousness, as he is clothed with my sin! God can no more condemn me than he can condemn his Son, and I stand before him as his beloved Christ! Faith in this sacrifice is my only hope."

He had then already been deprived of the privilege of public worship for four months, and it became evident that no amelioration could be hoped for,—when the thought occurred to him that he might still gather a few friends around him, to partake of the communion with them. The first meeting of the kind was held on the 14th of October; and they were continued every Sunday, without interruption, for six months. These meetings were a true practical evangelical alliance, as they were conducted by ministers of all denominations,—Reformed, Lutheran, Independent, Free Church, Wesleyans; and all those who assembled—and they were as numerous as the little sick-room would allow—felt that they were indeed one body and one soul with their afflicted brother, and that, like him, they had no other hope of salvation than the cross of their Saviour. M. Monod himself was able to say a few words at every meeting, however much he might have suffered during the foregoing week. For this privilege he felt very thankful, and acknowledged it as a special favour. Those who heard him then will agree that he was never more powerful in the pulpit than he was on that bed of sickness, when he addressed them briefly on the main points of christian faith and love, and collected the little strength he had, after a week of constant suffering, to

urge them to consecrate themselves entirely to the Lord's service.

The last of these meetings took place on the 30th of the succeeding March. Although very weak that day, strength was granted him to make a prayer, which was his farewell to the Church. It was full of humiliation and thanksgiving towards God, of love and gratitude towards his brethren. "O God!" he said, "whose name is love, who never hast done, and who never will do any thing but in love, how can I be thankful enough when I see these friends, whose love for me has assembled them around my bed of sickness and suffering, and what more thou alone knowest! I rejoice in their love. To whom has more ever been shown than to me? Should I not be the most ungrateful of men if I were not the most thankful? Therefore I return thee thanks, O my God; and I thank thee still more, if possible, for thy love that has so sorely afflicted me, but which has at the same time supported me; and I confess, before these friends, that thou hast never let me want any thing, though I have been so often wanting in faith and patience, and though I am so far from having attained that perfect patience to which I most ardently aspire. But thou hast been all mercy; and as long as I have breath of life and strength I will declare it before them. I thank thee, O my God, for the freeness with which thou hast manifested thy goodness towards me, in freely forgiving all my sins,—I, the greatest of sinners, the least of thy children, the poorest of thy servants,—but I also whom thou hast loaded with mercy, and made use of to advance thy kingdom, even in the extreme weakness and pain in which I am plunged to-day. I bless thee that thou hast given me a Saviour! Without him, I confess, O my God, I should have been irrevocably lost and now in the depths of despair. But I have a Saviour, who has freely saved me by his blood which was shed; and I will make it known that I rest entirely upon his blood shed for me. I confess that all my righteousness, all my works which have been praised, all my preaching appreciated and admired, all is in my sight as filthy rags, and that there is nothing in me capable of subsisting before the light of thy countenance and the brightness of thy holiness. But now it is not I that shall be judged: it is Christ in me; and I know that he will enter, and I with him, and that we are so closely united that he could never enter and leave me without. O God, I thank thee for all these friends, to whom

thou hast granted the same privilege and the same consolation, and to whom thou hast designed also to give thy Holy Spirit, to apply to their souls the free gift of eternal life by the blood of Jesus Christ."

Well, then, may it be said that "the Lord's Supper is the sweetest of all ordinances." It is fragrant with the love of Christ,—who is its life and power. Here Christ is all and in all, and here "all things are ours,"—found through Christ strengthening our faith to ask and expect them, opening our hearts to receive them, and out of his own infinite fulness imparting grace and mercy in every time of need and sufficient for every emergency.

Pardon and peace to dying men,
And endless life, are given.
Through the rich blood that Jesus shed
To raise our souls to heaven.

Millions of souls in glory now
Were fed and foster'd here ;
And millions more, still on their way,
Around the board appear.

Here, Saviour, here thyself reveal.
And be thy glory known :
Affix thy blessed Spirit's seal :
Make all my heart thine own.

While in sweet communion feeding
On this earthly bread and wine,
Saviour, may we see thee bleeding
On the cross to make us thine !

Now, our eyes forever closing
To this fleeting world below,
On thy gentle breast reposing,
Teach us, Lord, thy grace to know.

Though unseen, be ever near us,
With the still, small voice of love ;
Whispering words of peace to cheer us,
Every doubt and fear remove ;
Bring before us all the story
Of thy life and death of woe,
And with hopes of endless glory
Wean our hearts from all below.

Here, O my Lord, I see thee face to face ;
Here would I touch and handle things unseen,
Here grasp with firmer hand the eternal grace,
And all my weariness upon thee lean.

Here would I feed upon the bread of God,
 Here drink with thee the royal wine of heaven;
 Here would I lay aside each earthly load,
 Here taste afresh the calm of sin forgiven.

This is the hour of banquet and of song;
 This is the heavenly table spread for me:
 Here let me feast, and, feasting, still prolong
 The brief, bright hour of fellowship with thee.

Too soon we rise; the symbols disappear;
 The feast, though not the love, is pass'd and gone;
 The bread and wine remove, but thou art here,—
 Nearer than ever,—still my Shield and Sun.

I have no help but thine; nor do I need
 Another arm save thine to lean upon:
 It is enough, my Lord, enough, indeed:
 My strength is in thy might,—thy might alone.

I have no wisdom, save in Him who is
 My wisdom and my teacher both in one;
 No wisdom can I lack while thou art wise,
 No teaching do I crave, save thine alone.

Mine is the sin, but thine the righteousness;
 Mine is the guilt, but thine the cleansing blood:
 Here is my robe, my refuge and my peace,—
 Thy blood, thy righteousness, O Lord my God.

CHAPTER XII.

WORDS OF INSTRUCTION AS TO WHAT MAY AND OUGHT TO BE EXPECTED.

My dear reader, I must now leave you, but not, I trust, alone. You will be able, I hope, to say, with Christ, "And yet I am not alone, because the Father is with me." Yes! God, I hope, will be with you; work in you to will and to do; give you the preparation of the heart and the answer of the tongue; invite you by his still, small voice to "keep the feast;" create in you a hungering and thirsting after righteousness; "sweetly force you in," and there say to you, as you sit before him in heavenly places in Christ Jesus, "Eat, O friend; drink, yea, drink abundantly, O beloved."

This, dear reader, is my heart's desire and prayer to God for you. May you be able to say, with Colonel Gardiner, "How blessed the solemn ordinance of the Lord's Supper proved to me!" "Often," says Dr. Dodridge, in his memoir of one who was a wonderful example, that remarkable evidence of the power of divine grace to convert the most infidel and sanctify the most impure, "have I had the pleasure to see that manly countenance softened into all the marks of humiliation and contrition on communion-occasions, and to discern, in spite of all his efforts to conceal them, streams of tears flowing down from his eyes while he has been directing them to the memorials of his Redeemer's love. And some who have conversed intimately with him after he came from that ordinance have observed a visible abstraction from surrounding objects, by which there seemed reason to imagine that his soul was wrapped up in holy contemplation. And I particularly remember that when we had once spent a great part of the following Monday in reading together, he made an apology to me for being so absent as he seemed, by telling me that his heart was flowing upwards, before he was aware, to Him whom having not seen he loved, and he was rejoicing in Him with joy so unspeakable that he could not hold it down to creature-converse."

And when faith and love are in lively exercise—when, like Colonel Gardiner, we examine our own selves, judge our own selves, and in conscious weakness and want "wrestle with the angel of the covenant, and make supplication to him with tears

and cries"—he will strengthen us, that, like Jacob, we may have power with God and be conscious of his presence. "While the king," says the believing spouse, "sitteth at the table, my spike-nard sendeth forth the smell thereof." And such should be the case always when we feast with Him who "offered himself an offering and a sacrifice unto God, a sweet-smelling savour." out of whose lips is poured grace, and "all whose garments smell of myrrh and aloes and cassia, out of the ivory palaces whereby they have made thee glad." Even as "God hath anointed him with gladness," so "with gladness and rejoicing shall his people be brought, they shall enter into the king's palace." Only let your heart and your expectation be towards Him, saying, "Let your beloved come into my garden and eat of his pleasant fruits," and he will be heard by the ear of faith, saying, "I am come into my garden, my sister, my spouse. I have gathered my myrrh with my spice. I have eaten my honey-comb with my honey. I have drunk my wine with my milk. Eat, O friends; drink, yea. drink abundantly, O beloved."

How can it be otherwise? By that "one offering offered up once for all, Christ has perfected forever them that are sanctified." All power is now in his hands. The Father loveth the Son, and hath given to him all things both here and in heaven, so that he might be Head over all things to his church both in heaven and on earth. He "has received gifts for the rebellious also," and "ever liveth to give repentance and remission of sins." To him, thus mighty to save, we look in all and through all the services of the communion. He is our altar, our sacrifice, our High-Priest, our King. We are his friends, chosen *in* Christ, given *to* Christ, called and adopted by Christ, and accepted by God for Christ's sake. We here perceive the love of God the Father, the grace of God the Son, and the comfort, advocacy, consolation and help of God the Holy Ghost.

Having "in the end," or "evening of the world, put away sin by the sacrifice of himself," Christ calls his disciples apart, that here, encircled by his family, he may feast himself with his redeemed, and they with him, in this holy supper. He is as present now in spirit as he was with his first disciples in body; and yet a little while and we shall be brought into his upper sanctuary to celebrate the ordinance anew at the marriage-supper of the Lamb; and then and there we shall behold him by sight, as we now do by faith. Then we shall be with him

where he is, see him as he is and be satisfied with his likeness, as now we see him through the glass of ordinances darkly and yet believingly and rejoicingly. Being united to Christ, we here partake of his fulness, and, having life in Christ, are quickened together with Him who is our life, and with whom, when he appears, we shall appear in glory.

In the Lord's Supper Christ is the substance of all its shadows and the reality of all its forms. The Lord's Supper is a fresh opening and reading of Christ's will. It is the New Testament or bequest of that inheritance, that eternal weight of glory, and that grace and mercy—including every good and perfect gift, and "all those things we have need of"—which Christ hath purchased for us. We come here by his invitation to meet him and to assure our hearts before him. "Gather ye," he says, "my saints together, those that have made a covenant with me," that here in my banqueting-house my banner over them may be love. "If any man thirst, let him come and drink." "And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst, come: and whosoever will, let him come and take of the water of life freely." Blessed are the poor in spirit, the needy in soul, the halt by sin, the blind in heart, yea, the dead in trespasses and sins, for even such—all such—are bidden to the feast. "Hearken, my beloved brethren: hath not God chosen the poor of this world, rich in faith and heirs of the kingdom?" The Lord's table is the Lord's gift; and as he is the host, so does he provide the fare, give the preparation of the heart and "the garments of salvation." And every poor, needy and helpless sinner who comes to him as a free, full and complete Saviour is a welcome guest,—welcome to come and put in his claim for the rich gifts which Christ has left and secured for him, to receive a present earnest of them, and to feel that he is an heir,—"an heir of God, a joint-heir with Christ, to an inheritance incorruptible, undefiled and that cannot fade away."

"Truly we have here fellowship with the Father and with his Son Jesus Christ." We have to do with Jesus. Desire and expect above all things, therefore, at the Lord's table, the presence of your Saviour. Will not Jesus come to the feast? Yes. "I will be with you. I will not leave you comfortless. I will come unto you. I am with you always. I will bless you and do you good." Come, then, bodily, that you "may obtain mercy and find grace to help you in time of need." Open your heart

to Him who "searcheth the reins and hearts, and unto whose eyes all things are naked and open." Say unto him, "Try me, O Lord, prove me, search my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting. O Lord, send thy light and thy truth. Let them lead me, let them bring me unto thy holy hill and to thy tabernacles. Then shall I go unto the altar of God, to God my exceeding joy. I will greatly rejoice in the Lord. My soul shall be joyful in my God. For he hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness. As a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. Even so, Lord Jesus, come. Now, even now, let mine eyes see thy salvation."

How great are the privileges which result from an ability to say, Christ is mine! If Christ is yours then all that he possesses is yours. His power is yours to defend you, his wisdom and knowledge are yours to guide you, his righteousness is yours to justify you, his spirit and grace are yours to sanctify you, his heaven is yours to receive you. He is as much yours as you are his; and as he requires all that you have to be given to him, so he gives all that he has to you. Come to him, then, with holy boldness, and take what is your own. Remember, you have already received what is most difficult for him to give,—his body, his blood, his life. And surely he who has given these will not refuse you smaller blessings. You will never live happily or usefully, you will never highly enjoy or greatly adorn religion, until you can feel that Christ, and all that he possesses, are yours, and learn to come and take them.

Remember, however, that while Christ waiteth to be gracious, while he wishes every guest to worship in the beauty of holiness, to sit before him as in heavenly places, "to comprehend more of the length and breadth and height and depth of the love of God," nevertheless Christ comes to his table as a king, clothed with the sovereignty of grace and power. He giveth *when* and *as* "it seemeth to him good,"—to "all severally as he will." We are bound; but he is free. We are ignorant; he is wisdom. We know not what a day may bring forth; we know not even what to ask for as we ought; we know not what spirit we are of; and therefore we know not what things we have most need of; but he knoweth the end from the beginning. He knows all things, and he will make all things work together

for our good. Let us, then, trust him for his grace. Let us feel confidence, that as no trial shall be permitted to befall us which he will not enable us to bear, so he will also order his gifts and graces and blessings so as to prove himself a very present help, according to our need. "None shall go away empty." None of his little ones need despond, or fear that Jesus will overlook or pass them by and not be known by them in the breaking of bread. They shall every one have his own several, personal, appropriate supply, both seasonable and sufficient. Not all alike in measure or in quality,—even as all are not alike in character or experience,—but all alike in grace,—all alike in the wise adaptation of Christ's imparted blessing to their wants and woes, to their trials and temptations, to their direction, encouragement, reproof, rebuke, correction, humiliation, and thus to their sanctification here and their salvation hereafter. Jesus knoweth their hearts,—their lives and their lusts, their pride too, and self-confidence, and all those temptations that do so easily beset them. His fan is in his hand, and he will thoroughly purge his floor, winnow his wheat and separate the chaff, and, as a skillful refiner, adapt all his movements so as to purge away the dross and render the gold seven times purified.

Like a wise householder, therefore, Christ will bring forth and set before every guest his meat in due season,—milk for babes, strong meat for the full-grown, and wine on the lees well refined for the faint and weary, and strong drink for him that is ready to perish. All graces are his gifts. Faith is his gift, and so is peace, and hope, and joy, and assurance. Wisdom and strength, and fortitude, and patience, and resignation, and rejoicing in tribulation, as well as hope of the glory of God, are all his gifts. Repentance, and humility, and godly sorrow, and mortification of the flesh, and victory over the world, and self-denial, and taking up the cross,—all these, also, are among the gifts and graces of our Lord and Master.

In the Lord's Supper there are, therefore, diversities of gifts, and differences of operation, and variety of administration. But they are all from the same Lord. "The Lord knoweth them that are his." To every one of them he says, "Thou hast found grace in my sight, and I know thee by name. This people I have formed for myself: they shall show forth my praise." Every one of them also can say, in return, "The Lord is my portion, my Lord and my God. Whom have I in heaven

but thee? and there is none upon the earth that I desire beside thee." And to every one of them Christ again answers and says, "But now thus saith the Lord that created thee, O Jacob, and that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. I am come, that ye may have life, and that ye may have it more abundantly."

The state and condition of each communicant is as much, then, the object of Christ's regard as their person and their salvation. And his dealings with them and his gifts to them are ordered accordingly.

As the wind bloweth where it listeth,—as the rain cometh down from heaven in that measure and in those places which it pleaseth Him that sends it,*—and as the seed cast into the earth beareth fruit, in some thirty, in some sixty, and in some a hundred fold,—so it is in the communion of the Lord's Supper. It accomplishes all that which pleaseth Christ, and for that which he hath sent it. And let it be remembered that as it is just as easy for God to cause a strong wind as the gentle breeze or the calm, and the full and flooding rain as the soft and silent dew, and to multiply seed a hundred as easily as thirty fold, so it is here. The difference is in Christ's purpose, and not in his power; in his providence, and not in his promises; in his adaptation of his gifts to our graces or gracelessness, and not in any want of loving kindness and tender concern for our best good and our greatest happiness. Many come with their pitchers to the wells of salvation and go away without water, because they do not come with their pitchers empty, but so full of their own frames and feelings, their desires and expectations, their selfish wishes and prescribed limitations to the divine conduct, as to leave "no room to receive it." Their anxiety to be made happy, to enjoy peaceful hope and to be comforted—like the crying of a weaned child—actually drives away joy, beclouds hope and destroys comfort. What they require is, not the breasts of consolation, but the stronger food of wholesome correction, reproof, self-loathing and humiliation, in order that, forsaking all confidence in themselves, they may live by faith in the Son of God, who loved them and gave himself for them. What they want is

*"In like manner the lightning, when it breaketh forth, is easy to be seen; and after the same manner, the wind bloweth in every country. And when God commandeth the clouds to go over the whole world, they do as they are bidden."—*Apocrypha*.

what the Irish convert desired. "Oh, sir," said she to the minister trying to comfort her, "it is not peace I want,—I want Christ! I want Christ!" And if, my dear reader, you leave the table of the Lord dejected and disquieted, say, "Even so, Saviour, if so it seemeth good in thy sight. Give me thyself, and withhold what thou wilt. Be thou my rock and refuge, and then let the winds blow and the floods arise and beat against me. What time I am afraid, I will trust in thee. Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in Christ: he is faithful; he cannot deny himself. He is able, he is willing, and will not forsake me, but will yet be the strength of my heart and my exceeding joy. My soul, hope thou in Christ."

It will always happen that at the Lord's table some will enjoy much and others less,—some will weep and others sing for joy. Into the hearts of some Christ will put gladness, and into others fears and faintings and self-misgivings. Some hearts will burn within them while he talks with them by the way, and opens to them the Scriptures, and is known unto them in the breaking of bread, while to others he hideth himself and they walk in darkness and see no light. Some, like Mary, will lie low at the feet of Jesus, and wash his feet with their tears, and wipe them with their dishevelled hair, while others, like the beloved disciple, will be permitted to lean on his bosom and drink in life, inspiration and bliss from his blessed words. Some will go away rejoicing as a strong man, to run with patience the race set before them, while others will go away hanging their heads as a bulrush, and in much heaviness, because of their inward sorrow and self-upbraiding.

How strongly and how sweetly still
 Thou, Christ, dost draw the human will,
 And gently prove
 Whether thou dost thyself reveal,
 Or from our senses dost conceal,
 'Tis both in love!

O Christ, when thou thyself dost hide,
 May faith our darkling spirits guide,
 And firmly hold,
 That, when these fleshy vessels break,
 We of thy goodness may partake
 And thee behold.

But no believer shall go away empty. Every man will receive the gift. Every man's pitcher will be filled with water out of the wells of salvation, so that, if one cannot strike his

harp with exulting joy because he feels that Christ is his, all may say, "In the Lord have I righteousness and strength." Many will say unto the Lord, "Who will show me any good? Lord, to whom can I go but unto thee? Thou hast the words of eternal life."

"The first occasion of drawing near to the Lord's table," says Dr. J. W. Alexander, "is likely to be memorable for life. And yet it is not always marked with eminent spiritual peace or joyfulness. Indeed, it is common to hear sad lamentations, and sometimes expressions bordering on utter despondency, after the solemn rite is over. The result is caused partly by incorrect or exaggerated expectations of immediate comfort, and partly by the trepidation of a mind placed in novel and trying circumstances. It is useful, therefore, to be instructed that acceptable participation in this sacrament is not always evidenced by high or rapturous emotions. To avoid the other evil, you should seek for calmness of mind as a most important condition of profit. If self-examination has been faithful, you may freely give yourself up, on the morning of the Lord's day, to serene, tranquil waiting. In plain terms, do not try to think of too many things. Reflect that you are not to communicate, but to receive. Place your soul in an expectant posture. It is impossible to wait for influences of the Holy Spirit without a certain degree of composure, self-collection and holy stillness. Seat yourself, so to speak, at the foot of the cross."

Let such, then, dear readers, be your views and expectations in going to and in returning from the Lord's Supper. Go to the feast with these gracious anticipations and expectations. Behold the King at his table, and look for such blessings from his hand as he knoweth it best to bestow in his kingly sovereignty and divine benignity.

Blessing and honour and power and glory, be unto Him that sitteth upon the throne, and to the Lamb that was slain, for ever and ever! Surely our God is gracious in having instituted such a feast for the setting forth of his love. I have tasted, I do taste, that the Lord is gracious, and that his mercy endureth forever. Oh, what a miracle of love is the whole purpose of God concerning his church and people! Chosen of God to be holy, then redeemed by blood, yea, the blood of the Son of God, then regenerated by the Spirit, then constituted by adoption sons of God, now feasted upon the body and blood

of Christ, and ere long to sit down in the kingdom of glory to feast their ravished souls in the unceasing enjoyment of God and the Lamb forever more! Thanks be unto God for his unspeakable gifts!

Gracious Lord God! Father, Son and Holy Ghost! In the name of thy dear and blessed Son, I pray for grace to present myself at thy mercy-seat. It hath been proclaimed in thy church and to thy people that my Lord is about to hold a feast at his table on the sacrifice of his own broken body and blood. Lord, may I be of the happy number? I would come as a poor, needy sinner. And I would pray my God, who spreads his table and invites his guests, to prepare my otherwise unprepared soul both to accept the invitation and to be found a welcome guest before thee.

I look up to thee, O thou blessed and eternal Spirit, who art the alone quickener of dead souls and the glorifier of Christ Jesus, that thou wouldst work in me both to will and to do of thy good pleasure. Oh, give me such a deep view of sin, and with it such a deep view of the fullness, suitableness and all-sufficiency of redeeming grace in Christ, that while my soul feels, as it ought to feel, an abiding sense of my own total unworthiness before God, the view of Jesus and his finished salvation may comfort and encourage me. Bring me, divine Spirit, to that fountain which is open for sin and uncleanness. Wash me and make me white in the blood of the Lamb! Clothe me with the robe of Christ's spotless righteousness, so that when the King comes in to see the guests at his table, I may be found by him clothed in his wedding garment, the righteousness of the saints, and have a gracious reception!

And O thou blessed Redeemer! thou who art the Lord of the feast and the whole substance of it! wilt thou be graciously pleased to manifest thyself to me at thy table? And while thou art visiting one and another of thy redeemed there with the smiles of thy love, oh for some sweet token to my poor soul also, given me by thine own hand! Let me hear thy voice; let me see thy countenance; for sweet is thy voice, and thy countenance is comely!

Everlasting praise to my God and Father for taking me into this covenant of grace and for having given me to his dear Son. Lord, accept me in him. Make me to know my adoption in him, and both here and forever may my soul be

found safe in him and without blame before thee in love. And may my soul ever be in such lively exercise of faith at the table of thy dear Son, that I may enjoy all the blessings of thy covenant love in Jesus Christ. Glory be to Jehovah, Father, Son and Holy Ghost, now and forever.

Great Master of the feast! Precious Lord Jesus! by every great and glorious name, and by every tender and endearing name, would my soul call upon thee and welcome my Lord at his own table! Lord, I pray thee come in and see thy guests at thy table. Thou art thyself all the feast. Behold, Lord, thy redeemed, thy children, thy people, here met at thine invitation to be fed by thy bounty and to commemorate thy death. Lord, be thou with us in every part of the feast. Surely God our Father hath drawn me here; for Jesus himself hath said that none can come unto him except the Father, who hath sent Jesus, draw him. Surely God the Spirit hath inclined my soul to come here; for it is he that hath put an hungry and thirsting in my soul after Jesus and which none but Jesus himself can satisfy. And surely thou, O God the Son, hast invited me here; for thou didst promise, when thou wast lifted up, that thou wouldst draw all to thee! Oh, precious testimonies of a precious covenant God in Christ! Hither, then, I have come; and may the Lord give me a gracious welcome!

But, Lord, before I depart, let me drop one petition for thy Zion, and that part of thy church more especially with whom I am here partaking of thy bounties. Lord, answer every cry of all thy children. Give out largely to the supply of their wants. Suffer none, no, not one, to go empty away, but let thy poor, thy needy, give praise to thy name. Surely, Jesus, thou wilt feel constrained to bless thine own. Thou wilt not hide thyself from thine own flesh. If thou, dearest Lord, wert to withhold thy bounties, thou wouldst not be more full. And if thou wert to give ever so largely, thou canst not be straitened. Lord, pronounce a blessing, then, on every one, and let all thy people praise thee. God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. Or, let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God.

even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

AN ANCIENT SACRAMENTAL HYMN.

O bread to pilgrims given,
 O food that angels eat,
 O manna sent from heaven,
 For heaven-born natures meet!
 Give us, for thee long pining,
 To eat till richly fill'd,—
 Till, earth's delights resigning,
 Our every wish is still'd!

O water, life-bestowing,
 From out the Saviour's heart,
 A fountain purely flowing,
 A fount of love, thou art!
 Oh, let us, freely tasting,
 Our burning thirst assuage:
 Thy sweetness, never wasting,
 Avails from age to age.

Jesus, this feast receiving,
 We thee unseen adore;
 Thy faithful word believing,
 We take,—and doubt no more.
 Give us, thou true and loving,
 On earth to live in thee;
 Then, death the veil removing,
 Thy glorious face to see!

THE LITANY.

Lamb of God! whose bleeding love
 We now recall to mind,
 Send the answer from above,
 And let us mercy find;
 Think on us, who think on thee,
 And every burden'd soul release:
 Oh, remember Calvary,
 And bid us go in peace!

By thine agonizing pain
 And bloody sweat, we pray;
 By thy dying love to man,
 Take all our sins away:
 Burst our bonds, and set us free,
 From all iniquity release:
 Oh, remember Calvary,
 And bid us go in peace!

CHAPTER XIII.

THE HONOUR AND GLORY OF MEMBERSHIP IN CHRIST'S CHURCH, AND HOW DISCIPLES SHOULD THEREFORE LIVE AND ACT.

CONSIDER, then, dear reader, your high calling,—your glorious birthright,—your unspeakable blessedness in being a fellow-citizen with the saints, a member of the household of God, an heir of God, a follower of the Lamb, a disciple of the Lord, a member of Christ's body, no longer a stranger and foreigner, or an enemy or a servant, but a friend of Him whose favour is life, and whose loving-kindness is better than life.

"This honour hath all the saints;" a glory which illustrates and adorns the most exalted personage on earth as much as the lowliest, poor, and unnoticed guest that comes in poverty of spirit, if not in poverty of outward condition, to sit in heavenly places in Christ Jesus, at the marriage supper of the Lamb.

At the coronation of his majesty George III. after the anointing was over in the Abbey, and the crown put upon his head with great shouting, the two archbishops came to hand him down from the throne to receive the communion. His majesty told them he would not go to the Lord's Supper and partake of that ordinance with the crown upon his head; for he looked upon himself, when appearing before the King of kings, in no other character than in that of an humble christian. The bishop replied that, although there was no precedent for this, it should be complied with. Immediately he put off his crown, and laid it aside. He then required that the same should be done with respect to the queen. It was answered that her crown was pinned to her head, that it could not be easily taken off. To which the king replied, "Well, let it be reckoned a part of the dress, and in no other light." "When I saw and heard this," says the narrator, "it warmed my heart towards him; and I could not help thinking that there would be something good found about him towards the Lord God of Israel."

"Church fellowship," says Bunyan, "rightly managed, is the glory of all the world. No place, no community, no fellowship, is adored and bespangled with such beauties as is a church rightly knit together to their Head, and lovingly serving one another. Christians are like the several flowers in a

garden, that have upon each of them the dew of heaven, which, being shaken by the wind, let fall their dew at each other's roots, whereby they are jointly nourished and become nourishers of one another. Oh, how happy," he adds, "is he who is not only a visible but also an invisible saint! He shall never be blotted out of the book of God's eternal grace and mercy.

This is the man with whom God is, in whom God works and walks,—a man whose motion is governed and steered by the mighty hand of God and the effectual working of his power. *Here is a man!*

This man, by the power of God's might which worketh in him, is able to cast a whole world behind him, with all the lusts and pleasures of it. and to charge through all the difficulties that men and devils can set against him. *Here is a man!*

This man is travelling 'to Mount Zion, the heavenly Jerusalem, the city of the living God, and to an innumerable company of angels and the spirits of just men made perfect, to God the Judge of all, and to Jesus.' *Here is a man!*

This man can look upon death with comfort, can laugh at destruction when it cometh, and long to hear the sound of the last trump, and to see the Judge coming in the clouds of heaven. *Here is a man indeed!*

'The angel of the Lord encampeth about them that fear him, and delivereth them.' This, therefore, is a glorious privilege of the men that fear the Lord. Alas! there are some of them so mean that they are counted not worth taking notice of by the high ones of the world; but *their betters* do respect them. The angels of God count not themselves too good to attend on them and camp about them to deliver them. This, then, is the man that hath his angel to wait on him, even he that feareth the Lord."

Oh, how blind and besotted are the children of this world, who see in Christ no beauty and comeliness wherefore they should desire him, although altogether lovely; and who see no glory in the christian, though he is a prince of Israel, and has power with God; who see no glory in the Church, though it is the palace of the King of kings, and Lord of lords, the joy of the whole earth, an eternal excellency, of which it is said, "Thy God is thy glory." Like Elijah's servants, they can see nothing but earth, earth,—feel no desire but for man's favour, and no fear but of man's wrath. But when their eyes are unsealed, how do they behold the chariots of the Lord, and

the Lord transfigured, and the earth and all its glory obscured in the greater glory of Zion, which is now fair as the sun, clear as the moon, and terrible as an army with banners!

Oh, how do christians then look as if their faces did shine, and they were the excellent ones of the earth, the friends and favourites of God! So it was when Bunyan listened to those poor women of Bedford, of whom he tells us, "One day, the good providence of God called me to Bedford, to work at my calling; and in one of the streets of that town I came where there were three or four poor women sitting at a door in the sun, talking about the things of God; and, being now willing to hear their discourse, I drew near to hear what was said, for I was now a brisk talker myself in the matters of religion; but I may say, 'I heard, but I understood not,' for they were far above, out of my reach. Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted and supported against the temptations of the devil; and methought they spake as if joy did make them speak; they spake with such pleasantness that they were, to me, as if they had found a new world, as if they were people that dwelt alone, and were not to be reckoned among their neighbours."

With what earnest, laborious jealousy did this set Bunyan about seeking a participation in their heavenly joy! "Oh," says he, "how I loved those words that spoke of a christian's calling, as when the Lord said to one, 'Follow me;' and to another, 'Come after me!' Oh, thought I, that he would say so to me too! How gladly would I run after him! I cannot now express with what longings and breathings in my soul I cried to Christ to call me. Thus I continued for a time, all in a flame to be converted to Jesus Christ. I also did see such glory in a converted state that I could not be contented without a share therein. Gold!—could it have been gotten for gold, what would I have given for it? Had I a whole world, it had all gone, ten thousand times over, that my soul might have been in a converted state.

How lovely was every one in my eyes that I thought to be converted, whether man or woman! They shone, they walked like a people that carried the broad seal of heaven about them.

Oh, I saw the 'lot had fallen to them in pleasant places, and they had a goodly heritage.'

While I thought," adds Bunyan, "of that blessed ordinance of Christ, which was his last supper with his disciples before his death, that scripture—'Do this in remembrance of me'—was made a very precious word to me; for by it the Lord did come down upon my conscience with the discovery of his death for my sins, and, as I then felt, did as if he plunged me in the virtue of the same. Were my soul in but such a good condition, and were I but sure of it, oh, how rich should I esteem myself, though blessed with but bread and water.

About this time," he tells us, "the state and happiness of these poor people at Bedford was thus, in a kind of vision, presented to me. I saw as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow and dark clouds. Methought, also, betwixt me and them stood a wall, that did encompass about this mountain. Now, through this wall my soul did greatly desire to pass; concluding, if I could, that I would even go into the very midst of them, and there also comfort myself with the heat of their sun.

About this wall I bethought myself to go again and again,—still praying as I went,—to see if I could find some way or passage by which I might enter therein; but none could I find for some time. At last, I saw as it were a narrow gap, like a little doorway in the wall, through which I attempted to pass. Now, the passage being very strait and narrow, I made many efforts to get in, but all in vain,—even until I was well-nigh beat out by striving to get in; at last, with great sliding, my shoulders and my whole body got in; then I was exceedingly glad, went and sat down in the midst of them, and so was comforted by the light and heat of their sun.

Now, this wall and mountain were thus made out to me: The mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on those that were therein; the wall, I thought, was the world, that did make separation between christians and the world; and the gap that was in the wall, I thought, was Jesus Christ, who is the way to God the Father; for Jesus said, in his reply to Thomas, 'I am the way, and the truth, and the life: no man cometh to the Father but by me: 'Because strait

is the gate and narrow is the way which leadeth unto life, and few there be that find it.'

But forasmuch as the passage was wonderful narrow, even so narrow that I could but with great difficulty enter in thereat, it showed me that none could enter into life but those that were in downright earnest, and unless, also, they left that wicked world behind them; for here was only room for body and soul, and not for body and soul and sin."

How beautiful is the similar estimate of the glory and beauty of true piety, given by the great and good Jonathan Edwards!—"It appeared to me that there was nothing in it but what was ravishingly lovely,—the highest beauty and amiableness,—a *divine* beauty, far purer than any thing here upon earth; and that every thing else was like mire and defilement in comparison with it. Holiness appeared to me to be of a sweet, pleasant, charming, serene, calm nature; which brought an inexpressible purity, brightness, peacefulness and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers, enjoying a sweet calm and the gently vivifying beams of the sun. The soul of a true christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lovingly, in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the Sun."

How charming is the place
Where my Redeemer, God,
Unveils the beauties of his face
And sheds his love abroad!

Here, on the mercy-seat,
With radiant glory crown'd,
Our joyful eyes behold him sit
And smile on all around.

To him our prayers and cries
Our humble souls present:
He listens to our broken sighs
And grants us every want.

Give me, O Lord, a place
Within thy blest abode,
Among the children of thy grace,
To the servants of my God.

Remember, then, dear reader, from what depths thou hast been raised, and to what height thou hast been exalted,—what thou wert in thyself, and what thou art in Christ,—the greatness of thy misery and danger and deserved damnation, and the greatness of salvation,—the light afflictions which can possibly afflict you here, and the exceeding and eternal weight of glory that is treasured up for you in heaven,—and live, and love, and act, and suffer, and work, and give, as becometh the children of a king, and the expectant heirs of a crown of glory that fadeth not away.

You will have many discouragements from within, from without, from the world, the flesh and the devil. The Tempter will come upon you with such suggestions as he did to Bunyan:—" 'You are very hot for mercy, but I will cool you. This frame shall not last always, many have been as hot as you are for a space, but I have quenched their zeal.' And with this, such-and-such who had fallen off would be set before my eyes. Then I would be afraid that I should do so too; but, thought I, I am glad this comes into my mind; well, I will watch, and take what care I can. 'Though you do,' said Satan, 'I would be too hard for you. I will cool you insensibly, by degrees, by little and little. What care I,' saith he, 'though I be some years in chilling thy heart, if I can do so at last!' These things brought me into great straits; for, as I at present could not find myself fit for present death, so I thought to live long would make me more unfit, for time would make me forget all, and wear even the remembrance of the evil of sin, the worth of heaven, and the need I had of the blood of Christ to wash me, both out of mind and out of thought; but I thank Jesus Christ that these things did not at present slack my crying, but did rather put me more upon it."

As God has created you worthy not only to believe in his Son, but also to confess him before the world, and to be a witness for him, perhaps a standard-bearer, a teacher of babes, a wife, a mother, a father, a Sabbath-school teacher, a co-worker with all that are zealous in every good work,—watch and work. Work out your own salvation. Wear his name on your foreheads. Bend his word as a necklace about your neck. Let your feet be shod with the preparation of the gospel of peace. Take the helmet of salvation and the sword of the Spirit, and, being thus clothed in the whole panoply of God, fight manfully the good fight of faith. Fight not

uncertainly, as one that beateth the air. When weak, look for strength to Jesus. When fallen, arise, and Christ will give power to the faint, and thou shalt be made a conqueror, and more than conqueror, through Him that hath loved you.

“You cannot,” to use once more the words of Bunyan, “be there where no eyes are upon you. You are a spectacle to God, angels and men; and being exalted to the profession of christianity, and also to the communion of God and saints, you can neither stand nor fall by yourself, but the name and cause and people of God shall, in some sense, stand and fall with you. Yea, let us have joy in thee, brother. Refresh our spirits in the Lord. We have confidence in thee, that thou wilt be circumspect to the adorning of the doctrine of God our Saviour.

Do not flatter yourself with a position among the sons of God unless you live like his sons. When we see a king's son playing with a beggar, this is unbecoming; so if you really be the King's children, live like the King's children; if ye be risen with Christ, set your affections on things above and not on things below. When you come together, talk of what your Father promises you. You should all love your Father's will, and be content and pleased with the exercises you meet with in the world; if you are the children of God, live together lovingly; if the world quarrel with you, it is no matter, but it is sad if you quarrel together: if this be among you, it is the sign of ill breeding; it is according to no rules that you have in the word of God. Dost thou see a soul that has the image of God in him? Save him, love him: say, ‘This man and I must go to heaven one day.’ Save one another; do good for one another; if any wrong you, pray to God to right you, and love the brotherhood.

Remember, man, if the grace of God hath taken hold of thy soul, thou art a man of another world, and, indeed, a subject of another and more noble kingdom,—the kingdom of God,—which is the kingdom of the gospel, of faith, of grace, of righteousness, and the kingdom of heaven hereafter. In those things thou shouldst exercise thyself, not making heavenly things, which God hath bestowed upon thee, stoop to things that are of the world; but rather here beat down the body, hoist up thy mind to the things that are above, and practically hold forth before all the world that blessed word of life.

I doubt the faith of many," adds Bunyan, "and fear that it will prove no better than the faith of devils in the day of the Lord; for it is without life and soul to that which is good. For where is the man which walketh with the cross on his shoulders? Where is the man zealous of moral holiness? For those things, indeed, which have nothing of the cross of the purse, or the cross of the belly, or the cross of the back, or the cross of vanity of household affairs, I find many busy sticklers; but self-denial, charity, purity in life and conversation, are almost turned quite out of doors among professors. But, man of God, do thou be singular! Singularity in godliness, if it be in godliness, no man should be ashamed of. Holiness is a rare thing now in the world.

The design of this exhortation, (he says,) was, and is, that naming the name of Christ should be accomplished with such a life of holiness as shall put additional lustre upon that name whenever it is named in a religious way." Such a lustre he himself determined to shed upon the name of Christ. "For my part," he says, "I had rather be a pattern and example of piety, rather my life should be instructing to the saints and condemning to the world, with Noah and Lot, than hazard myself among the multitude of the drossy. I know that many professors will fall short of eternal life; and my judgment tells me they will be of the slovenly sort that so do; and for my part I had rather run with the foremost and win the prize than come behind and lose my labour. Not that works do save us; but faith which layeth hold of Christ's righteousness for justification sanctifieth the heart, and makes men desirous to live in this world to the glory of that Christ who died to save us from death.

'Tis said of Hananiah, 'He feared God above many.' God continue the joy of thee, brother! Our hope of thee is steadfast through grace,—trusting in the Lord that He that hath begun the good work in thee will perfect it until the day of Jesus Christ. It is a pitiful sight to behold those that did feed delicately to be desolate in the street, or they that were brought up in scarlet to embrace dunghills. We speak not these things to shame you, but as, our beloved brother, to warn thee. O Timothy, keep that which is committed to thy trust; watch and be sober. And if thou be inclined to sleep, let that of Delilah arouse thee:—'The Philistines be upon thee, Samson!'

"Grace be unto thee. The Lord is at hand. Behold, the Judge stands at the door."

Are you a communicant?—Such was the question addressed, as the narrator tells us, to one who had for six years professed to be a follower of Him who said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." For months had she been mingling with the worldly and the gay, and in the excitement of her daily life she had forgotten that the vows of God were upon her, that she had been "bought with a price," even the blood of God's dear Son. She had indeed gone with the multitude to the house of prayer; but *how* had she listened to the truths there proclaimed? She had gone on with the world as if she were indeed of it, as if this were the end of her being.

One Sabbath morning, upon being asked by one of her gay companions to accompany him to hear some distinguished preacher, she declined, saying that it was communion Sabbath in her church, and she must be there. "*Are you a communicant?*" was the short but cutting reply. Few and simple were the words, and perhaps forgotten as soon as spoken by him who uttered them; but they found their way to the young wanderer's heart. Go where she would, engage in what scenes of folly she might, this startling question would ring through her soul; and as she answered, "Yes, I am a communicant," that other mightier question would force itself upon her, "Am I a *christian?*"

For six years she had called herself the friend of Jesus, and now she must go back through all those years. She must recall the hour when, in the agony of an awakened and convicted spirit, she cried to God for mercy, and he heard her cry, and whispered, "Go in peace: thy sins, which are many, are forgiven thee." Then the trembling hope, the holy fear, the new tides of joy which filled her heart, as bowing in penitential prayer she gave herself away to Him; then the day on which she confessed Christ before the world, the resolves she formed that she would live only for the glory of God and the good of her fellow-creatures; the happy months which followed of sweet communion with her Saviour, the zeal with which she engaged in his service:—*all*, all came back to her. She recalled with bitterness the first time that she deserted the place of prayer for some scene of gayety and folly, and all

these years of wandering in which she had indeed been a member of the visible church, but, alas, had given little evidence that she loved Him whose death she commemorated. Oh, what a record had gone up against her!—What scores of wasted opportunities and despised privileges!—What reproach had she brought upon the name and cause of religion!

Again she bowed in agony of spirit, as she had years before, and asked forgiveness of Him whom she had so deeply wronged. Again did those accents of mercy fall on her ear, "Go in peace: thy sins, which are many, are forgiven thee;" and from that audience she went forth strong in *his* strength. He only, the great Searcher of hearts, witnessed the anguish of his repentant child. He only knew the peace and joy which she experienced; but the world saw the *fruit* of all this in her humble and consistent life, her untiring efforts to do what in her lay for the glory of her beloved Master. Now there is no need to ask, "Are you a communicant?" for her daily walk shows that "her life is hid with Christ in God."

Oh, sweetly breathe the lyres above
 When angels touch the quivering string,
 And wake, to chant Immanuel's love,
 Such strains as angel-lips can sing!

And sweet on earth the choral swell,
 From mortal tongues, of gladsome lays,
 When pardon'd souls their raptures tell,
 And, grateful, hymn Immanuel's praise.

Jesus, thy name our souls adore;
 We own the bond that makes us thine;
 And carnal joys, that charm'd before,
 For thy dear sake we now resign.

Our hearts, by dying love subdued,
 Accept thine offer'd grace to-day;
 Beneath the cross with blood bedew'd
 We bow and give ourselves away.

In thee we trust, on thee rely;
 Though we are feeble, thou art strong:
 Oh, keep us till our spirits fly
 To join the bright, immortal throng!

Remember, therefore, Peter, and be not high-minded, but fear. Remember Lot's wife, and look not back. Remember Demas, and beware lest the love of this present world lead thee to forsake Christ and his disciples. Remember Judas,

and take heed and beware of covetousness, which is that idolatry by whose witchery the love of many waxeth cold. Remember Simon Magus, and fear lest, having been numbered with the people of God, your heart should not be right, and you should have neither part nor lot in the matter. Remember the disciples of Jesus, who, becoming offended because of his doctrine of the cross, went away and walked no more with him. Remember all those who, having put their hand to the plough, have become weary, sat down and taken their ease and fallen asleep in Zion. Remember Lot and Noah, and beware of that siren who lurks in the juicy grape, and in the wine when it is red, to lure men away from sense and reason and modesty and shame. Remember Samson, who gave the strength of the Lord to Delilah, lest you also, lying on the lap of indolent, self-indulgent gratification, yield thy heart to sin, betray the secret of the Lord which is with them that fear him, and drown thyself in perdition and many hurtful snares. Remember Saul, lest by indulging in a selfish, envious and jealous disposition you provoke God to depart from you. Remember David, and make a covenant even with your eyes as well as your lips, lest lust, being conceived, should bring forth sin, for sin when it is finished bringeth forth death itself. It is not necessary, in order to sin, to have it introduced from without. It is already within you. You were conceived in sin and brought forth in iniquity. This is the declaration of the Holy Scripture. Your heart is corrupt and full of inordinate desires which only require the opportunity of indulgence to become deeds. Yea, a single spark will kindle in it an unquenchable flame. Yea, as in the smooth pond or the quiet sea, in which are mirrored in apparent beauty all the glory of the heavens, it only requires a breath of the tempest to destroy the celestial landscape and make it cast forth mire and dirt, so is it with your heart. Remember how the way to Zion is strewn with the bones of unhappy travellers who, turning aside from the king's highway,—the strait and narrow road,—have fallen a prey to that roaring lion who goeth about seeking whom he may devour. Remember what you were, what you are, where you are, where you are going, what is your first great business here, and how soon the night cometh and your Master's voice shall be heard calling you to give account of your stewardship. Remember that your soul and this life and this present world constitute your field, where you are to

work the work of God,—even your everlasting salvation. Remember that the produce of this field is to be your future portion and inheritance, and that he that soweth to the flesh—to self—shall of the flesh reap corruption; that he that soweth sparingly shall reap sparingly; that he that soweth the wind of a vain, indolent and frivolous life, shall reap the whirlwind; while, on the other hand, he that soweth plentifully for the Lord and his cause shall reap abundantly in the life everlasting.

Soldier of Christ, thou warrior tied
 And bound by holiest vow,
 Oh, what hast thou to do with rest and ease?
 Still wipe thy manly brow.
 Strengthen thy feeble knees,
 And but with life thine armour lay aside.
 For yet a little while
 When thou on thy last enemy hast trod,
 Shalt enter with a smile
 On rest eternal,—yea! the rest of God!

Approach, then, thou with heart sincere,
 Show thy firm allegiance here:
 'Twas himself who gave the sign,—
 Brake the bread and pour'd the wine.

Faithful to his last command,
 Take these symbols in thy hand;
 Eat, and Jesus suffering see;
 Drink, and ponder 'twas for thee.

CHAPTER XIV.

THE WORK TO BE DONE, AND THE WAY TO DO IT.

“Who can forget,” wrote an individual present at one of the union prayer-meetings, “the last prayer offered up by a late infidel lawyer? That prayer, so meek, so humble, so inspiring, so full of gratitude and holy joy for delivering grace and pardoning mercy,—that prayer, so full of thankfulness for what God is doing in city and country,—so thankful for the good news that comes to us from mountain-top and valley over all the land, of what God is doing in the conversion of sinners.”

“Oh!” said he to the writer, grasping him by the hand after the meeting was over, with a most animated countenance, “this has been a most blessed day to me! I have had unspeakable enjoyment today. I have been at the communion-table to commemorate the death of my ever-blessed Lord.”

“I have been,” said another, “to communion; and my heart burned within me as the Lord talked with me and as I listened to his gracious words. I am like one who has come from the audience-chamber of a king, richly laden with the tokens of his favour. I have feasted on rich viands; I have drunk at flowing fountains; I have rested a while my weary feet. And now, refreshed and strengthened, I must grasp again my pilgrim staff and go on my way rejoicing. I must return to the world and use the lessons I have here learned from the Master’s lips. Henceforth my work on earth must be to glorify this gracious, this bountiful Lord and Redeemer and to magnify his name in my life. I must seek as my first concern that his kingdom may come; praying and labouring for this end unweariedly, until I shall receive the welcome summons to the marriage-supper of the Lamb,—when I shall be forever with the Lord, rejoicing in his presence and hearing his words.”

What a work, then, my dear reader, have you to accomplish! a pains-taking and painful work; a self-denying work; a convincing, awakening and converting work; a regenerating, sanctifying and purifying work; a heart-work as well as a head-work; a work in the understanding, the affections and the will; a work in the body, in mortifying, crucifying and keeping it under, as well as in the soul; an out-door as well

as an in-door work; a work at home, in the counting-house, in the lanes, and by-ways, as well as in the sanctuary; a work for the poor, the miserable, the blind, the guilty, the naked, the homeless, the fatherless, for the young and the middle-aged and the old, for all men, as you have opportunity, as well as for your own salvation; a life-work and a love-work, terminating only in the rest of the grave, and in that final rest which remaineth beyond the grave; and a work sustained by that love which is stronger than death, equal to all trials, and which many waters of affliction, disappointment and trouble cannot quench.

Oh, what a work, my reader, is there before you!—a high and a holy calling,—a glorious race,—a warfare in which you are made a spectacle to God, to angels and to men.

Live, then, as in God's sight, and in the sight of death, judgment, heaven and hell. Live and act, knowing that you stand or fall alone *by* yourself, though not *for* yourself. Let no man, therefore, hinder you in your work.

Take a few examples of your work, and how to do it. You are a wife, a husband, a child; and they who are dear to you, and to whom perhaps you are subject in the Lord, care for none of these things and count the cross a scandal. Be it so. You are put to the proof. You have here a test or experiment of your sincerity and devotion. Two masters claim your allegiance and your obedience. Shall you obey and please man, or God? You should obey husband and parents, and please children and friends, in all things not sinful or forbidden. This God requires. This is the way of peace and power, and the way to do them good. But not one hairbreadth beyond this are you at liberty to go. For he that loveth father, or mother, or children, more than Christ is not worthy of him; and true love to them is faithful and unfaltering obedience to Christ. Thus, and thus only, can you hope to win them to Christ and to save your own soul. Of this I could give you many striking examples, both as it regards the power of parents, children and wives.

Take the following. You are the believing wife of an unbelieving and ungodly husband. Be faithfully consistent and devoted to Christ, to your own soul and to the soul of that husband, and you may yet rejoice over him as a new creature in Christ Jesus and bound with you in the bundle of life, if not on earth and while living, yet hereafter in the great harvest-

home of heaven. The pious work of a prosecuted, abused and broken-hearted wife, made instinct with her piety, was the instrument, in God's hands, of awakening that remarkable man to whose conversion I have before alluded. A physician gives a similar account of a lady who was the wife of a wealthy farmer whose whole soul was absorbed in gain. Whatever reminded him of religion was sure to provoke his violent hostility; the Sabbath was to him any thing but a "day of rest," the place of worship any thing but a sanctuary. He neither revered the one nor visited the other, and persecuted his wife for her conscientious endeavours to consecrate the day to its sacred purposes. A clergyman—especially if a Methodist—was an object of peculiar hatred, as his wife was a member of that branch of the church.

They had seven sons, all of whom had been led, by their father's influence and example, to join in ridiculing and persecuting their mother: in fact, so far as they could, they worried the good woman's life away with their scandalous behaviour and outrageous annoyances. She always met them with a pleasant smile and kind words, and endeavored faithfully to fulfil the duties of a wife and mother. Often in secret her prayers ascended to God for their conversion. She committed them to her Saviour without a murmur. In such circumstances, for years had lived this christian, low lying on her bed of death. She died, but before her departure she affectionately exhorted her family to love and serve that Saviour who had been her comforter in life, and who was her joy and hope in death, and, commending them to God, she fell asleep. Thus she died, and was buried.

Months passed away, and the recollection of the very sad event was sinking into forgetfulness. Spring was once more bursting forth into new life. He was returning at midnight from visiting a distant patient. His way led past the burying-ground, whose white tombstones stood like a multitude of ghosts in the clear moonlight and would anon fade from view as the dark clouds spread their shadows over the scene. Riding slowly along, the better to enjoy the magnificent picture, his attention was suddenly arrested by a dark object among the tombs.

Reaching a point out of sight of any one on watch, he secured his horse, and, arming myself with a stout club, pro-

ceeded to reconnoitre. Noiselessly entering the ground, he cautiously approached the point where his attention had been attracted. As he drew near, what was his astonishment to discover the husband of the woman spoken of, prostrate at the head of her grave, earnestly praying, with sobs and groans, that God would forgive him, a miserable sinner! Without disturbing the penitent man, he quietly withdrew.

The following day was the Sabbath. The man was at the house of God, and, with tears and smiles, addressed his astonished and delighted neighbours, asking their forgiveness for his previous godless life and example, as he humbly and penitently hoped God, for Christ's sake, had pardoned his great sin. He spoke of his heartless treatment of his deceased companion; how the arrows of conviction had for years rankled in his heart, and he had madly resisted; how her dying words, and prayers, and her holy life were perpetually condemning him. But now all was peace; and hoping, with God's grace, to live a new life, he fervently implored his christian neighbours to permit him to walk with them, and entreated them to assist him with their counsels and prayers. Every eye was moistened as that hard man related his struggles with conscience and the final triumph of the Holy Spirit over that stony heart. He united with the church where his wife once belonged. His sons, one after another, followed the father's example, until the whole number were joined in the fraternal embrace of a Saviour's love.

Years have passed since the events recorded. The old man is a father in the church, universally respected and beloved by his acquaintance. His house is a synonym of hospitality; and no clergyman's horse need fear neglect at his hands. The sons are yet living, and honour their profession.

Verily the prayers of the righteous shall be heard and answered. If the poor pleader does not always in this life see the answer, it will come. O christian, whoever you are, pray, pray in faith. He is faithful who hears you. Remember, "They that sow in tears shall reap in joy." "Sorrow may endure for a night; but joy cometh in the morning." If there be "joy in heaven over one repenting sinner," who can appreciate the blessedness of the good woman whose death is here recorded?

"I remember a gentleman in Maryland," says Rev. Dr. Murray, "who was brought to God partly through the instru-

mentality of a pious wife. After she was converted she felt she had a solemn duty to perform with reference to her family. Her husband neglecting the duty of family worship, she herself would call the children together for reading the Scriptures and prayer every morning, and perhaps evening. The husband would stay outside the room, but required the children to attend while the mother was conducting the devotions. God was pleased to bless her efforts. Her husband was converted, and has since gone to glory. She, too, is at rest in the Paradise of God. Three daughters have followed her, and they are safe with Jesus in the better world. Two daughters remain, members of the church of Christ and followers of the Redeemer. One son is also in the church, an active and useful member. Only one of that family is at this day out of Christ."

Let us work while we pray, and we may expect the blessing of God.

Be faithful, then, dear reader, to Christ, to duty, and to what pertains to your own salvation, and God will be with you, to bless you, and to make you a blessing to your house, your home, your kindred and your friends. But if you allow the love of man, or the fear of man, or the love of this present world, to bring a snare upon you and lead you to hesitate, to temporize and to do evil that good may come, it may be to your everlasting regret.

You may be a widow with children growing up around you; and, surrounded as they will be by gay and thoughtless companions, they may wish to be like them, and to follow a multitude in living according to the lusts of the eye and the pride of life, if not the lusts of the flesh. What are you to do? I will tell you. "I well remember," says one, "when about nine years of age, returning from school one day with a request to my mother that I might attend a children's ball which was to take place the next evening. One or two had been held before, at which most of my companions were present: my younger sister and I had, however, received no invitation, as it was well understood that our mother was 'very strict,' and probably would not permit us to attend. But on this occasion a note was handed us, as we were returning from school, requesting our company for the next evening; and as we entered the parlour where our mother was sitting, our little hearts swelled with desires to which they had until then been

strangers. We asked her permission to attend, which she gently but firmly denied, giving us, at the same time, some of her most important reasons for so doing. We felt the propriety of her objections, and in fact had little inclination to enter into an amusement with which we were wholly unacquainted; but the dread of the sneer and ridicule of our companions, and their remarks upon the unnecessary *strictness* of our dear parents, overcame every other feeling; and we begged that we might go at least once, in order to show them that she was more indulgent than they supposed. I shall never forget the tone of seriousness my mother assumed as she represented to us the responsibility incurred by christian parents in giving up their children to God. 'You, my dear children,' said she, 'are consecrated children. Your parents have covenanted with God to train you up for his service. How can I, without a fearful violation of that covenant, permit you to enter a place where everything you see and hear will be calculated to divert your minds from serious things? Would not God be justly angry with me, and could I expect his blessing in my endeavours to train you up for him? Now, which do you prefer?—that I should displease God, or your companions? This was enough. We were entirely satisfied, and were able to meet our companions the next day without shame or fear. Indeed—shall I say it?—we felt a secret pride in the integrity of our dear mother's principles. Though afterwards invited on one or two other occasions, we felt not the slightest inclination to accept. The question was settled, and settled forever. And how often, since we reached a mature age, have we looked back to that period with indescribable interest, and with fervent gratitude to our parent for the firmness and wisdom she manifested! How much inconvenience and expostulation did she thus avoid, and from how many temptations and conflicts secure our youthful years! Much of the indifference with which we have ever regarded amusements of this kind, even since the formation of our own principles, may doubtless be traced to the impression thus early made upon our minds. And might not every parent, by a similar course, throw the same safeguard around the future welfare of her children? Surely *such children* will ever have cause to bless the honoured name of 'mother!'

On one occasion a boy stood in the midst of a ring of wicked lads, who were about to plunge him in the river because he

proposed to them to go to church. He stood among them, without saying a word, while they all marched around, singing and blaspheming. Just before they were about to put their threat in execution, with tears streaming down his cheeks, he said, "Boys, I am in your power. I have not the strength to resist you; but I want to make a little statement, and after that, if you feel disposed to put me in the creek, do so. I am distant from my home several hundred miles. The day I left, my mother sent for me to her sick chamber, and, laying her hand upon my head, said to me, 'My son, in all probability I shall never see you again on the earth. Hard as it is to part from you, my youngest child, necessity seems to require it, and I have but one admonition to give you. It is a text of Scripture:—"My son, if sinners entice thee, consent thou not."'" Thus ended his touching story; and they, so far from carrying their wicked threat into execution, allowed him to pass, and every one of them turned and followed him to church!

Among the subjects of a recent revival were three children, aged respectively fourteen, eleven and eight years. These were the children of one family, the father of which was a bitter opposer of spiritual religion. And when these three—the last of nine belonging to the same family—were also called into the vineyard of the Master, the father, feeling himself deserted in opinion, called them around him. "Why is it, my children," he said, "that you have fallen into the current of religious excitement now abroad in the community? You know my feelings and my views. Why do you forsake your father? Have I not been a kind father unto you?" "Yes," said the eldest one, "you have always been a kind father to us, and we believe you always will be; but we must obey God rather than you, and serve him in preference to you."

And what was the secret of these nine children being brought to the Saviour in early life? Behind it all there was a *godly, pious mother*. She it was who prayed with and for her children, who took them to her hallowed spot of prayer, and there, with the earnestness of a mother's love, invoked the blessing of God on their behalf; and, despite every contrary influence, that mother's heart was overflowing with the joy of answered prayers. Oh, what can a mother *not* do, in the plastic, formative period of youth, in making impressions for eternity?

"I remember well," says the narrator, "how my own grandmother—for I was early deprived of a mother's love and care, even beyond my earliest recollections—used to lead me to her consecrated spot of prayer, and, laying her hand on my head, commend me to God, and with strong cryings and many tears implore in my behalf the converting grace of the Spirit. Can I ever forget those scenes, those prayers? Never, while memory retains its power! These prayers made me a Christian, I trust, before I was twelve years of age; they made me a minister of the gospel; they have brought *seven* out of *nine* of the children in our family into the service of Christ!"

Oh, yes! and how many mothers are yet preaching, and will to the end of time continue to preach, through the instrumentality of the son of their womb and the fruit of their prayers and training!

Early in the last century there lived a poor christian widow in the south of England. Her only son she sought to train for Christ, but she died as he entered on his eighth year. He became a profligate; but eighteen years later he was awakened by the memory of her counsels, and became a devoted pastor. He was instrumental in the conversion of Claudius Buchanan, —one of the most prominent founders of English missions in the Indies. A tract of Mr. Buchanan first drew the attention of Judson to the heathen. The widow's son was likewise the means of the conversion of Thomas Scott, the author of Biblical Commentaries, unequalled in the range of their circulation and influence. William Wilberforce also was given to his prayers; and a treatise by Wilberforce won to Christ Legh Richmond, whose tract, "The Dairyman's Daughter," has resulted in the conversion of thousands. Thus the obscure and ignorant mother of John Newton, though dead, still speaks, in all the languages of earth, the wonderful work of God's grace.

That you may grow in grace and in the knowledge and love of God, live, then, dear readers, for others,—for your family, for your church, for the salvation of souls. Would you be in health, you must be active; and would you have your soul prosper and be in health, you must go into Christ's vineyard and work. This is the way, and the only way, to keep the life-blood of piety circulating freely in your veins, to warm, nourish and enliven your soul. Feed, then, the lambs around you. Take care of the young. Go into the Sabbath-school. Visit

the poor and the ignorant and the careless around you, them that are in prison, and those who are lame, and pray, pray earnestly for grace, for the spirit of wisdom and power and of a sound mind, that you may turn many to righteousness, who shall shine as stars in the firmament of heaven. Oh, be in earnest. Realize the awful danger in which these souls are lying, and that inevitable destruction towards which they are rushing with such headlong impetuosity. And while you weep and mourn with those who weep and mourn,—while you

Weep for the death-pangs of the heart
Ere being from the bosom part,—

weep, oh, weep still more bitterly for

That death whose pang
Outlasts the fleeting breath:
Oh, what eternal horrors hang
Around the second death!

Go, labour on: your hands are weak,
Your knees are faint, your soul cast down;
Yet falter not: the prize you seek
Is near,—a kingdom and a crown!

Go, labour on, while it is day;
The world's dark night is hastening on:
Speed, speed the work; cast sloth away!
It is not thus that souls are won.

Men die in darkness at your side,
Without a hope to cheer the tomb:
Take up the torch and wave it wide,—
The torch that lights time's thickest gloom.

Toil on, faint not, keep watch, and pray!
Be wise the erring soul to win;
Go forth into the world's highway;
Compel the wanderer to come in.

There was a time, brother, when you had something to say for Christ. Will you ever forget that morning when you awoke with a new hope in your heart and a new song in your mouth? "Old things have passed away: behold, all things have become new." What a bright day it was. Your heart, so one describes it, was so full of joy and joyful anticipations that if an angel had appeared suddenly by your side you would hardly have been surprised; and had the firmament parted, and through the broken sky you had seen the land which is very far off, it would have seemed quite natural. You were looking for something great. When you went abroad into the

city, you thought that all the bells ought to be ringing, that all the children ought to be out with palm-branches in their hands, and that every man should be spreading his garment in the way; for you felt—oh! you felt—that the Son of David had come. And the next Sabbath, as you went to the house of God, your mother leaning on your arm, she so happy and you so happy, it seemed as if the very stones were singing under your feet. Then you could not hold your peace; then you must speak. Nothing but a command—a command from God, and that straight and clear as the light—could have sealed your mouth. And if your heart—will you allow me, in all kindness, to say it?—if your heart were as full of love now as then, you would not ask me to prove that a man should tell what great things the Lord hath done for him. And if any one should forbid, you would answer, with Peter before the Sanhedrim, “I cannot but speak the things which I have seen and heard;” or with Luther before the Diet at Worms, “Here I stand: I cannot do otherwise. God help me. Amen.” For one, if I had no tongue, I would talk with my fingers; and if I had no fingers, I would manage to make my features, inexpressive as they may be, say something for Christ.

At a recent farewell missionary meeting of the Reformed Presbyterian Church, Mr. Heron, one of two young brethren who were about to leave for India, addressed his brethren. Picture to yourself a youthful figure, almost boyish in size and shape, though with a countenance expressive of thought, and on which the hue of affliction had even thus early cast its shade, with a clear, silvery voice,—now gentle and earnest, anon shrill and impassioned,—as this descendant of Renwick shrinkingly stood up before the vast assembly and alluded to his school-boy days among them. In a tone of deep earnestness, he narrated his call to the work, his feelings in view of parting from loved friends, his dear flock, (for he had been for years a pastor, and begotten many souls through the gospel,) and the beloved fathers and brethren of the synod. Then he addressed his young brethren in the ministry thus:—“My young brethren in the ministry, what shall I say to you? Our yearly meetings, our pleasant hours, our social prayer and praise, our conversations on the love of Christ, the preciousness of his salvation and the glory of his kingdom,—shall they be no more? My heart is yet warm with the electric current of love that thrilled it as we sat side by side on Sab-

bath at the communion-table ; but my spirit is strengthened and ennobled by the large and bright and joyful view which I then had of our reunion in our Father's house and in the general assembly in heaven. Till then it is ours to labor and to suffer, yours to return to your known fields of labor, ours to go forth, literally strangers and pilgrims, to the dark places of the earth. Oh, mention our names to your families and your flocks, and let them arise on the voice of prayer in your closets, at your hearths, in your congregations, at your communions, your presbyteries and your synods. And now farewell, fathers, farewell, brethren, farewell, scenes and friends of my youth! Welcome, Jesus! my brother, my companion, my inheritance forever!" You may imagine, for I cannot describe, the sensations of the assembly. Aged ministers bowed their heads and wept; every eye was suffused; the power of faith was felt even by the most thoughtless.

My dear reader, are you under any less obligation to live for, and to love and labor for, Christ?

Up, Christians, up! the Saviour calls;
 The work brooks no delay:
 On you the sacred duty falls
 To preach the gospel day;
 And many must run to and fro
 Ere knowledge like an ocean flow.

Up, Christians, up! the moments fly,
 And, while you count the cost,
 Ten thousand sinners round you die
 And are forever lost!
 Can these the realms of darkness fill
 And you be reckon'd guiltless still?

Up, Christians, up! the field is wide
 And white with ripen'd grain:
 Forth to the labour, side by side,
 A faithful, vigorous train;
 Your Master's high approval win,
 And bring the gospel harvest in.

CHAPTER XV.

THE LORD'S SUPPER OFTEN A CONVERTING ORDINANCE.

HAVE you, then, my dear reader, living around you an impenitent brother or sister, father or mother, friends or relatives, companions or acquaintances? Live for them. Love them. Pity them. Order your conversation and conduct as to best to win upon them and bring them to Christ. Induce them to read, and put suitable works into their hands. Persuade them to go with you to the house of God, not only on the Sabbath, but also during the week. Hide not yourself from them. Be ready to give a reason for the hope that is in you, and make it evident that your heart's desire for them is that they may be saved. In addition to the means suggested, induce them also to attend upon the communion-Sabbath and to remain and witness the solemn service. It is good for them to be there. The Lord's Supper is a means of grace,—a means both for imparting and for increasing grace. It is a convincing and converting ordinance, as well as a comforting and sustaining ordinance. It is intended for sinners as well as for saints, for unbelievers as well as for believers, for those who do not and for those who ought not to communicate, as well as for those who do, and was therefore, in all probability, a part of the daily worship of the primitive churches. (Acts ii. 42.) It is, we have seen, a demonstration of the truth of christianity and a preaching of the essential doctrines of christianity. It brings into actual and appalling reality man's depravity, guilt, condemnation and danger—the certainty and fearfulness of a coming judgment,—the terrible fact that surely there is a distinction between the righteous and the wicked, an impassable gulf, which only the blood of Christ can fill up and the cross of Christ bridge over, and that except a man be born again, redeemed and justified, there will be an eternal separation between him and Christ; between him and heaven, between him and christians, just as surely as there is such a separation in the scene before him when, as in a rehearsal of the coming judgment, he sees the sheep gathered together and the goats left behind. And when, therefore, "there come in one that believeth not, or one unlearned, (and who may learn by seeing that which is presented so impressively before him what he could not by the hearing of the ear,) he is convinced

of all, he is judged of all, and thus are the secrets of his heart made manifest, and so, falling down on his face, he will worship God, and report that God is in you of a truth."

So it was in the apostles' days; for "they," we are told, "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God and having favour with all the people. And the Lord added to the church daily such as should be saved." "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles."

And so it has ever been in the history of the church. The Lord's Supper is the Lord's power. It is his rod of iron,—a fan in his hands,—the trumpet of doom, calling sinners to judgment and saints to salvation. It is a day of the right hand of his power, when the Lord makes bare his arm, wields his glittering sword, and commands guilty rebels to kiss the Son, lest he be angry and they perish from the way when his wrath is kindled but a little. In other days, and in other lands and at the present time, these seasons of communion have been found to be the great days of the feast, when Christ stands and cries aloud, "If any man thirst, let him come unto me and drink. To-day, if ye will hear my voice, harden not your hearts; for, behold, now is the accepted time, and now is the day of salvation. Oh that thou wouldst know, even in this thy day, the things that belong to thy peace, ere they are forever hidden from thine eyes! How shall ye escape if you neglect so great salvation? For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance,—seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is high unto cursing,—whose end is to be burned."

A member of Congress and a man of eminent position in Virginia said that he could hear any preaching unmoved, but

that he never could see the communion administered without being awed into profound solemnity and self-examination.

Yes! many have been the occasions when, on the mountain and the moorland, in the deep glen and the rocky defile, in dens and caves of the earth, in the catacombs of Rome, and in the sanctuaries of God, the communion-season has been a Pentecostal scene, a valley of Bochim, a place where tears and sobs and the groanings of suppressed conviction have mingled with the herald's voice of thunder and the notes of solemn praise, and when a whole assembly have been shaken as the heart of one man by the irresistible power of the divine Spirit moving over them as he did over the chaotic mass or as the wind bows beneath it the field of corn, or as the tempest subdues by its might the cedars of Lebanon and the trees of the forest.

In the early part of this century there was a remarkable revival of religion, which pervaded most of our Southern churches. Its origin is traced to communion-seasons in connection with which protracted religious services were accustomed to be held,—usually commencing on the Thursday preceding the Sabbath and closing on the following Monday. On these occasions the pastor in charge invited to his aid other brethren; and not unfrequently the leading families and members of other churches would come from a great distance to share in the privileges of the feast. And, that they might not be burdensome to the families in the neighborhood of the church, they often brought with them their own provisions, and came prepared to encamp upon the ground,—covered carts and wagons serving as tents. But, as the church could not accommodate the half of those who were thus assembled, an extempore pulpit was provided in a neighbouring grove, and two congregations, instead of one, held their services simultaneously in the vicinity of each other. Afterwards, for the better accommodation of the multitudes who came together on these occasions, regular encampments were provided. A rude pulpit was constructed, logs at regular intervals in front of it serving as seats, and all under an arbour. The surrounding tents also were chiefly arbours similarly prepared.

Speaking of the bodily exercise with which this revival was attended, we learn from one who has heard the late Rev. Dr. Francis Cummins,—who for many years laboured in Georgia with great fidelity and success, and where his memory is still

cherished by the older members of the church,—relate that it devolved on him to preach at one of these encampments in North Carolina, when there were seated before him several thousand souls. For a while there appeared nothing unusual in the aspect of the congregation. All were attentive. There was the stillness of the grave, unbroken but with the voice of the preacher. Presently, as a mighty rushing wind passes through a forest, making its path of prostrate trees, while those on either side still stood erect, so was the unseen and unaccountable power upon his congregation, commencing at the seats nearest the pulpit, and making a path of prostrate bodies through the entire assembly; and, after short intervals, there was another and still another similar phenomenon. Meanwhile, there was no voice, save a suppressed groan from the lips of some of the fallen. The minister himself was so deeply affected that he would have fallen too, had it not been for the tree at his back, against which he leaned for support. The fallen after a while arose, resumed their seats, and appeared to be no otherwise affected than when the preaching of the word is accompanied with more than ordinary power. Some arose as from a sleep, unconscious of any but a passing emotion, while others continued deeply affected, and afterwards lived to bring forth fruit to the praise and glory of divine grace.

Such also was that season in the ministry of the illustrious Calvin to which we have referred, and that other occasion, when for the last time he was carried, emaciated and nigh unto death, to the church, and in the presence of assembled multitudes received the sacrament at the hands of Beza with such expressions of joy in his countenance, and such awful stillness and weeping around him, as made it to all present none other than the house of God and the very gate of heaven.

Such also was that occasion in the history of the Church of Scotland when the youthful preacher Livingston, after going away to avoid preaching, and being, like Jonah, driven back to his post of duty by a secret constraining influence, the audience, who had kept up a prayer-meeting all night, and even the preacher himself, were affected with such a deep, overpowering influence as to melt their hearts, subdue their wills, dissipate inveterate prejudices, awaken the careless and indifferent, produce conviction in the most hardened, bow down the most proud and haughty and bold, and impart a spiritual knowledge of divine things to the hearts of christians to which they had

been hitherto strangers. "It was known," says Fleming, "as I can speak on sure ground, that nearly five hundred had at that time a discernible change wrought in them, of whom most proved lively christians afterwards. It was a sowing of seed through Clydesdale: so that many of the most eminent christians of that country could date either their conversion or some remarkable confirmation of their hopes from that day."

And while such cases of remarkable revivals in connection with the administration of the Lord's Supper are, unhappily, and to the church's condemnation, now rare, there are not wanting continual evidences that this ordinance is the power of God unto conviction, conversion and salvation to many souls.

About thirty years ago this ordinance was dispensed in the Presbyterian Church at Bermuda. A stranger from America was present. He had been residing for some time on the island. He came to the island a gay, thoughtless young man. One evening, in private, it occurred to him, in what must such a life issue? The thought took deep hold of his mind and excited the utmost anxiety. His companions were gay, like himself, and he knew no others. He became sick of his former life, but found none to direct him. He secluded himself, and was completely miserable. In various mortifications he expected relief: his severities were excessive; he was emaciated, and his life was in danger. He would have communicated his distress to those who could give him counsel; but where were such? Oh, where? They were unknown to him. He attended worship at the time and place mentioned, and the solemnity was most impressive. The elements had been consecrated, and were in the hands of the communicants. All was still. Not a breath could be heard. It was like the silence mentioned in the book of Revelation, "for half an hour." At this time some interesting scenes of Providence were disclosed, and all felt that they had a deep concern in the death of Christ. A voice broke the silence: it was an unknown voice:—"Christ, have mercy upon me!" It was the voice of the stranger. All again was still as death. The solemnity of the assembly was increased, and their feelings too deep for utterance. The assembly breaking up, some retired rejoicing in the Redeemer, others deeply sensible that they stood in need of a Saviour. The stranger assured the writer that he was not aware of what he said, his mind was so fully engaged. When he was better instructed concerning the *person, character and office* of Christ,

he saw a rock upon which he could build, and, building thereon, he found rest to his soul. He became a zealous and an exemplary christian. Returning to America, he took orders in the Episcopal Church, and has laboured for many years in the vineyard, with acceptance and success.

One Sabbath at our communion-service (says a pastor) I saw a man in the back part of the church, who, on visiting his wife, had treated me very insultingly. It was a rainy afternoon, and he lingered with some other persons near the stove after the congregation was dismissed. As I came down the aisle, I went directly to him and held out my hand. I did not know whether I should meet with a repulse or not. I thought it would be no harm to run the risk. On the instant he took my hand, and by his words and manner betrayed a spirit the reverse of what he had exhibited when I called. The lion seemed changed to the lamb.

The next day I called at his house, and found him, with his head leaning on his hand, at the table, weeping. As soon as he saw me, he started up and grasped my hand, and held me, with tears in his eyes, as if he would not let me go. When we were seated, his wife told me that he had slept none during the night, and that he had spent it weeping and groaning over his sins. She continued, saying,—

“The sin which has been most heavy on his mind is his treatment of you.”

“But,” said I to him, “I do not think of it.”

“That troubles me most,” he replied: “you came to do me good, to visit my sick wife, to pray with us; and I abused you.”

“But I forgive you; and God will do so, if you ask him.”

“Do you forgive me?” said he; and he looked at me earnestly, as if he doubted whether I meant what I said.

“Yes; and God will.”

“No,” he replied, “God will not. I have sinned too much. I cannot believe he will.” And here a fresh gush of emotion choked his utterance. “I do not think he ever will.”

I tried to convince him that he might find pardon and peace; but it seemed to him too good to believe. We all knelt together, and I prayed with them in the firm hope that God, who had so deeply shown him his guilt, would soon heal his broken heart.

It was as I expected. In a few days his mourning was turned into joy, and he rejoiced in a Saviour’s love.

I mention but one instance more, from among many others. A young person, who was just entering upon domestic life, with every prospect of many days, was so interested in the services introductory to the solemn ordinance of the Lord's Supper, that she was constrained to give herself to the Lord and in due season to become a communicant. The comfort she then was enabled to feel supported her during a severe sickness, which soon after withered her bloom and laid her low. After the first communion which she was permitted to enjoy, she remained absorbed in thought until reminded that others were ready to come forward, when she observed, "I am so happy I could die here." Redeeming love occupied her mind. She had a foretaste of heaven; and, as it proved, this was the last service of the kind in which she participated, for soon, through decay of nature, she slept the sleep of death.

When the bride sat under the shadow of the apple-tree, she says, "His fruit was sweet to my taste;" and again, "Stay me with flagons, comfort me with apples, for I am sick of love." Believers, this is a picture of you. No sooner are you sheltered by the Saviour than you are nourished and renewed by him. He comforts your hearts, and establishes you in every good word and work. In the thirty-sixth Psalm, when David speaks of men trusting under the wings of the Lord Jesus, he adds, "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures."

It is true, as may be objected to this view of the Lord's Supper, that it implies faith and spiritual life in him who rightly and profitably partakes of it, and that to all others it is like food to a dead or diseased body, which can neither eat nor digest it. To administer, therefore, the Lord's Supper knowingly to such, would be like giving the children's bread to dogs, or man's food to brutes, or angels' food to men. Grant it. But is not all this as true of all the services of the sanctuary, of all the means of grace, of prayer and praise, and of all acceptable and profitable worship? These are all spiritual, adapted to spiritual natures, and require spiritual motives and desires in them that profit thereby. God, who is a Spirit, can be worshipped aright in any of these ways only in Spirit and in truth; and he that cometh unto God to offer reasonable and acceptable service must believe that he is, and seek him with his whole heart. But it is, nevertheless, the duty of sinners to

pray, to praise, to worship and to seek God. And it is in so doing they are ordinarily made to feel their selfishness, ungodliness and unbelief, and to seek and find that Divine Spirit who alone can work in them to will and to feel and worship aright, and who is the only companion and guide who can spiritually prepare our hearts for the ordinances and the altar of God.

If, therefore, all the other means of grace and services of the sanctuary are employed by God the Spirit to convince of sin, of righteousness and of judgment to come, and if all this is accomplished by taking the truths pertaining to Christ and showing them in realizing power and attractiveness to the unsealed vision of the sinner, how much more may we expect this to be the case when Christ is evidently set before them the sacrifice for sin in his own Supper! And when sinners stand by, as did the Roman soldiers, and behold the spotless Lamb of God agonizing for their redemption in that cruel death here showed forth, may it not be expected that their hearts also will be filled with remorse, and they be led to cry out, "Truly this was the Son of God?" "God be merciful to me, a sinner." "Remember me, O Christ, in thy death, thy life, thy rising again from the dead, and when thou comest into thy kingdom of glory."

Merciful Saviour, grant that, whensoever and wheresoever thou art lifted up in this holy Sacrament, thou mayest, by thy almighty power and grace, draw the repentant hearts of ungodly sinners unto thyself!

Induce, then, I say, dear reader, your impenitent friends to come with you to this ordinance and to expect a blessing for themselves. For while it is true that professed believers only can properly communicate, an actual blessing may be communicated to those who do not, but who here may be convinced of all, and pricked in their hearts, and led to confess that God is with us of a truth, and, looking on Him whom their sins have pierced, mourn with a godly sorrow and be converted and be saved.

I saw One hanging on a tree,
In agony and blood,
Who fix'd his languid eyes on me
As near the cross I stood.

Sure, never, till my latest breath,
Can I forget that look:
It seem'd to charge me with his death,—
Though not a word he spoke.

Alas! I knew not what I did,
But now my tears are vain:
Where shall my trembling soul be hid?
For I the Lord have slain.

A second look he gave, that said,
"I freely all forgive:
This blood is for thy ransom paid:
I die that thou mayst live."

CHAPTER XVI.

THE LORD'S SUPPER AND THE LORD'S LAMBS.

My dear children! It is for you, as well as for older persons, I am writing. I pray that God may be pleased to make this book *THE CHILDREN'S GUIDE TO THE CHURCH AND TO THE LORD'S SUPPER*. I can see you in smiling crowds drawing near to her about *THE CHILD'S GOSPEL, AND THE GOOD SHEPHERD*, who loves the lambs of the flock and has made it the special duty of his under-shepherds, ministers, teachers and parents, to love and feed and tenderly to care for them. I have always loved to preach to children,—which I often do,—and have always found them very attentive and often very deeply affected. All good ministers and christians love children. But none can love you so much as Jesus, who came to gather the lambs into his fold and there gently lead and feed them. Christ has therefore adapted his church and ordinances so as to be interesting and edifying to both young and old. Children are lost as certainly as the old; and they go astray from the very womb, and begin to wander, like sheep, farther and farther from the fold; and as Jesus, when on earth, said that his kingdom would include the lambs as well as the sheep, so he has opened up little wicket-gates through which they may enter. One of these is the Sabbath-school, through which kind parents and teachers endeavour to guide children to the Lamb of God who taketh away the sin of the world. They are just like a kind shepherd on the Scottish mountain, who had his plaid wrapped closely about him. Something was inside of it, which he was carrying very carefully.

“Malcom,” I said, “what is this that you have in your plaid?”

“It is a poor, forsaken lamb. When I was going my rounds this morning, I found it lying on the cold ground. It had been left behind, and would soon have died. I took it up, wrapped it in my warm plaid, and am now carrying it home.”

“And what,” I asked, “do you intend to do with it?”

“I will feed it,” said the kind shepherd; “and it will soon be one of the flock.”

He did so. The poor lost lamb revived, grew, and became one of the liveliest and strongest sheep of the flock. It must

have pined and died if my kind friend had not had compassion upon it.

Many children, alas! so perish through utter neglect and unbelief on the part of those who have been appointed by Christ to bring them up in his nurture and admonition, and who are severely rebuked if they do not do so.

A shepherd lost a little lamb from the fold. He looked for it long and anxiously. He scoured the mountains to find the little wandering one; but, after a fruitless search, he returned, and the shades of night settled down on fold and shepherd. In the morning that little stray lamb was found *just outside* the door of the sheepfold, but, alas! torn to pieces by the wolves. Just so it may be, my dear young reader, with you; for the devil, like a roaring lion, goes about seeking whom he may devour. O ye parents and teachers, take them up into your arms and bring them to Jesus. O children, come to Jesus, come to Jesus now, and ask him to make you, by his grace, a loving lamb, and to carry you in his arms into his fold on earth, and there feed and nourish you until you are fit for his fold in heaven.

There is a little, lonely fold,
Whose flock one Shepherd keeps,
Through summer's heat and winter's cold,
With eye that never sleeps.

By evil beast, or burning sky,
Or damp of midnight air,
Not one in all that flock shall die,
Beneath that Shepherd's care.

For if, unheeding or beguiled,
In danger's path they roam,
His pity follows through the wild
And guards them safely home.

O gentle Shepherd, still behold
Thy helpless charge in me;
And take a wanderer to thy fold,
That trembling turns to thee.

The Sunday-school is instituted to take care of children, and help ministers, parents and teachers in doing their work. Good books are found there which are designed to interest children in the church and its ordinances, and especially in the Lord's Supper. On this subject, as I have shown, all evangelical denominations are and ought to be agreed; and, as the Lord is converting multitudes of children in all our churches, he is

calling upon us to see to it that they are disciplined and taught all things whatsoever he has commanded.

When Bunyan's Christiana came to the wicket-gate, and the keeper of the gate asked who she was, she bowed her head and said, I am the wife of Christian, and these are my sweet babes also. Then he took her by the hand, and led her in, and said also, Suffer the little children to come unto me; and with that he shut the door. This done, he called to a trumpeter that was above over the gate, to entertain Christiana with shouting and sound of trumpet of joy. So he obeyed, and sounded, and filled the air with his melodious notes.

And when she arrived at the Palace Beautiful,* all its inmates leaped for joy, and the Master came to the door, and, looking upon her, said, Come in. Children, come in. So he led them all into the house. And one smiled, and another smiled, and they all smiled together, for joy that Christiana was become a pilgrim. They also looked upon the boys. They stroked them over the face with the hand, in token of their kind reception of them.

I heard lately that on a recent Sabbath some fifteen persons made a public profession of faith, and of these fifteen at least ten were from the Sunday-school. But a more interesting fact connected with it was, that eight of these ten were brought in from one single class. The teacher of that class had twelve youths, from fifteen to nineteen years of age, under his instruction. He had been labouring earnestly for their salvation, and God had permitted him, in former communion seasons, to see some come out and sit at the communion table; but on the last Sabbath he permitted him to see the entire remaining eight; and there, at the Lord's table, sat that servant of God, while every one of his class was gathered around him, eating bread and drinking wine in the name of Jesus. It was a scene over which that church rejoiced, that teacher's heart rejoiced, and over which, I doubt not, angels in glory rejoiced.

Now, christian brethren, why should it not be so with your classes? That teacher had no other gospel than the one that is put in your hands,—no other throne of grace,—no other Spirit than the one promised in answer to your prayers. What makes the difference? It is this: some do not labour for that end. They feel their work is accomplished when the Sabbath's lesson is learned and recited. But oh, teachers, your work is

*Interpreted by all as the church.

not done till the soul is saved,—till you and your class sit together at the table of the Lord.

There can be no greater mistake than to suppose either that children do not need the gospel, or that they are incapable of exercising faith and confident, happy reliance on the Saviour. I fully concur, from my own experience, with a living divine, in believing that little children need not only the comforts which a mother can give, but also those which the Saviour gives. I know not how it was with others; but I can safely say that I never needed the supports and consolations of true religion more than in my childhood,—though I had the kindest of parents. Perhaps my feeble health and excited nerves subjected me to unusual sadness. However this may be, I find no persons in the world more ready to confess their need of special comfort than children. The gospel has a balm for every wound, a cordial for every aching heart. Children need the sympathy of Jesus. If they ask for it, they get it as readily as their parents. Every child has sorrows, which require the help of God and are quite beyond the power of man to relieve; and as to confiding faith, what can be more beautiful than that recently manifested?

“What do you do without a mother to tell all your troubles to?” asked a child who had a mother, of one who had not: her mother was dead.

“Mother told me whom to go to before she died,” answered the little orphan. “I go to the Lord Jesus: he was mother’s friend, and he is mine.”

“Jesus Christ is up in the sky: he is away off, and has a great many things to attend to in heaven. It is not likely he can stop to mind you.”

“I do not know any thing about that,” said the orphan: “all I know is—*he says he will; and that’s enough for me.*”

What I wish to say now, is that the Lord’s Supper is THE CHILDREN’S ORDINANCE as truly as it is that of grown persons, and that they ought always to be present, and instructed in its nature and design, and their duty and privilege, when converted, to participate in it. For just as surely as children may be truly converted and taught of God, so on their young and tender hearts may this solemn service be made, by grace divine, to come down like rain on the mown grass, to renew them unto God, and to cause them to bring forth and bud and blossom as the rose. Of the truth of this fact I could produce instances

from my own experience; and there are, blessed be God, at this moment, in my own spiritual vineyard, some fragrant flowers, blooming in youthful loveliness and beauty, and giving hopeful evidence of piety, whose tender minds were led to consecrate themselves to Christ while sitting as silent worshippers during the communion services.* Under the softening dew and vivifying beams communicated through this heavenly ordinance, the good seed has been quickened in their hearts, and has come forth, first the blade, then the ear, and then the full corn in the ear.

The Lord's Supper is, therefore, the children's ordinance as well as of those who have attained the stature of perfect men in Christ Jesus. It is the Father's good pleasure to give them the kingdom. To them also pertaineth the promise and provisions of his house; and out of their mouths he can perfect praise and put to shame the unbelief of those who are the wise of this world. Jesus loves to hear their hosannas and to carry them in his arms. And when he comes among his flock to feed and comfort them, we may be sure he will not overlook the tender lambs. Oh, no! he will look upon them with an eye of peculiar pity, and speak to them in the still small voice of his all-subduing mercy. "About the eighth year of my age," says the celebrated John Brown, of Haddington, "I pushed with the crowd into the church at Abernethy on a communion Sabbath. There I heard the minister speak much in commendation of Christ. This in a sweet and delightful manner captivated my young affections, and has since made me think that children should never be kept out of church on such occasions.

The lambs of Christ's fold must be led by the footsteps of the flock where they feed, and rest and refresh themselves by the limpid streams flowing from the wells of salvation, and during the burning rays of severe calamity be comforted under the green and overshadowing trees.

"The last visit paid me by Rev. Archibald Alexander," says Dr. Plumer,† "was for the purpose of preaching several days to my newly-formed church in Baltimore. One of his sermons was on love to Christ, and was founded on 1 Cor. xvi. 22. He began his sermon by saying, 'I am in favour of early taking children to the house of God. When I was not more than four

*Out of sixty additions to the church during the year 1858, at least forty were the children of the church.

†Letters on Early Piety.

years old, I heard a minister preach on this text. From the time he began his sermon I was interested to know the meaning of *Anathema, Maranatha*,—words which I had never heard before,—and I watched till he gave the usual explanation; and I never forgot it.’”

As to the proper time when children should be admitted into the church, much wisdom is to be exercised; and no general rule can be laid down. The individual character, knowledge, experience, maturity of purpose and other circumstances of each particular child must determine. But when able to discern the Lord's body, to give a reason of the hope that is in them, and to show by a good conversation their faith, and love, and devotion to the Saviour, let them, being first proved, and when no longer novices, “make a good confession before many witnesses,” and consecrate their strength and their unfolding character to the Lord. Being thus, in the plastic age of undeveloped manhood, “delivered over,” like molten gold, to the “form,” or *mould*, “of doctrine” constructed by Infinite Wisdom, they will come forth into the busy world bearing about with them the image and superscription of their sovereign “Lord and God,” and as epistles of Christ, written by the Holy Ghost, be seen and read of all men, to the praise and glory of Him whose “workmanship they are.” Planted, in the early spring of life, in the house and garden of the Lord, they will become fat and flourishing in the courts of our God, and still bring forth fruit even unto old age, to show that the Lord is upright, and that he withholdeth no good thing from them that walk uprightly.

The ability of young persons fully to discern the Lord's body, and the way of salvation through him, is strikingly illustrated in the following facts.

Before stating them, however, I would remark that all children who manifest early piety do not die young, but often live and grow old,—yes, even outlive multitudes who are born after them. Their advanced age corresponds to their early years, and their whole life thus becomes a continual thank-offering to Him who at the beginning called them by his grace.

The oldest woman in New Hampshire, perhaps in New England, is also the oldest christian there, and began her pious course almost a century ago. Ninety-seven years ago, a little girl of ten years was hopefully converted to God in Lee, N. H. That little girl is still living, in good health, and “appar-

ently as likely to live a number of years as other aged persons." Her mind is unimpaired, although sight is gone and hearing affected. On other than religious subjects she does not incline to converse, but delights to speak of divine things,—dwelling upon the justified, pardoned state of the true christian and the precious promises of God's word. She has "surprising familiarity with the Scriptures;" and her memory is filled with a store of pious hymns.

I read also a very interesting account of a recent communion-occasion in Maine, when seven sisters, well advanced in years, and who were now living in different portions of the country, sat down at the table of the Lord, where in their early youth they had all commemorated the love of their dying Lord and united in a living consecration to him. And, what is more remarkable still, there is now living in Ohio a man who has been a consistent member of the Baptist Church for *eighty-eight years*.

All things are changing,—thou the same,
 Thou art our heavenly home:
 Be hallow'd here our Father's name,
 Until this kingdom come.

Lo, to thy kingdom here below
 We little children bring;
 For to that kingdom such we know
 The meetest offering.

That they in thee may here put on
 Thy kingdom's panoply,
 And in the path of duty run,
 Like children of the sky.

Oft as breaks out their mother's stain,
 While they advance to heaven,
 Children in love may they remain,
 Forgiving and forgiven.

Let naught allure them from thy word,
 Or tempt their spirits frail;
 But should they fall, yet, blessed Lord,
 Let evil not prevail.

Jesus has bequeathed both grace and glory to the christian in the New Testament, which is sealed with his own blood; and yet few so well know where to find his will, and how to read it, as did a little Irish boy, who, one day, going to school with a Bible under his arm, was met by a priest, who asked him what book he had there.

"It is a will, sir," said the boy.

"What will?" asked the priest.

"The last will and testament that Jesus Christ left to me, and to all who wish to claim a title to the property therein left," said the boy.

"What did Christ leave you in that will?"

"A kingdom, sir."

"Where does that kingdom lie?"

"It is the kingdom of heaven, sir."

"And do you expect to reign as a king there?"

"Yes, sir, as a joint heir with Christ."

"And will not every person get there as well as you?"

"No, sir: none can get there but those that claim their title to that kingdom upon the ground of the will."

The priest who spoke to the boy was one who daily read the Bible himself, and wished children to go to school where it is read,—which most of the priests oppose. He was so much pleased with the boy's answer that he said,—

"Indeed, you are a good little boy. Take care of that book in which God gives you such precious promises; believe what he has said, and you will be happy here and hereafter."

Thus may children make from experience the language of Sir William Jones their own, and in old age testify,—

Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth:
Thus let me kneel, till this dull form decay
And life's last shade be brighten'd by thy ray;
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow.

A Western writer says that he is acquainted with three ladies, now in mature life and adorning their christian profession, one of whom was but *eight* and the other two only *seven* years old at the time of their admission into the communion of the church. The celebrated John Wesley was a communicant in his father's church at the age of eight. A spirit of piety early showed itself in the child's heart of Calvin; and he was accustomed, when young, to pray in the open air, under the vault of heaven, a habit which contributed to awaken in his heart the sentiment of God's omnipresence. More than twenty-five years ago (says Dr. Plumer) I attended the meeting of a presbytery in the South. There was preaching for several days. On Sabbath the Lord's Supper was administered, and some persons were added to the church. Among them was a small boy. I had never seen so youthful a communi-

cant. I was interested to know his subsequent history. The Monday after joining the church, he went to school as usual. At play-time he went with the rest to engage in their usual exercises. But the old controversy between Cain and Abel revived with virulence. A number of the boys surrounded him, crying, in bitter scorn, "Oh, here is a little christian," &c. But God was with his young servant, and enabled him to bear with meekness all these taunts. He held on his way, and is now at the head of one of the colleges of our country, and a successful preacher of righteousness. These cases are perhaps extreme, but not wholly exceptional. There are enough on record like them to stimulate the zeal and rebuke the unbelief of parents and pastors. Some people seem to think the conversion of the very young an impossibility: at all events, they always oppose the reception of a person very young to sealing ordinances, no matter what the evidence of a renewed heart may be. Surely this is wrong.

The Hon. Mr. Venable, a member for many years of our national Congress, gave me an account of his little daughter, aged eleven, who became a christian. On inquiring when and how, her simple, child-like answer was, that while alone in the woods, seeking Christ and earnestly pleading for his gracious presence, "when she could not help herself he helped her." She was a child of great intelligence, as well as of deep emotions, and, in view of an approaching communion, expressed a desire to become, by public profession, a member of the church. But, as her parents deemed her age and experience too immature, she yielded to their judgment until the season drew nigh. One night, after family worship, she retired to bed, and her parents also. But before her father had undressed, he heard her little feet come patting down the stairs until she entered his room, and, throwing herself on his knee, put her arms about his neck. He saw that something weighed on her heart, and asked her what it was. "Father," she said, in reply, "I am not unhappy, but I am not at rest. I have heard you and other christians say that you never get so near to Jesus as at the communion-table; and I want to get as near to him as I can." What could he say but what he did? "My precious child," replied he, "if that is your experience and your desire, God forbid that I should hinder you!" She joined with her parents and a brother, who on the same occasion united with the church in the communion. "And never," said

this christian father and statesman, "did I see a countenance more bright and sparkling with joy than that young christian's face as she sat at the feet of her Saviour. She lived," he added, "to give evidence of deep and growing piety for years, and is now a spirit among the just made perfect in heaven."

Take another case, of which I have personal knowledge, of a little boy twelve years old. He had been a child of affliction, and had endured an operation of a very severe and hazardous character. God had given him his life, in accordance with the prayers of his mother, (who narrated the story to me with her eyes moistened with tears, and her heart apparently yearning for her own sanctification and the salvation of her husband and children,) and that if spared he might be consecrated to his service and glory. He gave every pleasing evidence of a new heart, with new dispositions and conduct, and a desire in all things to please God. "Mother," said he, one day, "is it not the duty of all whom Christ loves, and who love him, to acknowledge him by joining his church and openly confessing their devotion to him?" On being answered in the affirmative, he said, "Well, mother, I want to acknowledge Christ; but you say that I am too young. Now, I want to know, if I die soon, who will take the responsibility of my not having done what Christ requires; for I will not."*

In such cases, and at such an age, I would not feel bound to *advise*, much less to *urge*, young persons to unite publicly with the church. But if they themselves realized the obligation, and could give a reason for the hope that is in them, and an intelligent statement of the nature of the Lord's Supper, and of their motives in wishing to become the Lord's disciples, like Mr. Spurgeon, I dare not, and would not, hinder them. I would hear the Saviour himself saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." I would remember, also, how when by his prophets he required fathers and mothers to come to him and confess their sins, that he might forgive and save them, his language was, "Sanctify a fast. Call a solemn assembly." And, lest they should leave little boys and girls at home, he gave this particular command about such:—"BRING THE CHILDREN."

*These are the very words of the little boy, as given to me by his mother, as nearly as I could take them down.

Oh, yes; God's house is the home of his little ones,—the nursery of heaven.

From yon delusive scene,
 Where death and ruin smile,
 Beneath a treacherous mien,
 The sinner to beguile,
 The Saviour calls. Oh, hear his voice,
 And make his love your early choice!

Down from the realms of light,
 To this dark world of woe,
 He came with speedy flight,
 Redemption to bestow:
 The Saviour calls. Oh, hear his voice,
 And make his love your only choice!

With pardon in his hands,
 And purity and joy,
 How sweet are his commands,
 His bliss without alloy:
 The Saviour calls. Oh, hear his voice,
 And make his love your happy choice!

Through life your guard and guide,
 In death your strength and stay,
 He'll keep you near his side,
 Nor ever turn away.
 The Saviour calls. Oh, hear his voice,
 And make his love your lasting choice!

Whom God calls and justifies and sanctifies let not man reject. Whom God unites to Christ in faith and love let not man put asunder. And whom the Holy Ghost convinces of sin and brings to Christ as a Saviour let no man discourage. More than forty years ago, a little girl, seven years of age, stood weeping and trembling at the door of her pastor's study. In kind accents she was invited in, and encouraged to open her heart and tell what it was that so distressed her. "Oh, sir," she cried, "I have been a great sinner all my life. I have lived seven years without God and without Christ. Do you think such a sinner as I am can be forgiven?" The good minister told her that Jesus died to take away her sins, if she would believe in him, love him and give him her heart, and then marked out a few chapters in the Bible for her to read, and prayed with her.

Soon peace and happiness filled her mind, and she told her mother she wanted to join the church. Her mother thought she was too young to profess Christ before men, and said to her, "My dear child, I am afraid that you will go back to the

world and bring disgrace upon the church of Christ." With a bursting heart and many tears, she replied, "Cannot the Lord Jesus keep a child in the right way as well as a grown person? He has promised to take the lambs in his arms and carry them in his bosom. I believe in him with all my heart. I know that I love him, and I want to obey him."

Her mother could resist no longer; she gave her consent, and the little girl was admitted to the church. She still lives, and has trained up a large family in the fear of God. Several of her children have also become members of the church.

A woman once called to see the mother of a sick child who was dying. After looking upon the little creature, the poor mother said, "Will you pray with my daughter?" "It is only a child," was the strange answer of the unfeeling woman, who had got up to go. "It is only a child." The little girl pushed aside her bedclothes, and cried out, with all the strength she had, "Yes, I am a child, but I have a soul." What a reproof! And yet are there not many, many fathers, many mothers, many pious people, who fail to make serious efforts to bring the little ones into the kingdom of God, for precisely this reason?—"It is *only* a child!"

In confirmation of what has been adduced, I could mention several other cases from my own immediate family and pastoral connection. I can rejoicingly mention one family of six children—the youngest about nine years old, and the oldest but one about sixteen—all of whom are hopefully pious, and three members of the church. I will, however, introduce an example taken from another denomination, one of whose godly ministers recently told me that he united with the church at the age of fourteen, and always believed he ought to have done so much sooner.

"At a camp-meeting," says the Rev. J. B. Finley, in his "Sketches of Western Methodism," "held on one occasion, the venerable Bishop McKendree was present, and preached to the children and young people. On this occasion the bishop noticed a little boy who was much affected. Being intimately acquainted with the family, and knowing the child well, the bishop invited him into the tent, and conversed and prayed with him, laying his hand upon his little head, and commended him to God. That afternoon the doors of the church were opened, and this boy went forward and presented himself for membership. He was received, and continued to attend regularly to

his religious duties, never absenting himself from a prayer-meeting, or a class-meeting, or preaching, when he could attend. He was but a mere child, and as he would sit in class, no one, either leader or preacher, would speak to him or pay him any attention. At this his young heart was much aggrieved, and he was sometimes tempted to go no more; but he continued to hold on till his grandfather, who was traveling preacher, should visit them, and he could speak to him on the subject. At length the grandfather came; and when he was sitting alone one day, the child came to him and said,—

“‘Grandfather, I want to ask you a question.’

“‘Well, my child,’ said the old man, ‘what is your wish?’

“‘Well, it is this,’ said he: ‘Do you think I am too young to serve God and belong to the church?’

“‘No, not at all, my child,’ said the venerable saint, with emotion. ‘Young — embraced religion when she was only seven years of age; and we have many examples in the Bible where children became religious in the dawn of life, such as Samuel and Josiah and Timothy; and the Scriptures say, “Out of the mouths of babes and sucklings God has perfected praise.” But why did you ask this question?’

“‘At a camp-meeting,’ said the child, ‘where Bishop McKendree preached to us children, I resolved I would be a christian; and when brother C. opened the doors of the church, I went forward and joined. I have been to meeting every time since, and stayed in class; but no person says a word to me about religion, and I thought they considered me too young to be noticed.’

“‘Well,’ said the grandfather, ‘I will go with you to meeting next Sunday, and if the preacher does not speak to you when he meets the class, do you rise up and ask him the reason. Do you understand?’

“‘Yes, grandfather, I will.’

“The day came, and the grandfather and the child were at meeting. When the congregation was dismissed, the preacher commenced leading his class; and all were spoken to, as usual, but the little boy. He made an effort to rise, but his heart failed him. The grandfather, seeing this, said, ‘Brother L., little J. has a question to ask you.’ The child then rose, and in a simple manner “gave his experience,” not forgetting to allude to his not having been spoken to. At this the preacher blushed, and the class-leader wept, one after the other confess-

ing their delinquency and promising to do better for the future. That child has grown to manhood, and has a family, and has been a useful and highly acceptable member of the church."

What will Christ think of such persons? He was once "much displeased," not with those who mocked him, nor those who plucked out the hair, nor with Peter, who denied him, nor Judas, who betrayed him, nor Pilate, who condemned him, nor the Jews, who crucified him; but with his disciples, because they rebuked those who brought little children to him. "Forbid them not," he said. Once also in spirit Christ rejoiced; but at what? That the multitude thronged his path, strewed his way with palm-branches and even with their own garments? They crowded every spot, and even climbed the topmost trees and house-tops, that they might see him pass. They heard him gladly, and with universal shout rent the heavens, crying out, "Hosanna! Hosanna in the highest! Blessed be He that cometh in the name of the Lord!" and would at once have made him King! Was it on these accounts that he rejoiced? No; but when, lifting up his eyes to heaven, he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

Blessed Jesus, impart to all ministers and parents and teachers thy Spirit. Enable them to see thee in the children whom thou hast given them. Hast thou not given it as one of the signs of thy coming, and one of the fruits of thy kingdom, that "out of the mouths of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger"? And hast thou not thyself taught us the import of this glad prophecy? "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, Hosanna to the Son of David, they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" We may rest assured (says one) that when Christ shall take to himself his great power and rule over all nations, young children will everywhere cry, Hosanna to the Son of David. Nor will there then be found any surly old pharisees to complain of their songs and

shoutings. "He shall save the children of the needy, and shall break in pieces the oppressor."

Let us not (he adds) go beyond the Scriptures. But let us not fall short of them. Let us, to the youngest, who can know any thing, tell of God and Christ, and call on them to love the Saviour. We often and properly continue our efforts to save the aged sinner. Sometimes we are successful. Yet how much greater the discouragement with such than with young children!

Let us begin early. Let us call young sinners to repentance. Let us commend Christ to their tender affections. Let us tell them they must hate sin and love Christ. "Feed my sheep" is no more a binding command than "Feed my lambs."

It is sometimes said that the piety of children is apt to be very deficient in just views of the holiness of God. This may be so. But is not this a want in the piety of many adults? Where is the score of professors, taken promiscuously, in any church, whose piety did not from the first need great improvement in this respect? Read the account of Phœbe Bartlett, given by the elder President Edwards, and where can you find an account of a conversion in which God, in all his excellent character, had greater prominence? I know not of any.

Others have thought that the piety of children was apt to be very deficient in a sense of the evil of sin. But read the Life of James Laing, written by McCheyne, and tell me what man or woman ever seemed more truly to loathe sin in the inmost soul.

Others suggest that children are very liable to self-deception respecting their own exercises of mind. This is true of persons of every age, and is a good reason for caution and discrimination in all cases, but cannot justify a discouraging course of procedure towards the early religious impressions of children.

Nor does it seem to me that more is to be made of the appearance of a desire in pious children to be free from needless and unreasonable restraints. In an important sense a pious child is to be regarded and treated still as a child, but it should not be placed under a system of *espionage* or *surveillance*. Indeed, no child should be dealt with unreasonably.

In fine, I can best sympathize with McCheyne when he says, "Jesus has reason to complain of us that he can do no mighty work in our Sabbath-schools, because of our unbelief."

Let us pray for the children. Let us labour for the children. Let us hope for the children.

I trust a better day is dawning. One excellent and judicious brother of the Reformed Presbyterian Church a few months since received forty children into full communion on a profession of their faith. I trust others will have good cause for doing similar acts of love.

Come, then, to the Lord's Supper, my dear reader, if a parent, with your children in your hearts and in your arms of loving and believing prayer, saying, "Here, Lord, am I, and the children thou hast given me. Receive them to thyself, and give them back to me renewed and sanctified in the dew of their youth, and be thou from this time their God and guide." Will he not hear you? Yes. He is a covenant-making and a covenant-keeping God, having mercy upon the children's children even to the third generation of them that love him. Yes, though he may a while forbear and deny your request, and turn away from you as from the Syro-Phoenician mother, yet will he not forget nor fail of his promises. Trust him for his grace, and never give him rest until he bless you. A praying mother died a short time since, leaving six unconverted children. The last of those six children was converted a short time ago. "I am," said the speaker, "one of those six children: and I am *that last one*."

I had the pleasure yesterday (says a pastor), of receiving the last of a large family to my church. Some time since, in conversation with the mother, she said, "I have perfect confidence he will be brought in;" and so had I. I had known the family for years, and I knew it to be a godly family, devoted to the service of Christ. One of its members was a minister, another the wife of a minister, another an elder in a Presbyterian church, and now, with great joy, I have received the last one of that large family on a profession of faith in Christ. I believe greatly in training children in the way they should go.

But, my dear reader, if you are a parent, seek this blessing for your children now. If it is their duty to remember their Creator in the days of their youth, and to seek the Lord early, then it is your duty, and not merely your privilege, to expect that they shall now find God in peace. Be not satisfied, then, that you have done all your duty until Christ is actually formed in their hearts the hope of glory. This is their only safety and your only confidence in looking out upon the raging,

tempestuous sea of life, and remembering how the cares of this life, the deceitfulness of riches, and the lusts of the flesh, like so many rocks and quicksands, imperil their salvation. And why should you not thus be comforted and they redeemed? What hinders? "Is any thing too hard for the Lord?" Is it not as easy for him to renew the heart of a babe as of an adult? Nay, if there could be any difference, would it not be in favour of the child, before its depravity has had time to develop itself,—before the habit of sinning is formed? Is there any thing in the Bible to forbid our expecting the very early conversion of our children, even before they are capable of knowing good and evil? Not a word, so far as I can find. On the contrary, the covenant of grace made with Abraham, and the indefinite extension of its promises to all who "have like precious faith," afford us the greatest encouragement.

If our Saviour were present, would he not say, "O ye of little faith, wherefore do ye doubt?" We know that John the Baptist was sanctified from the womb; and if he was, what hinders other infant children from being in like manner born again?

Oh, what a blessing it would be to have them adopted as "the sons and daughters of the Lord Almighty," as soon as they are born! What a relief it would be to see them giving evidence, as soon as they can lisp the name of Jesus and hear the wonderful story of his life and death, that they love him! How would it shield them from the temptations of the world, the flesh and the devil, by which so many are snared and taken in the critical period of youth!

What pious mother, in embracing her darling babe, can help sometimes fearing that, if it lives to grow up without a new heart, it may become a prodigal son, as so many have, and "bring down her gray hairs with sorrow to the grave"? What a relief it would be, if she could indulge a strong persuasion, in the exercise of a lively faith, that her prayers have already been answered, and that the dear little one has already been born again! Who doubts that Samuel was converted in infancy or early childhood, in answer to the prayers of his mother, who "lent him to the Lord as long as he should live"? If all parents should lend their little ones to the Lord, with like precious faith, and thus dedicate them to his service all the days of their lives, as Hannah did Samuel even before he

was born, would not the offering be accepted and their prayers be answered? I believe they would.

So speaks Dr. Humphrey; and so also speak reason, experience and the whole tenor of the word of God. And here, at the table of the Lord, how good and pleasant and profitable is the opportunity of seeking both faith to believe to urge and to expect this unspeakable blessing! crying unto God with importunate earnestness, "Oh, satisfy them early with thy mercy, that they may rejoice and be glad all their days!"

And if, my dear reader,—and may this often be the case,—you are still young, and the child of religious parents, let me appeal to you. Let a father in Israel address to you a few words.

My young friend, bring before you your pious parents. How are they now praying that every attempt to bring you to a decision may be effectual! See you not the tears now dropping from the cheek of thy father, thy mother, at thy side,—while each says, "If thy heart be wise, my heart shall rejoice, even mine." Some of us can speak from experience. We only recommend what we have exemplified. We were enabled early to dedicate ourselves to God, and we have found his yoke easy and his burden light. We have found his ways pleasantness and peace. We have found godliness profitable unto all things, having promise of the life that now is, and of that which is to come. And, next to the salvation of our souls, we daily praise him for an early conversion. "I bless thee, O God, for many things," says Beza, in his will and testament, "but especially that I gave up myself to thee at the early age of sixteen."

Wait, then, no longer; be encouraged by the assurance, "I love them that love me; and those that seek me early shall find me." If the flower be not blown, offer the bud. And through all the changes of life, and from the borders of the grave, God will honour this surrender, and say, "I remember thee, the kindness of thy youth."

Around the throne of God in heaven
Thousands of children stand,—
Children, whose sins are all forgiven,
A holy, happy band.

What brought them to that world above,
That heaven so bright and fair,
Where all is peace and joy and love?
How came those children there?

Because the Saviour shed his blood
 To wash away their sin:
 Bathed in that pure and precious flood,
 Behold them white and clean.

On earth they sought the Saviour's grace,
 On earth they loved his name;
 So now they see his blessed face
 And stand before the Lamb.

Or it may be, dear reader, that you are yourself a pious child, and you go to the Lord's table to weep over a father, who by his thoughtless impenitence and neglect of the great salvation has resisted the Spirit of God, and provoked him to strive no more with him, but to let him alone. What are you to do?

Among the pupils of two christian ladies who conducted a small Sunday-school in a remote part of Virginia, were the sons of a Mr. G——, a stone-mason, who nas not only irreligious, but a drunkard. He at first was opposed to his sons attending the school; but, finding that they took a good deal of interest in it, and were much gratified with the instruction they received, as well as with the religious services they engaged in there, he ceased his opposition, and quietly allowed them to have their way. Some time after this, he noticed that one of the boys had become quite serious, and that he was frequently engaged in reading his Bible and in prayer.

At length, one day, he overheard him praying fervently for the conversion of his father and mother. This, he said, he could not stand, and determined at once to give up drink and to seek religion for himself.

He soon became a changed man, and gave up his old associates,—who, instead of being called upon by him, as formerly, to partake of the bottle, were positively refused when they now invited him to do so.

About this time a small school-house was built near his residence, and the Methodists occasionally had religious services there. In the course of a few months he united himself with them, and so did his son.

In March, 1856, Mr. G—— informed them that he and some of his neighbors wished to establish a Sunday-school at the small school-house near him, and requested that they would allow him the use of the library at H——, as the school there was suspended. His request was readily granted, and the school organized. Before the end of the year, several persons

who were interested in the school followed Mr. G——'s example by uniting themselves to the church, and others have since done the same; so that in eighteen months quite a little religious community has been gathered around the school-house, where before there was not a professor save one!

More than two hundred years ago, in the little town of Blackburn, amid the glens and hills of Lancashire, lived a little boy named John Bailey.

He had been, like Samuel of old, dedicated to the service of the Lord even before his birth; and of him it may be said, as of that prophet-boy, "The Lord was with him." Instead of engaging in boyish sports, from a child he sought a knowledge of the Holy Scriptures; and it was the study of these and the frequent exercise of prayer to God that made him, in early life, "wise unto salvation."

The mother of our little John was a godly woman, who carefully watched over the development of his youthful piety; but his father was a man of a far different character. Instead of delighting himself in the pleasures of home and the society of his wife and children, his leisure hours were spent at the ale-house amid scenes of rioting and dissipation.

One day, when our little boy was still young, his mother gathered her family around her, and, taking this child of promise in her arms, set him in the midst to pray with and for the household. His simple, child-like petitions were not addressed in vain to the ear of Him who heareth prayer.

His father, on his return from the village tavern, where he had been gaming and dancing with a crowd of his low associates, learned the fact that his little son had been leading the devotions of the family, in the place of him whom God had stationed as head of the household. This simple occurrence could not easily be forgotten. The father's heart was touched with a sense of his sins. He felt his own wickedness and neglect of duty as he had never before. He began to reflect upon the life he was leading; and the contrast between his own conduct and that of his little son added to the force of his convictions. In penitence and sorrow, he sought pardon where alone that pardon could be found; and, looking to Christ as the propitiation for his sins, he found peace in believing.

This little boy, so early an honoured instrument in the turning of a soul to God, grew up in his fear and became eminent in the work of the ministry. Multitudes were wont to attend

his preaching; and wherever he went the power of the Lord seemed manifested in an unusual manner in the conversion of souls.

At length, after many years of usefulness at home, he sought the then newly-settled shores of New England. Here his life was spent in the labours of his youth, and multitudes of souls had reason to bless God for the preaching of JOHN BAILEY.

Have you, then, my dear young reader, such a father?

Love cannot reach him; arrows of Despair
 And Hope and Fear fall from him, hedged in scale
 Of wild obduracy, like iron mail;
 But, Christian, hast thou left no weapon there
 In thy heaven-furnish'd quiver? It is Prayer.
 Wing'd by faith's pure resolve, Prayer shall prevail:
 It hath the promise. Into life's dim vale
 Prayer doth of Help the golden gates unbar;
 To good of purpose stern that rugged brow
 May turn; Love o'er the rock his tendrils throw:
 As when upon the world's first waking morn
 The Spirit came descending on the thorn,
 Woke by that sacred touch the flower was born,
 And bird new-made sung on the new-made bough.

And this you will do if you are indeed the Lord's. For if any man have not the Spirit of Christ, he is none of his. And what was the Spirit of Christ? Did he not come to seek and save the lost? Did he not go about doing good, not pleasing himself, but counting it his meat and drink to do the will of God in securing the salvation of a world guilty before God, enemies, ungodly and without hope? What was his life and death but one continued sacrifice of himself for the good of others, and especially for their spiritual and everlasting welfare? And if you are his disciple indeed you will imitate, represent and follow your divine Master. The love that characterized him, and love to him shed abroad and renovating your heart, will constrain you to live, not unto yourself, but unto Him that loved you and gave himself for you. Loving Christ, you will love the souls for whom he died and to bring many of whom to glory is still "the travail of his soul." To live, to you, will be Christ. Life and the world, and opportunity and ability and influence, you will consider as so many talents given in trust by your Lord who has gone to prepare a place for you in heaven, to be employed in winning souls to him, and in furthering his glorious kingdom. Having suffered, you will have a fellow-feeling for all that suffer. Having been long bound in prison, you will feel bound with them that

remain in chains under Satan's bondage, and you will strive to open for them the prison-doors. Having been dead and made alive, lost and found, an alien and now a citizen, a starving prodigal and now a son and heir, a ship-wrecked mariner and now rescued from the deck of the sinking ship, you will labour and strive to rescue others from the same miseries, and unite with all who have assisted in securing your merciful preservation and present participation in the glorious liberty of the children of God, in delivering them from going down to the pit.

Every communion-season may thus be like looking into the glass and seeing what manner of person you are and ought to be. It will be the re-perusal of your personal history,—the review of your past life and of all God's merciful dealings with you. It will be a re-awakening of your earliest convictions, a rekindling of your first love and a doing again of your first works. Christ will appear as he once did, "the one altogether lovely," your heaven of holy joy. Earth will lose its charm and fade before the brightening visions of the inheritance divine. Earthly joys will become insipid, and transient as the crackling of thorns under a pot, and you will feel that it is better to go to the house of God than to the house of feasting. You will renew your strength like that of eagles, and, taking a fresh start, run the race of holy living. And thus, girding up the loins of your mind and laying aside every weight and the sins that do most easily beset you, you will enter with new devotion upon every labour of love, not being weary in well-doing, knowing that in due time you shall reap the recompense of great reward.

Polycarp, on the eve of martyrdom, said he had served Christ eighty-and-six years. A contemporary father informs us there were then many persons of both sexes, some sixty and some seventy years of age, who had been disciples of Christ from childhood. Oh, be ye followers of them who through faith and patience and perseverance are now inheriting the promises.

CHAPTER XVII.

A WORD TO THOSE WHO, FROM WHATEVER CAUSE, ARE NOT MEMBERS OF THE CHURCH.

WHAT shall I say, my dear reader, unto you? I would beseech you, by the mercies of God, to present yourself unto Christ your Saviour, body, soul and spirit, a living sacrifice, which is your reasonable service. I would say, Deny yourself, take up your cross and follow Christ. I would say, Take the cup of salvation into your hands, and pay your vows unto the Lord now, in the presence of the congregation. I would say, Come out from the world and be separate, forsake also thine own kindred and thy father's house, and cleave unto the Lord. I would say, First give yourself unto the Lord, and then unto his church and people, according to the will of God. I would say, Be not ashamed of Christ and his cross before a wicked and adulterous generation; for if any man is ashamed of Christ now, of him will Christ be ashamed before his Father and the holy angels. I would say, Believe on Christ with thine heart and confess him with thy mouth; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. I would say, Join yourself to the company of believers. Be added to the church. Come to Mount Zion. Forsake not the assembling together of Christ's flock. I would say, Become a disciple by that public profession which is strikingly expressed in the ordinance of baptism, and, having thus been introduced into the church, seek to be taught and to obey all things whatsoever Christ has commanded. And, as Christ has also instituted the sacrament of the Lord's Supper and commanded its observance in remembrance of him till he come, I would say, Do this. Examine your own heart, whether you can discern the Lord's body in the broken bread and the outpoured wine and so eat and drink not unworthily.

This you have not done. All these things, which are substantially stated in the language of Scripture, you have left undone. They are to you as if they had not been written in the Bible, nor commanded by God, nor made essential to a good hope and a living faith and a rightful expectation of heaven. You are at this moment living, as far as these requirements of heaven are concerned, without God in the world, and

as if they had no reference to you and were no concern of yours.

“Who has not passed the doors of a church at the moment when the congregation are pouring out, hundreds after hundreds, on the crowded pavements? The old, the sick,—they do not look as if they would live to come again; the young, the gay—a long and perilous journey is before them; the rich,—how hardly shall a rich man enter the kingdom of heaven! the poor,—at least the poor have need of consolation! But they are *all* gone. It is too common a sight to wonder at. The service is ended. No, indeed, it is not. The doors have been closed upon a few score supplicants, whose voices echo through the vacant space. Some solitary ones here and there in the lately crowded pews, saddened by the sudden depopulation. What are they about? Nothing extraordinary. It happens every month or so. They are staying for the communion! Eternal Being, is thine eye intent upon this place, and dost thou see nothing extraordinary in this scene? Are these the only ones of all that crowd for whom thy blood was shed, thy body broken, thy feast provided and they welcome given? These all the sinners in danger of forgetting thee, or sufferers in need of comfort, or dying ones exposed to condemnation? It is not yet the time when *thou* wilt command that they shut to the door and exclude forever those that are not ready. It is not thy doing that these hundreds—these christian hundreds, who have heard the word of thy salvation—turn their backs upon thy table.”

My dear reader,—guilty, dying, and yet undying reader,—why do you thus trifle with your Saviour’s blood and trample under foot the everlasting covenant and the feast of love divine? Alas! alas for you!

You may do this because you do not believe the Bible, or because you do not believe these duties to be essential, or because you do not think they are obligatory upon any but those who feel willing and able to fulfil them. Or you may consider union with the church so sacred and solemn a transaction as to require a man to be fully persuaded in his own mind that he is perfectly able to maintain and persevere in a walk and conversation according to godliness. Or you may imagine, like Nicodemus, that you may be a christian and yet not a disciple, and this, too, purely for fear of the shame, or the loss of that honour which cometh from man, and that yet you

may do many things and still be a christian while out of the church, which you could not and would not do if in the church. Or by identifying yourself with some one denomination you may suppose that you will thereby curtail your influence and popularity with all classes and conditions of men. Many are the shades of particular opinion and prejudice, or of wilful and obstinate disinclination, which hinder men from considering the subject of personal religion and of seriously weighing the question. "Ought I to join the church?" But, whatever they are, they are all alike insufficient, unreasonable and inexcusably wrong. They involve, one and all, the principle of disobedience, the denial of God's authority, the substitution of self-will and personal inclination and private opinion for the plain, positive and perpetual requirements of the word and will of God. They display, therefore, the spirit and motive—the animus—of all sin. And as he who offendeth in one point is guilty of all, and as he is cursed who continueth not in all things written in the law to do them, and as he that breaketh one of the least of Christ's commandments is an offender just as truly as he who breaketh the greatest, "therefore thou art inexcusable, O man."

Heaven and earth might more easily be made by you to pass away than one jot or tittle of whatsoever Christ has commanded shall pass away; and, as the Lord's Supper is not only a sacrament instituted by Christ, but again expressly revealed and made universally and permanently binding,—a memorial of his love and a pledge of our faithfulness,—it follows that, if neglected or despised, it will be a swift witness against you.

Of Zion—that is, the church, the homestead and birthplace of all the children of God—it shall be said, "This and that man was born in her, and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there."

"One shall say, *I am the Lord's*; and another shall call *himself* by the name of Jacob; and another shall subscribe with *his* hand unto the Lord and surname *himself* with the name of Israel."

Nor is the church alone sacred. Each individual christian is a consecrated temple. The church is a collection of hallowed individuals. On each separately is inscribed, "*Holiness to the Lord.*" The church is a glorious sanctuary, built up of individual christians, each fitted and polished by the hand of

the great Builder. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and that ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

A very common notion prevails that salvation means nothing more than obtaining pardon, finding peace, and getting to heaven. It is much more. Salvation is not secured once for all, after which nothing remains to be done. We do not get to heaven as we travel by railway, having only to seat ourselves in the train, which then whirled us along without any further effort of our own. It is rather like a journey on foot, which requires continued exertion. When Christ says, "Come unto me," he is not standing still, but leading sinners up to God. If then we go to him, but refuse to go forward with him, we are left behind. Salvation involves a constant reliance on Christ and a patient continuance in well-doing. We must *follow him*, as well as *come to him*; and we may be sure we have not truly come to him unless we do truly follow him. We come to him for salvation; but salvation is following Jesus. They are two names for the same thing, and cannot be separated. If you do not follow Jesus, we are not disciples of Jesus, we are not saved. He said, "If any man serve me, let him FOLLOW ME. (John xii. 26.) If any man will come after me, let him deny himself, and take up his cross, and FOLLOW ME." Matt. xvi. 24.

Ah, my dear reader, in despising or disesteeming the church, you know what you do. Your course, if pursued by others, would despoil that church of its beauty, deface its glory, empty it and leave it desolate, yea, raze it to the ground. But it cannot do this. It can only destroy yourself. For while by joining hand in hand with the gates of hell you cannot prevail against the church, yet if you hold your peace and will not come in and be an indweller, God, "out of the very stones of the streets," and from the outcast rocks lying in waste and desert places in the yet unquarried mines of heathenism, will raise up children who will count her stones, to whom her very dust will be dear, who will come unto Zion with joy, walk and go around about her, mark well her bulwarks, tell the towers thereof, and consider her palaces, that they may tell it to the generation following. For this God is our God for ever and ever. He will be our guide even unto death.

Say not that this duty is voluntary, and this ordinance one not of positive, but of imperfect, obligation. It is voluntary just as salvation is voluntary; but it is also imperative and plainly commanded,—so far as opportunity will permit. The same God worketh in them that believe “to WILL and to DO according” to ALL his commandments. The same Saviour who died to save lives to reign and to rule over us. He who said, “Come unto me,” said also, “If any man will be my disciple, let him deny himself, take up his cross and follow me.” He who said, “I will give you rest, and to as many as believe I will give power to become the sons of God,” said, also, “If ye love me, keep my commandments; take my yoke upon you, and learn of me; for my yoke is easy and my burden is light. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. Do this in remembrance of me.”

The obligation to be a disciple of Christ is, therefore, so essential to a christian that he who is not WITH CHRIST—Christ himself says it—IS AGAINST HIM, and he that gathereth not with him scattereth abroad. To be united with Christ’s cause and church is necessary, then, in ordinary circumstances, to the very character of a christian, and is inseparable from it. Every one who claims the christian name and indulges the christian hope and looks for the christian’s heaven must surely take upon him the christian’s yoke; bear the christian’s burden and wear the christian’s badge,—and can only reject them by rejecting Christ, and by giving the lie to all his deceiving hopes, his refuges of lies. “For if we say we have fellowship with him, and walk in darknes, we lie, and do not the truth.”

There must, in every case of well-grounded hope in Christ, be, therefore, a *personal consecration*. How direct the command, Follow *thou* me! How marked the apostle’s formula of discipleship, giving first *yourselves* unto the Lord! The whole man, body and spirit, must be laid on the altar, every power and faculty be consecrated to God. Each disciple for

himself must make for himself this offering. The Jew of olden time devoted to the altar the choicest of his herd and of his flock; but the christian brings a nobler gift:—"Here, Lord, (he says,) I give *myself* away." How solemn the vow, I am the Lord's. Consecrated by a solemn vow, I can never cease to be a hallowed offering. My own heart prompted the gift; my own lip breathed the vow; my own hand signed the deed; and I gave—'twas all I had to give—*myself* unto God.

If, then, it were absurd, as well as guilty, for any man to claim the honour of a soldier while refusing to join the ranks, submit to discipline and fight manfully,—or the recompense of a servant while disobeying commanded rules and neglecting required duty,—or for a child to expect the love and confidence and nourishment of parents while gainsaying and disobedient and without natural affection,—or for a student to expect honours and applause while utterly careless of his studies and deportment,—how much more is this the case with that man who dares to hope for salvation through the divine Redeemer, while, instead of confessing him before men, he sets him at nought, and, instead of commemorating the Lord's Supper in remembrance of him, goes his way, and "makes light of it," "cares for none of these things," "waits for a convenient season," and says, practically, "Who is the Lord, that I should obey him?" "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

If, therefore, as Bunyan says, thou wouldst so run as to obtain the kingdom of heaven, then be sure that thou get into the way that leadeth thither; for it is a vain thing to think that ever thou shalt have the prize, though thou runnest never so fast, unless thou art in the way that leads to it. Set the case that there should be a man in London that was to run to York for a wager: now, though he run never so swiftly, yet if he runs full south he might run himself quickly out of breath, and be never nearer the prize, but rather the farther off. Just so it is here: it is not simply the runner, nor the hasty runner, that winneth the crown, unless he be in the way that leadeth thereto.

And as it regards the members of the church, you are to consider that in the present, earthly, visible dispensation the church is a field where there are tares as well as wheat; a flock in which there are goats as well as sheep; a net in which there are good fish and bad; a house in which there are vessels

unto honour and vessels unto dishonour; a vineyard in which there are dry trees as well as green, and barren as well as fruitful fig-trees; a tree on which there are unfruitful branches fit only to be burned, and fruitful branches which are trimmed and tended so as to bring forth more fruit; a family in which there are disobedient and obedient sons, a Judas as well as a John, and foolish as well as wise virgins; and a body in which there are diseased and feeble and even palsied limbs, as well as those which are healthy. The end is not yet. "The harvest is the end of the world, and the reapers are the angels." Then will come the sifting time, the testing time, the time for binding up in bundles, the ingathering and the glorifying time. And then, too, all beyond the collective body of the church, of the redeemed church,—the world, the outlying fallow ground, the wild, waste, unprofitable wilderness,—will be burned up. Then, while the redeemed shall ride safely, in the ark Christ Jesus, over the fiery billows of a devastated "earth and heaven," the unbelieving generation, that would not hear God's warning voice, listen to his commands, embrace his invitation and come into the ark,—they shall perish and sink like lead in the depths of the devouring flames.

What, THEN, O thou neglecter of God's ordinance, will be all thy vain excuses for remaining away from God,—without God as a God in covenant,—without Christ as your Master, Lord and Shepherd,—aliens from the commonwealth of Israel and strangers from the covenants of promise,—prodigals in a far country, an-hungered, and yet labouring for that which is not bread, toiling for that which satisfieth not, dead while you live, without hope, nigh unto cursing, already condemned? Surely all your vain excuses are no better, no wiser, and not less ungodly than the ungodly speeches of those who refused to come to the palace and the marriage supper of the king, when bidden of him, because one had a farm he wished to visit, another a wife we wished to please, another ten yoke of oxen he desired to prove. And when that King of glory shall come in his Father's kingdom to see the guests, then, oh, then, if not wise to-day, you, like them, shall either be shut out and cast into outer darkness, or, even if it were possible for you to enter in without having received, through his appointed means of grace, the wedding garment, when the King shall ask, "Friend, how camest thou in hither?" you will be speechless. And then shall the King say unto his servants, "Bind him hand and

foot, and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth."

But what, you will say, would you have me to do? I am not a christian; I am not converted, sanctified and saved; and would you have me, *as such* and *while such*, join the Church? Not so. God forbid. But here, my dear reader, is the awfulness of your case. Your excuse is your guilt, the very head and front of your offending, the heinousness and inexcusable-ness and self-condemning evidence of your rebellious enmity to God. Yea, this is your condemnation, that you will not come unto the light because your deeds—the whole temper and spirit and disposition of your heart—are evil. You hide yourself like Adam, because conscious of your offence, and you shun the light, because it reveals the hidden things of darkness that lurk in the chambers of imagery where you have set up your idols, and where you fall down and serve them day and night, defiling the temple of God and provoking the God of the temple to anger.

Christ, who is the Lord of the church, is also its Saviour. He who commands these duties gives strength to perform them. All the fitness you require is, to feel your need of him, for in him dwelleth all the fulness of God,—all you need for pardon, peace and purity, wisdom, righteousness, sanctification and redemption. He is the author of faith, the giver of repentance, the upholder and preserver of all who trust in him. The very fitness you require for this ordinance he therefore offers, urges on you,—entreats, persuades and beseeches you to accept. But you will not. You will not come to him and have life. You will not believe and be saved. You will not submit, and be accepted, restored, reconciled and redeemed. You reject Christ, and then disobey his commandments. You will not come to the God of ordinances, and then excuse yourself for trampling under foot, as an unholy, useless thing, the ordinances of God.

You are in a strait betwixt two. Scylla frowns terribly on your left, and Charybdis on your right, while between roll the dark waters of destruction, and on the shore sits the Siren, singing you to sleep and luring you to destruction. Before you is the shoreless, bottomless ocean of eternity, with its perdition of ungodly men. On either side are the unscalable mountains. Behind you come rushing on death, judgment and hell, with their fierce legions of devils, ready to torment you

before the time, and hurling on you the fiery thunderbolts of God's law and curse, God's threatenings and penalties.

My dear reader, escape!—escape for thy life! Cry unto God. Cry, and spare not. There is none else can deliver. Ask, then, until you receive. Seek until you find. Knock until the door of mercy is opened. Lay hold upon God's strength. Cling to the horns of the altar and fall into the hands of God. Submit! Submit! Yield yourself now unto him, as in Christ Jesus he is reconciling sinners unto himself, as his servants to obey him. Lay down the weapons of your rebellion, and say unto him, Now I am thy servant, O Lord. Do with me, O Lord, as seemeth unto thee good. God be merciful to me, a sinner.

Wait not, O delaying sinner, for God in some miraculous manner to convert you. God has been waiting for you these many years,—waiting to be gracious, and by his long-suffering forbearance leading you to repentance. And now, even now, he is seated on a throne of grace, to which he invites you to come with boldness, that you may obtain grace and mercy.

Wait not for the Holy Spirit. For has he not already wrought in you to will and to do, convincing you of sin, of righteousness and of judgment, of your guilt, danger and duty, of the desirableness and necessity of a good hope and a right preparation for death? “Tell other sinners,” said a lady who had long been waiting to obtain the Holy Spirit, “that he is waiting for them. They do not know it, I am sure, any more than I did; or they would not grieve and resist and provoke him as they do.” Resist, then, no longer. Grieve him no more. Yield to his heavenly influence, and, depending on his promised guidance and help for all your infirmities, cast yourself on that divine Saviour whose he is and to whom he leads.

Wait not for Christ to come to you, but come to him. Has he not come? Is he not near? Is he not nigh thee, with thee, even in thine heart? Does he not at least stand at the door of that heart of thine, knocking for admittance, and saying, “Open unto me, and I will come in, and take up my abode with you, and bless you?” He is not absent, though invisible; nor far away, though in heaven; nor uninterested, though set at nought so long; nor unwilling, though so unkindly, ungenerously distrusted. It is not necessary for you to be carried by the Spirit to heaven to find Christ. Only believe. Venture on him; venture wholly. You are in darkness, but he sees

you. You know not what to do, but he knows all and will guide you right. You have no power, but neither had the man with the withered arm, nor the palsied, nor the dead; and surely He who gave them life and ability will give you power to become the son of God. "Don't you think," remarked one who had long wearied herself in going about seeking for Christ in some sermon, or meeting, or pastoral conversation, or in some book, and yet had not found him, "that the reason why we do not get out of darkness sooner, is because we do not believe? I know what to do. I must trust in Jesus Christ, and I believe God will enable me to do so. We have nothing to do but to trust." Yes, dear reader, this is ALL YOU CAN DO; and, blessed be God, it is ALL you are required to do. Take Christ, then, at his word, and you may be very sure his word shall stand and that he will make it good. Not only MAY you do this. You OUGHT to do it. You MUST do it, or perish. "God commands every man to repent and believe." Believe, and thou shalt be saved. "The obedience of faith" is the only acceptable obedience,—a faith relying on God's assurance, acting upon it, hoping in it and expecting all its promised blessings. Justify not, then, your unbelief by "making God a liar" and thus adding sin to sin.

Wait not for a revival in your church or neighbourhood. It may never come. It may come and you be gone. It may come, and find you hardened through unbelief. If it come, the same difficulties will exist. Besides, it is not necessary. Salvation is a personal concern. You cannot be saved in a crowd. You must individually, in your own heart, with your own power of will and choice and with your own love and desire, be converted and turned unto God; and that Holy Spirit by whom alone you can do this is now promised to them that ask him.

Wait, then, for nothing. Above all, wait not for a more convenient season. What are you to do in the mean time? You are mortal. You are in the hands of that God against whom you are sinning and with whom you are trifling. You are abusing his grace, wasting his opportunities, dishonouring his authority, disobeying his commands, denying his rightful claims, withholding his purchased and redeemed soul, refusing his offered pardon, rejecting his Son, grieving his Spirit, and risking everlasting destruction upon the uncertainty of life and

the continued forbearance of a God already angry and weary of your shameful provocation.

God calls you now. Dare no longer to disobey. God invites you now. Turn no longer an ear deaf as an adder to the kind inviting voice. The Saviour weeps over you, as he did over Jerusalem, saying, "Oh that thou wouldest know, even now, in this thy day, the things that belong to thy peace, before they are forever hidden from thine eyes!" Oh, let not those tears of the blessed Redeemer dry upon your cheek, or fall unheeded to the ground. God is sparing you, and has given you this fresh opportunity to turn unto him and live. "See, then, that you refuse not him that speaketh from heaven!" Refuse the offers of wealth from him that would bestow it. Neglect that disease which is preying upon your vitals, and which when once fastened upon a human system was never known to relax its grasp. Walk carelessly along that bending and creaking plank which carries you so dangerously over the deep and howling cataract. Sleep soundly upon the giddy top of the lofty mast while the winds are shrieking in frantic rage amid the bare ropes and poles, and the mountain waves are rising up to heaven. Build the foundations of your future life, in which you wish to enjoy the comforts of a quiet home in the bosom of an endeared family, on the now slumbering but soon to become boisterous waves. Let your vessel glide along smoothly without wind or tide, while you hear the faint and feeble sound increase even into the dread rumbling of the Maelstrom's awful moan. And while you sweep on resistlessly in ever-nearing circles, until the fearful sight, as if hell from beneath opening to receive you, appalls your view, and in fiercer whirl you roll round the dread abyss,—sing joyously and laugh all fear to scorn. Do any or all of these things. Do any thing, if possible, even more mad and suicidal, but despise not the voice of God which now speaks to you, saying, "To-day, if you will hear my voice, harden not your heart as in the day of provocation, when God swore concerning Israel that they should not enter into his rest." That voice then shook the earth, made the mountain to quake and its very rocks to burst, so that the whole assembly hid themselves for dread, and even Moses exceedingly feared and quaked. Despise not, then, that voice which shall once again rend not the earth only, but also the heavens, yea, wake the sleeping dead from the slumber of ages, to stand in judgment before

him. O sinner, hearken to that voice as a voice of warning mercy, that you may not listen to it as a voice of indignation and wrath:—"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

Oh, heavenward, heavenward turn your sail,
 Ere midst that fearful roar
 Ye sink in night, where the howling gale
 Doth o'er the lost ones moan and wail,
 Sunk,—sunk to rise no more!

False is the pageant that seems so fair;
 False are the lights that lure;
 And the warp of darkness woven there,
 Of sin and sorrow and deep despair,
 Forever shall endure!

But see! afar, o'er the sea of life,
 A haven of rest appears!
 There are no joys with temptation rife,
 There is no anguish, no pain nor strife,
 There are no parting tears.

There shall no shadow the "Dayspring" mar
 That beams o'er the angel band.
 Then flee from earth's pageant of sin afar;
 By the light of Bethlehem's guiding star,
 Oh, steer for the "Better Land!"

Ah, my dear reader, you may not fear the power of man's wrath; but I will tell you whom you should fear: "Fear him who can destroy both soul and body in hell forever. Yea, I say unto you, fear him. It is a fearful thing to fall into the hands of the living God; for our God is a consuming fire, and according to his power so also is his wrath."

There is a voice of sovereign grace
 Sounds from the sacred word:
 Ho! ye despairing sinners, come,
 And trust upon the Lord.

My soul obeys the mighty call,
 And runs to this relief:
 I would believe thy promise, Lord;
 Oh, help my unbelief.

To the dear fountain of thy blood,
 Incarnate God, I fly:
 Here let me wash my spotted soul
 From crimes of deepest dye.

Stretch out thine arm, victorious King,
 My reigning sins subdue ;
 Drive the old dragon from his seat,
 With his apostate crew.

A guilty, weak and helpless worm,
 On thy kind arms I fall :
 Be thou my strength and righteousness,
 My Jesus and my all !

Do this, my dear reader. Do this now, once and forever, and then you shall know of the doctrines that they are of God, and the power of God unto salvation ; and knowing, you will grow in knowledge, and perfect strength in the fear of the Lord, until you come to learn Christ's immeasurable grace and to feel the joys that cannot be expressed. Then shall the church become to you a home, a training-school, a vineyard, a field which the Lord hath blest, a garden blossoming and fragrant as the rose. Then, too, the world and life and labour, hitherto so irksome and hard to bear, shall become like the wilderness converted into a fruitful field, a yoke that is easy and a burden that is light. And then will the Lord's Supper become to you a feast of fat things, of wine on the lees well refined, pleasant to the eye, sweet to the taste, delightful to the smell, nourishing to the soul as bread to the hungry, in the heart a well of living water, and to the whole inner man strength in the Lord and power from his grace, with which to run with patience the race set before you, looking for and hastening unto the coming of the great God and our Saviour Jesus Christ.

SELF-DEDICATION TO GOD.

Lord, I am thine, entirely thine,
 Purchased and saved by blood divine :
 With full consent thine I would be
 And own thy sovereign right in me.

Grant one poor sinner more a place
 Among the children of thy grace,—
 A wretched sinner, lost to God,
 But ransom'd by Inmanuel's blood.

Thine would I live, thine would I die,
 Be thine through all eternity :
 The vow is pass'd beyond repeal ;
 Now will I set the solemn seal.

Here, at thy cross where flows the blood
 That bought my guilty soul for God,
 Thee my new Master now I call,
 And consecrate to thee my all.

Do thou assist a feeble worm
 The great engagement to perform :
 Thy grace can full assistance lend ;
 And on that grace I dare depend.

Dark was the long-predicted night,
 When last the little flock assembled
 And watch'd with awe the approaching light,
 And for the fatal morrow trembled,—
 That morrow which their Lord should see
 Extended on the accursed tree.

'Twas then that, with uplifted eye,
 He took the sacred bread and brake it ;
 'Twas then the cup he raised on high,
 And bade the astonish'd mourners "Take it ;
 Take it ; and when this cup you see,
 Poor contrite soul, remember me !"

And didst thou say, "Remember thee" ?
 Sooner yon sun shall cease its shining,
 Sooner this soul shall cease to be—
 Its immortality resigning—
 Than this fond heart forget to raise
 Its anthems of perpetual praise.

Can I thy houseless nights forget,
 The cold dews on thy temples lying,
 The taunts, the spear, the bloody sweat,
 The last long agony of dying,
 Thy present gifts, so large and free,
 The transports of eternity ?

And is thy sacred table deck'd,
 Thine own blest hand the feast preparing,
 And shall my soul the joy reject
 The angelic bands delight in sharing ?
 I come ! I come ! Oh, hear my prayer !
 Blest Saviour, meet my spirit there !

CHAPTER XVIII.

A PLEA FOR THE CHURCH.

THE church is to the world what Christ was when he was made flesh and dwelt or tabernacled among us. It is Christ's tabernacle. It is the king's palace. It is the royal court; for where the king is, there the court is. "Where Christ is, (says Augustine,) there the church is," and where the church is, there Christ is, according to his own promises. "Where the spirit of God is, says Irenæus, there the church is." Where the church is, there Christ and his Spirit will be. Here, as in a sanctuary, God sits enthroned, to hear, answer and bless every true worshipper. Blessings flow from it as their fountain, and radiate from it as that planetary orb which reflects the light of the Sun of righteousness. It is the spring of the fountain and the only source of all light and heat. It is for the church as Christ's kingdom and body—the ingatherer of the harvest—that the world exists, providence is sustained, nations are permitted to rise and fall, time to fulfill its destined course, and the generations of men to fill up the number of earth's myriad inhabitants, and all the blessings of civilization, liberty and social happiness to fall like dew or manna upon the earth. The power and the grace are resident in Christ alone, and bestowed by his sovereign will whensoever and on whomsoever it pleaseth him. But as when Christ dwelt among us in the temple of his body, healing virtue went out from the very hem of his garment, and rays of glory shone forth, revealing the only-begotten Son of God, so the mercies manifold which multiply—beyond the boundaries of his body the church—to the world at large, are the evidences of Christ's presence with her, and the blessings which she scatters along her path on her glorious march to universal dominion and eternal glory.

However, therefore, it may be despised or disesteemed, man's soul unconsciously needs and craves for the church of God. With unsatisfied desires and unquenchable longings, it seeks for rest within itself, and finds only an empty void, which neither the world, nor home, nor business, nor any earthly enjoyments, can ever fill. Hungry and thirsty, it turns away from the dull satieties of earth, and pines for want of heavenly manna and living water. Wearied amid the fretful circumstances of passing time and the unvarying round of sublunary

engagements, it despondingly asks, "Who will show me any good?" And solitary and alone amid bustling crowds and gay, festive halls, it sighs for the wings of a dove, that it might fly away and be at rest. Yes, poor soul, thou needest rest and findest none, and never can find any, except in God and in God's own house, and in the consolations there provided for you, by Christ whose house it is. The spark divine within thee,

Like a dim lamp that o'er a river shines,
Still in thy soul sounds the deep undertone
Of some unmeasurable, boundless time,
That still, small voice calls to your Father's house,
The mountain of your rest, the kingdom of the skies,
In heavenly grace and beauty warm with life,
With saints and angels peopling all her courts.

Many thousand hearts now happy and at home in the church, rejoicing in the goodly fellowship of the saints and enjoying spiritual health and spiritual activity, can give their experience in the language of that beautiful lyric,—

People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found;
Now to you my spirit turns,
Turns, a fugitive unblest;
Brethren, where your altar burns,
Oh, receive me into rest.

Lonely, I no longer roam,
Like the cloud, the wind, the wave;
Where you dwell shall be my home,
Where you die shall be my grave;
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more,
Every idol I resign.

Tell me not of gain or loss,
Ease, enjoyment, pomp, or power;
Welcome poverty or cross,
Shame, reproach, affliction's hour:
"Follow me:" I know thy voice;
Jesus, Lord, thy steps I see;
Now I take thy yoke, by choice;
Light thy burden now to me.

Make that choice, dear reader, yours, and this experience will be yours. Yes! in the church there is for you a home, home-rest and home-happiness. It is at once the emblem, the proof and the earnest of the heavenly home,—the earthly fold

of the Good Shepherd,—the well in the valley,—the homestead of Christ's family, where out of his treasury he supplies all their wants, and dwells among them to bless them and do them good,—

The earth's one sanctuary,
Where in the shadow of the rock we dwell,
The rock of strength.

To it are given the oracles of God, the promises, the means of grace, the feast of love, the communion of souls. Here, as it has been said, the stranger finds a welcome, the alien the privileges of citizenship, the orphan the adoption of sons, and the long lost prodigal a joyous home. Here love and sympathy, encouragement and kindness, dwell. Received into this family of God with joy such as is felt by the angels over one sinner that repenteth, you will feel

No more a stranger or a guest,
But like a child at home.

The weary traveller is seated by the fireside, and his heart cheered with the wine of consolation. A mortal immortal knocks at the gate, and is admitted for a night and forever. The scene and the locality may, like a dissolving view, pass from the light; but the heart-union to each other and to Christ, formed among the brotherhood, will, if sincere, be durable as the years of eternity; and while the stranger just admitted may be a cold corpse to-morrow, he becomes one of a family known, in the language of God, as "the church of the first-born, whose names are written in heaven," meet for God's golden house in highest heaven above.

It is, therefore, by being born in Zion, and nourished as babes in Christ at her bosom, God has ordained that his children are to grow in the nurture and admonition of the Lord, until, matured in grace as a son or daughter of the Lord God Almighty, they are prepared for an inheritance among the saints in light.

It is true, sadly true, that such is not the view taken of the church by men generally. To them she presents no form or comeliness, no grace or beauty, wherefore they should desire her. They see only the wrinkles on her forehead and the scars upon her wounded sides and bleeding hands. They hear only the sounds of her intestine broils and public strife. They look only upon what to them appear her forms of godliness, which seem cold, unmeaning, heartless services. She is to

them only as a tent to which the wayfaring man turns aside for a momentary repose from the fatigue and weariness of his journey, but not as the home

Where his best friends, his kindred, dwell ;
Where God his Saviour reigns.

True, sadly true, it is, that for such views there is often too much ground. A church made up of imperfect creatures in an imperfect state must have many imperfections, and fall greatly below the standard and pattern of it showed in the Mount,—far below what it might and ought to be and what it yet will be. In the church, we are ready to imagine, one might hope to meet with nothing to mar, and every thing to enhance, our enjoyment of the rest of God. It is not, however, precisely so ; and the fact that it is not so is frequently a grievous stumbling-block in the course of the young believer.

And yet, if this evil be confronted and surveyed, it will disquiet less. It will be ascertained to be an evil in part imaginary, in part exaggerated, and in part real and great, but still made subservient to good.

That there are on some points different opinions among true believers is to a great extent an *imaginary evil*. No mind but ONE can justly comprehend all the truths, with all their relations, which fill the paradise of revelation. Among finite, ignorant and unsanctified men there must be various and discordant views of the boundless universe of truth. If, then, *this* christian sees more of one truth and *that* of another, and if each states his opinion with his reasons for it kindly, the deficiencies in the general fund of christian knowledge will be continually diminished, and apparent differences will be found to arise more from imperfect and partial views than from any contradiction either in spirit or in faith.

That there are great failings observable in christians is an *exaggerated evil*, because that which is exceptional is attributed to the whole body. Were a man to enter a garden, of which many fruits and flowers were excellent, and bring forth from it nothing but a handful of weeds, how absurd as well as false would it be to represent these as samples of the general products of the garden, the character of its soil and the taste and skill of the gardener ! And, while it is not less unreasonable, is it not very wicked, to hold up the inconsistencies and open apostasy of a few professors—who grow up as tares among the wheat—as representatives of what all christians really are ?

But still further. The most halt and stumbling christian may often be the most humble and sincere. The soiled and tattered garment may cover a warm and loving heart. Wounds and bruises and putrefying sores may be as the rough and carbuncled shell that protects the diamond. And of many whom the world condemns and the church itself doubts, it may be said that each one of them is

A king, even now a king, thrice blest,
No longer by his foes oppress'd,
Though still he hides from mortal ken
The flashing of his diadem.

And is not this arrangement, though attended with many evils, and though it occasions many scandals, offences, heresies and divisions, made subservient to much good? Is it not an exhibition of kindness and forbearance and mercy to the unthankful, ungodly world, and is it not a test of faith and love and loyalty to Christ's faithful followers?

But grant all that any man can ask, and admit all the instances of lamentable hypocrisy and basksliding and apostasy. These tares are not the wheat, though growing with them in the same field and enjoying the same rain and sunshine and laborious cultivation. These scandals and offences and heresies and divisions are not the genuine and intended fruits of the vineyard, though they are often found in rank luxuriance flourishing in the courts of the Lord. These apostates are not genuine disciples. Such are, indeed, *in* and *of* Israel, but they are not Israel. They are a mixed multitude, that go up with Israel to the promised land, who are now made helpful to her and whose very vices are set before her as warnings. And while the church visible and outward is, indeed, like Joseph's coat of many colors, and though the many tongues of her divided tribes—who understand not one another's speech—are like Babel's voices; yet among all these scattered and discordant multitudes there is a sacred race, a chosen inheritance of God; and from that din of confused and rabble jargon there comes up the swelling sound of blest voices uttering praise and adoration to the one living and true God.

Be not, then, deceived by outward seeming. Many, it is admitted, are the evils and many the divisions of the church of God. But within all these, and notwithstanding them, the true, the invisible, the spiritual church exists in its indivisible, sublime unity. Consecrated by a divine vocation, enlisted to a

heavenly calling and animated by celestial patriotism, this sacramental host of God's elect moves forward as one consecrated host, under one leader and commander, and with one single end in view,—the spiritual conquest of the world. The principle which prophesies and promotes this union must operate wherever the Spirit of the Lord is.

This is the abode where God doth dwell,
 This is the gate of heaven,
 The shrine of the Invisible,
 The Priest, the Victim given,
 Our God himself, content to die,
 In boundless charity.

Oh, holy seat, oh, holy fane,
 Where dwells the Omnipotent,
 Whom the broad world cannot contain,
 Nor heaven's high firmament!
 He visits earth's poor sky-roof'd cell,
 And here he deigns to dwell!

Here, where the unearthly guest descends
 To hearts of innocence,
 And sacred Love her wing extends
 Of holiest influence,
 He mid his children loves to be
 In lowly majesty.

Let no unhallow'd thought be here,
 Within that sacred door;
 Let nought polluted dare draw near,
 Nor tread the awful floor;
 Or, lo! the Avenger is at hand
 And at the door doth stand.

The eye of sense sees only the outward. To it these separate companies, with their diversified uniform, their distinct leaders and various banners, occupying each their several positions and marching to the sound of their own music, appear like so many hostile bands. Or, to change the figure and contemplate the church as one common family and brotherhood of which Christ is the Head, then to the eye of the carnal observer the misconception is just the same. The stranger knows nothing of the joys and communion of the domestic circle. The ripples that occasionally break the placidity of the fountain may attract his vision, but he knows nothing of the deep, silent, constant love and soul-refreshing intercourse that make glad the city of our God. Any man may be witness to the confusion and disorder incident to house-keeping and house-cleaning and table-preparation. Any man may be witness to the

many little bickerings and harsh speeches that may break forth like sparks from the domestic hearth, or like steam from the domestic urn. But the fireside chat, the household cheer, the smiles, the jokes, the laugh, the pleasant repartee, the look answering look of affection, the silent, secret, soul-subduing sympathy and love which weep with whoever weeps and rejoice with whoever is happy,—the inner life, in short, which lives in every member of the family and is common to all,—this he cannot see or feel. "A stranger intermeddled not therewith." No: there must be a vital union in order to a real communion in this life, and love and happiness. And if this is so in earthly, how much more true is it in heavenly things, which can only be spiritually discerned and of which the natural heart can know nothing! How much greater, then, must be the misjudgment of those who estimate the life and love of Christ and his church by what is visible in the outer life of christian men,—imperfect men,—men who are as yet only as babes and children in Christ, immature, seeing as through a glass darkly, and knowing only in part! The very perfection of love and beauty and holiness in the gospel throws its followers into sad and melancholy contrast. They are seen as faces are through false reflectors,—distorted, caricatured, and every blemish immensely magnified.

Christians are not yet what they ought to be and shall be. But we know also that they are not what they once were, nor what they hope to be when they shall be all like Him who is the chief among ten thousand and altogether lovely. Even now and here, amid all their weaknesses and deformities and disagreements, there is among them all a family likeness, a family relationship, an indissoluble bond, an invisible, secret, all-powerful sympathy.

The kindred links of life are bright,
 But not so bright as those
 In which Christ's favour'd friends unite
 And each on each repose,
 Where all the hearts in union cling
 To Him their centre and their spring.

Only let some common enemy approach, some common danger alarm, some common revival enkindle their affections,—only let some calamity common to all occur, some death which is vital to all take place,—some thoughts that breathe and words that burn be uttered by any voice in the entire family of God,—and there is at once awakened a responsive voice in the

whole heart of Christendom, throughout every one of its widely-separated families. Oh, yes! and when, as in the case of Carey, or Chalmers, or Martyn, or Judson, or Williams, or Heber, some champion of the cross falls in the high places of the field, fighting manfully for the faith once delivered to the saints, and contending earnestly for the common salvation even until death silences the shout of "victory,"—and whether it shall have been by the labours of his pen or by the labours of his life,—whether he shall have lived in Europe, Asia, Africa, or America,—and to whatever portion of the church he may have been attached,—there will go up a voice of lamentation, because a mighty man has fallen in Israel. The record of his valorous achievements will kindle a flame of devotion in the bosom of every soldier of the cross. The song of triumph and the shout of victory will go up to heaven from every tribe and tent in Israel, for the glorious achievements of his life and death. His relation to one denomination will be lost in his common relation to all. His name and his greatness will be considered a common inheritance, and be remembered with grateful praise and a common glory, in all lands, by all denominations and to the remotest posterity. All envy, jealousy and sectarian selfishness will be lost in the contemplation of christian genius and devotion, and such heroes and martyrs will take their places in the firmament of heaven, there to shine as stars and to encompass the church, in her march through the wilderness, as a great cloud of witnesses.

Thee in them, O Lord most high,
 Them in thee we glorify;
 Glory, O Lord, to thee alone,
 Who thus hast glorified thine own.

Here, then, is the evidence and the earnest of that unity of spirit, of faith, hope and charity, which animates every follower of the Lamb. And how does this common affection, this spirit of brotherhood, break its silence and receive audible manifestation in every prayer they offer! When bowing before the common mercy-seat, how do

The saints in prayer appear as one,
 In word and deed and mind,—
 While with the Father and the Son
 Sweet fellowship they find.

The soul, caught up on wings of love,
 Communes with happier souls above;
 Burst is the separating girth,
 And earth is heaven, and heaven is earth.

Yes, let true believers only be brought together before the throne of grace, and they feel that they have one language, one country, one fatherland, and that they are fellow-citizens of one glorious kingdom. Their hearts run together as do the particles of quicksilver, and you might as well try to separate the confluent atoms of air as to dis sever their united hearts. Two converts from different parts of the heathen world, and by the instrumentality of missionaries of different denominations, were once brought forward at a missionary meeting on the same platform. They had not known nor seen each other before. They could not speak each other's language. But through the medium of the missionaries present they were introduced, and made acquainted with each other's conversion to God and union to Christ and his church. Their countenances were immediately lighted up. Their eyes were filled with tears. One of them cried out, in ecstasy, "Hallelujah!" The other took up the note of joy, and shouted, in still louder voice, "Hallelujah!" They rushed into each other's arms and embraced one another as brethren. Thus do christians, loving the same Saviour who begat them by his grace to the same blessed hope, love also each other, because begotten by him.

The faith for which saints once endured
The dungeon and the stake,
That very faith, with hearts assured,
Upon our lips we take.

Though scatter'd widely left and right
And sent to various posts,
One is the battle that we fight
Beneath one Lord of Hosts.

We know not—we shall never know—
Our fellow-labourers here;
But they that strive and toil below
Shall with one crown appear.

Oh, taste, then, dear reader, and see that the Lord is good. Come among us and with us, and we will show you good, and your heart shall delight itself with joy unspeakable and full of glory. Drinking water out of these wells of salvation and eating bread with gladness and singleness of heart at the table of the Lord in his own banquet-hall, you will feel that it is good to be here,—that it is none other than the house of God and the gate of heaven. The electric spark of invisible love will kindle a flame of love in you. Your soul will be secretly drawn by an irresistible, heavenly attraction to Christ, who

dwells in every believing heart, the hope of glory. And as you sit in heavenly places in Christ Jesus, worship in the beauty of holiness, and partake of the droppings of the sanctuary with great delight, you shall have a song of praise and thanksgiving put into your mouth "as in the night when a holy solemnity is kept; and gladness of heart as when one goeth with a pipe to come unto the mountain of the Lord, to the mighty one of Israel."

Yes! I believe her glorious still within
 With beauty undiscern'd by mortal eye,
 Yet seen of heaven. Her glories shall begin
 To come serenely forth when earth and sky,
 Like morning mists which shroud her, shall pass by:
 Then, like the radiant sun, on either hand
 With beauty clothed and immortality,
 She shall break brightly forth at God's command,
 And, filling earth and heaven, a living temple stand.

When I study, says one, the existence, the origin, the moral significance, the sublimity and the destiny of the christian church, I am overwhelmed with astonishment and grief at the lamentably inadequate and perverted opinions which prevail respecting it. Ecclesiastical hierarchies, doctrinal sects, religious fraternities,—and do *these* comprise all that is meant by the church? A State Establishment, a Dissenting body, a Methodistic society, a Presbyterian denomination,—does the meaning of these expressions terminate with the things they respectively designate? No, verily! There is a great thing among men, and they know it not,—a wonder unwondered at, a glory unnoticed. Is it generally known that a great problem is being solved by Infinite Wisdom, and that earth, in the first instance, and heaven, shortly, are the scenes of its solution? Have men in any considerable numbers recognized the fact that a process of inconceivable sublimity is going on every day in the market-place, the streets, the fields, the houses and the huts of this world?—That the Creator of the visible is forming, without rest or intermission, an invisible temple of living stones, which, when completed, shall be exhibited before the universe as the most gorgeous and costly of all his possessions?—That heaven has really come down to earth and brought into sympathy with its plans and purposes myriads of the human family, who are every day journeying to the city not made with hands, and growing in the likeness of Him who is the Head of all principality and power and the Sovereign of life?—That amidst the thorns and thistles of earth's deserts grows flowers

which are lovingly tended by angels, watered by the river of life and destined to be transplanted to the garden of the Lord?—And that among those whom the world despises, as it did their Prince, are to be found men who shall ere long be acknowledged by angels as the sons and heirs of God? Is this known? Are these things considered when the word “church” glides from the tongue? The street-passenger sees men going to some building consecrated to religious purposes, on the morning of the Lord’s day. Does he think what that procession means? Is there not a hidden significance, a veiled glory, which will not burst upon his mental vision without the labour of trying to uncover it? May not that procession point to eternity and signify the power of the Invisible? Assume, for the sake of illustration, that the proper motives animate the travellers,—that they know wherefore they are moving thither,—that they understand the ultimate object of the holy convocation,—that they feel the solemnity of their profession,—and that they devoutly wish for the great things involved in their voluntary avowal of attachment to the Invisible King,—and then, if asked by the passenger to explain all, what would they say? A *correct* answer would startle the querist, and very probably themselves; and a complete answer would convince him that his wisdom would be to go with them and would prepare all to spend a day of rapt enjoyment and of exciting joy in the anticipation of the future.

How much, then, there is to think about, and how strong the calls to thought, when the idea of a christian church rises before the mind! Originating before the world was, streaming along the lines of all history, and pointing to perfection and duration when the world shall flee away and no place be found for it, the christian church forever challenges the study of all thinkers. It is either an unprecedented imposture, or a magnificent embodiment of divine love and wisdom. A thousand reasons prove that it cannot be the former; ten thousand demonstrate that it is the latter. In its constitution, spirit, purpose and destiny, it is altogether a divine thing. In this earth it is a visitant for whom heaven longs as a resident.

Thus have I often seen a vernal rose,
 Which midst the lowering storm untouched appears,
 Though hostile lances all around her close:
 Still o’er the palisade of armed spears,
 Her loveliness unharm’d its beauty rears,
 And day by day expanding drinks the shower.
 E’en so, unfolding to the eternal years,

The church discloses her ethereal flower,
The many-folded heavens of her unfading bower.

All things which here are cast in beauty's mould,
Awful or fair, of soul-entrancing power,
Speak but the things of her celestial fold.
Heart-stirring love in youth's first blooming hour,
Gazing intense on beauty's short-lived flower,
Speaks but the love of that immortal bride,
And beauty which is her unfading dower.
Riches speak treasures which with her abide,
And fame the unerring praise which God sets by her side.

The gems in ocean's breast, and living spars
Deep hid in earth's dark bowels far below,
Shall pave her wondrous pathway to the stars ;
The fairest hues on eve or morning's brow
The emblem of her covenantal sign ;
Birds' songs or angels' voices, as they go
Bearing their aid to weary souls that pine ;—
All blessings are but streams from her life-giving shrine.

CHAPTER XIX.

THE COMMUNION OF SAINTS.

LOVE resembles, in many points, the free, circumambient atmosphere, with its light and air. It is diffusive, and will not be confined. Pent up, it becomes foul and putrid, and, laden with malaria, carries with it the seeds of death. Its life, purity and healthfulness depend upon its free and unrestrained circulation. While it thus circles about it is various,—now the fitful air playing with the leaves and curling the tassels of the flowers, anon the gentle breeze fanning the aching, fevered brow, at another time the stronger wind speeding the vessel to the desired haven, and again,—when needful to prevent the accumulation of morbid vapours and restore the proper equilibrium and due proportions of the atmosphere,—the gale, the tempest or the tornado. And it is only while thus free and diffusive that the air is pure, and that, gathering fragrance and perfume from every garden, it imparts life and joy to every living creature. Now such also is christian love. Coming down from above, it cannot be confined to individuals, homes, sanctuaries or denominations. It is christian and catholic. As there “is a common salvation” and “a like faith” and “one hope” and “good tidings for all people,” so are all christians “one in Christ Jesus,” “one fold under one Shepherd.” Now, of this “unity in the Spirit” the bond is love. Loving Him that begat, we cannot but love all that are begotten of him. Just as love to a friend will create love to his children, and love to the children love to the friend, so is it with every one that is born of the Spirit. Love to Christ pants with love to Christ’s followers, and goes out in desires and yearnings and efforts for the happiness of all that are of “the household of faith,” and returns from its labours of love, like the vapours of ocean, to increase and purify itself. It cannot rest. It cannot dwell apart. It cannot remain in the isolated bosom. If it does, it becomes sour, selfish, morbid, gloomy, censorious, bitter, bigoted, hateful and uncharitable,—the poisonous atmosphere of spiritual malignity and death. It is only while it is living and pure it continues hearty, healthful and happy. Christian love remains LOVE only when it is open, free and diffusive, embracing in its arms of charity, and in its breast of tender-

ness, confidence and affection, all that call on the name of the Lord Jesus, both theirs and ours.

The rain that cometh down from heaven is another natural emblem of this spiritual grace of christian love. Sinking into the heart, it springs up in ever fresh and living water, which as necessarily seeks free course, that it may run and be glorified. Pent up in selfish sanctity, walled around by sectarian jealousy, closed up by the huge stone of besotted fanaticism and one-eyed, leering, canting hypocrisy, this spring-well of charity becomes a filthy, stagnant pool, breeding vermin and disease, covered with the putrid slime of decay, an abomination in the sight of God, and a stink in the nostrils of men. Let christian love, then, run. Take away the stone from the well. All our springs are in God, the unfailing fountain of the water of life, which never can be exhausted. Let it, then, flow freely. See how clear it bubbles up, impregnated with the vital breath of its native heavens! How it sings and smiles as it rolls along in the sunshine and through the green pastures, like limpid streams—

Through life's green vale in beauty gliding,
Now 'neath the gloom of willows hiding,
Now glancing o'er the turf away
In playful waves and glittering spray.

Behold every plant of righteousness, how it laughs in merry gladness with the fresh buoyant life imparted to it. Every leaf glitters with pearly drops and exhales sweet odour. Every tint of every flower seems to be fresh painted, and every tree to be brightened with a new enamel; and as we walk forth amid this garden of the Lord, how does it give forth a sweet smell, exhaling that fragrance which is the celestial product of a divinely-imparted love! Yes! love is twice blessed in blessing others, and as it runs on, gathering to itself every particle of divine life and swelling its volume, it receives life with love, and conveys both to every nation and kindred and tongue and people through whose boundaries it passes along, until the accumulated waters at last mingle and lose themselves in "seas of heavenly rest."

"If I can pluck souls from the clutches of the devil," said Bunyan, "I care not where they go to be built up in their holy faith." "Oh, how my heart (says Spurgeon) loves the doctrine of the one church! The nearer I get to my Master in prayer and communion, the closer I am knit to all his disciples. The more I see of my own errors and failings, the more ready

am I to deal gently with them that I believe to be erring. The pulse of Christ's body is communion; and woe to the church that seeks to cure the ills of Christ's body by stopping its pulse! I desire this day to preach the unity of the church. I have said no man belongs to Christ's church unless he has the Spirit, but, if he hath the Spirit, we would give him both our hands, and say God speed to you in your journey to heaven; so long as you have got the Spirit we are one family, and we will not be separate from one another. God grant the day may come when every wall of separation shall be beaten down!" And so say I to you, gentle reader. That man has never known the heart of Jesus and felt its throbbings beat responsive to his own, whose christian love and charity go no farther than his own church. The divisions of the earth, with all the evils incident to them,—and they are legion,—are of God and not of man. Man would obliterate and destroy them, and concentrate all in one great Babel of discord, confusion, despotism and terror. But God confounds all such schemes and blasts all such unions and overwhelms all such Babels in destruction. And as all the natural divisions of the earth are a wise and providential adaptation to the present natural character and condition of men, so are also the divisions of the church. "There must be heresies," divisions, sects, various and even erroneous opinions and practices. These are evils, gigantic evils, and give occasion to all manner of offences. But they are necessary. They must NEEDS BE, "in order that they who are approved may be made manifest;" that the water of life may be prevented from stagnation; and in order that christians may provoke one another to zeal and to love, to work miracles of mercy, and to perform mighty works, even though they follow not after the same company. Why should we grieve and distress ourselves if "Christ is preached even in a spirit of contention and hatred towards us"? The evil is theirs, not ours. Why should we judge another man's servants? To our common Master they stand or fall. He "will try every man's work." Yea, he will try every man's *spirit*, and render to every man as his work shall "be," whether it be the work of faith and sound doctrine and corresponding zeal—"whether it be gold, or silver, or precious stones—or whether it be only hay, wood and stubble." Why, then, should the herdsmen of Lot and those of Abraham strive together, or Judah vex Ephraim and Ephraim Judah, seeing that there is

room enough and water enough and work enough for all, and that when the day's labour is done there will be an evening's rest and recompense for all,—from Him who “judgeth righteously, and in whose Father's house there are many mansions”?

A remarkably pious old negro, belonging to a different denomination, was asked how we were all to get to heaven, since it seemed that we were travelling so many different ways. Promptly he answered, “Here is a circle in this yard, and yonder is a gate. Do you see that gate? Well, some folks might go around the circle, some along the walk straight through,—some one way, and some another. But when they get down yonder they must all go through the gate: they can't get over the fence. The only difference is, that the man who goes straightest through has less distance to go: that is all. So it is on the road to heaven: wind about as we may before we get there, one thing is certain,—we must all go through the strait gate.”

Old Washburn, of London, expiring in his eighty-eighth year, said to his daughter, “My dear child, ‘God be merciful to me, a sinner!’—I have never got beyond that prayer.” Good old Dr. Alexander said, in his last hours, to a brother who stood by his side, “All my theology has come down to a single text:—‘Christ Jesus came into the world to save sinners.’”

“Oh, how like a rainbow is the christian's life! it spans the horizon on either side, and seems to rest in the splendor of its repose without hesitation or trembling. It throws its arch overhead, where the clouds flitting across it make more definite the glittering splendour of its harmonizing tints. Thus is it, —just Christ in the heart, just the blood of Jesus trusted to, just simply repose upon the promises, the testimony and the provisions of God's word. Nothing else than this is the christian life!

“But, then, see how rise up doctrines and churches and chisms and plans and controversies and difficulties, till when one gets to the summit of the arch, heady and high-minded, he almost fears to walk, and falls at last,—not indeed fatally, but he is humbled, and is drawn down again towards the other limb, and at last rests upon the eastern hill, simple, childlike, tender, affectionate!

“Sir, I thought myself once upon the very margin of the grave; and if a little child had stood by my bedside and told me ‘the blood of Jesus Christ cleanseth from all sin,’ I would have felt it was an angel’s voice. Oh, how simple the message spoken from the heart of love!” so speaks Dr. Tyng.

One sole baptismal sign,
 One Lord, below, above,
 One faith, one hope divine,
 One only watchword,—Love;
 From different temples though it rise,
 One song ascendeth to the skies.

Our sacrifice is one;
 One Priest before the throne;
 The slain, the risen Son,
 Redeemer, Lord, alone!
 And sighs from contrite hearts that spring,
 Our chief, our choicest offering.

Head of thy church beneath,
 The catholic, the true,
 On all her members breathe;
 Her broken frame renew!
 Then shall thy perfect will be done
 When christians love and live as one.

The longer I live, the larger does my heart grow towards christians, the wider becomes the circumference of my charity, and the less selfish and jealous is my love towards brethren.

My brotherhood’s a circle, stretching wide
 Around one fount, although a sea divide:
 With fathers, who behold the Lord in light,
 With saints unborn, who shall adore his might,
 With brothers, who the race of faith now run,
 In union and communion, I am one!

In looking round on Methodists with their seraph Wesley; or on Lutherans with their lion-hearted Luther; or on Calvinists with their Calvin,—firm, faithful and lofty as the mountains round about his own Geneva, visible, like them, from afar, and like them modifying the spiritual temperature of the wide world and sending forth streams into all lands;—or whether I look upon the Reformed with their Zuingli; or upon the Moravians with their Zinzendorf, or on the Baptists with their Foster, Hall, Judson, and other worthies; or on the Episcopalians with their great cloud of high and holy men,—faithful witnesses and martyrs to the truth; or on the Congregationalists with their Pilgrim Fathers; or upon any of the other evangelical denominations;—I can rejoice and give God

thanks that, with different forms of godliness, they have all the power; that with different rites, they have all the substance; that with their various orders, they have one great High-Priest, the true minister of the sanctuary; that with various earthly dialects, they have one heavenly language; that with different ecclesiastical circles, they have one Bible, the magnetic centre to them all; that with various uniforms, they have one Captain of Salvation; and that as one sacramental host of God's elect, they are all waging warfare against the common enemy and fighting the good fight of faith. And when I look on our great Catholic, Christian, Evangelical, National Societies, the Bible, the Tract, and the Sunday-school Unions, —I rejoice, yea, and I will rejoice, when I behold such marvellous manifestation of the glorious fact that, amid all their diversity of administrations, the various denominations have one Lord, and that, amid all their tendencies to sectarian jealousy and distrust they are sweetly constrained by the divine grace of the faith and charity of the gospel, whereto they have attained, to walk by the same rule and to mind the same thing.

These associations are living demonstrations that amid all their variety of external forms and observances, and amidst even their distinct and opposite opinions, all evangelical denominations cherish great principles and corresponding practices which are in themselves powerfully attractive and an adequate basis for mutual and respectful love. And to whatever extent full visible communion may be considered inexpedient or improper, there may be, there ought to be, and there will be, exhibited a spiritual oneness and fellowship in the faith and love of Christ, in the practical design and tendency of christian doctrine, and in the final hope, through grace, of eternal life. Oh, yes! faith working through love will bind all the living stones in the spiritual building with the purest and most adhesive cement of inviolable friendship till the whole building is completed and all are united together in one heavenly temple in Christ Jesus. Then the many tones of earth shall give place to the one new heavenly song in which all who love the Lord Jesus Christ shall praise him with harmonious voice. Church of Christ, how shall I speak thy coming and praise thy full-blown beauty?

Fair as heaven's doors, which, made of varied stone,
 Yet mingling, form one glory all their own ;
 Sisters of glorious birth, though varied each,
 Each lovely ; and their mien and form and speech
 Mark all one family ; all blend in one,—
 Their hues combining in one light divine.
 Thus in my musings all together shine
 In one harmonious whole, and ever seem
 Passing from form to form, as in a dream,
 Till all is lost in one, in beauty seen,
 Centred in light, one heaven-descended queen.

There is but one communion, as there is but one Lord. There can, therefore, be but one true church, whose centre is Christ, whose circumference is eternity past and to come, and whose radii are the innumerable company of souls attracted within that circle and enlivened and enlightened by its heavenly power. Deriving from Christ life and energy, imbued by him with common sympathies, motives and aims, all christians should of necessity be actuated by a common activity, terminating in a common work. We are labourers together with God. We are co-workers and helpers in the gospel. We are the body of Christ, and every one members in particular, fitly joined together and supported by that which every joint supplieth. To every one is given a talent. Every one occupies a place in the vineyard, and has a gift, and a field for which he is accountable. The church is thus the arm of the Lord ; the power of God unto salvation ; "the pillar and ground of the truth ;" the almoner of God's mercy.

These several works do not prevent, but "prepare the way of the Lord" in his larger field, which is the world. The works of righteousness and labours of love which devolve upon the christian church as a whole are in regions beyond the boundaries of local churches,—in the waste places of Zion, in the unbroken fallow ground and in the yet uncleared wilderness. These labours, therefore, are the developments of christian love, uniting in common activities, for the removal of common obstacles, and for the erection of a common highway for the more rapid progress and prosperity of the glorious gospel of the blessed God. Such labours are to the church what perspiration is to the body,—something external to its component members, implying their healthful existence, dependent upon them, and—yet distinct and outside of them. And as there are some four millions of invisible pores in the body, these may well represent the general agencies and activities of the one universal church for the common good of all. And as in the body

the closing of these pores excites morbid action in all its separate members and functions, leading to dullness, disease and even death, while their free and harmonious co-operation enables each separate member to carry on securely and healthfully its own functions, so also is the general, united co-operation of christians essential to the peace, purity, unity and prosperity of every particular denomination, church and christian, while its partial existence or imperfect operation is the evidence, the effect and the reactive cause—of spiritual coldness, disease and death.

“Ye,”—that is, the church, the communion of saints,—“are the light of the world.” Now, take a ray of light and examine it, and it seems to be a simple, uncompounded, brilliant light. But if you subject that light to the prism, you find that instead of one colour there are in it not less than seven, and that it is the result of the action of violet, indigo, blue, green, yellow, orange and red colours, not one of them being white. And so it is with every individual christian church and denomination. They are found to be made up of the most various and apparently conflicting materials, none of which, to the unspiritual eye of the unbeliever, appear to be “pure and undefiled religion.” But when these are united together into one by Him who created the light out of darkness and who hath shined into their hearts, they appear “clear as the sun and fair as the moon.” We find, also, that by arranging these several colours in their natural order upon a wheel, and imparting to it motion, we actually produce the pure, white, brilliant light. And so is it when christians of various denominations are brought to act together as a wheel in the chariot of the gospel. Losing all individual peculiarities, they combine so as to present to the eyes of God, of angels and of men, a glorious light, the glory of the Lord being arisen upon them.

The varying sects of christians all unite
 To spread the common truths of gospel light,—
 Prismatic like, whose rainbow tints agree
 To melt in one bright hue of crystal purity.

Such is the mystic and transforming power of christian love, and of that communion of saints, of which the Lord’s Supper, even when it is observed by a particular church or by a single denomination, is the sign, the pledge, the obligation, the evidence and the actual manifestation.

Mid scenes of confusion and creature complaints,
 How sweet to my soul the communion of saints,
 To find at Christ's banquet for all there is room
 Who find in the presence of Jesus a home!
 Sweet bond, that unites all the children of peace,
 Pledge of conquest in arms and victorious release!

There is but one Lord, and but one Supper; and but one death showed forth in it. All christians are branches; but they are all united to Christ, and derive their life from the one vine. All christians are birds of Paradise, and while building their nests separately, like them they all build upon the living branches of the one tree of heaven. All christians are members of one body, of which Christ is the head. All christians are children, and the children, too, of one Father and of one holy, catholic church,—“the mother of us all.” All christians, therefore, participate in the Lord's Supper of one bread and one wine, and around one board, though it be in separate companies and in each denominational family apart. The Lord's Supper is thus to christians of every denomination what it is to christianity. It is like the tabernacle in the midst of the surrounding tribes, binding them together through all the wilderness, notwithstanding all their tribal distinctions and their separate encampments. It is what the Temple and the great feasts at Jerusalem were amid the territorial divisions of the Israelites in Canaan. It is what Mount Zion was among the other hills of Judea. It is the fold where the various flocks of the common herd, however scattered up and down over the mountains and the valleys, are gathered home at twilight to meet together under the loving care of the good Shepherd. It is the Father's house, where the children of its many mansions are collected to the evening meal, and eat bread and drink wine with one another at this Supper of the Lord spread for them in his Father's house. It is what is so beautifully described by God himself:—the Lord himself in the midst of his people, as the dew and the showers upon the grass. It is the banner of salvation, given because of the truth to the army of the living God, waving triumphantly over the collected forces as they here meet in review before their common leader,—the captain of the Lord's host, the angel of the covenant, the deliverer and commander of the people,—that under it they may swear fresh fealty to him, and be inspired with fresh loyalty and ardour to go forth again into all the world, and contend earnestly for the faith, until the kingdoms of this

world become the kingdom of our Lord and Saviour Jesus Christ. Yes, the Lord's Supper is the King's tent, amid the surrounding tents, where every good soldier of Christ, as he passes by, receives a pledge of his favour, a badge of honour, a word in season, a new heart and a right spirit, that, again forming in the ranks of war, he may fight manfully the good fight of faith and be faithful unto death!

Communion of saints! How sweet the sound to a believer's ear! How it makes us feel that, however separated as living stones and different compartments, we are one temple of the Holy Ghost,—no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit.

Of all this the Lord's Supper is the divinely instituted symbol and pledge, "the bond of perfectness;" "the unity of the Spirit in the bond of peace;" the avowal to the world that, under all the variations of its forms, government and order, that there is but one church of God, which he purchased with his own blood; "one Lord" over it; "one faith" animating it; one baptism of the Spirit,—not outward in the flesh, but "the washing of regeneration, and renewing of the Holy Ghost;"—one God and Father of all, who is above all and through and in all; so that, while "unto every one of them is given grace according to the measure of the gift of Christ, it is the same Spirit who worketh in them all severally as he will."

The love of God shed abroad in their heart by the Holy Ghost, the love of Christ constraining them, and the love of the Spirit working in them love to one another, is, therefore, the very essence of christian life,—"the christian's vital breath," the brightest evidence of his being born of God and made a new creature in Christ Jesus, and the earnest of his inheritance among the saints in light.

In descending the Upper Nile, says a recent traveller, the Arab boatman called out "Engalesee! Engalesee!" This was responded to by a similar cry from an ascending boat. It was understood that there was an "Englishman" on board of each. With no other knowledge than this, both directed their boats to the shore for a meeting. Each was alone; and it was

a joy to meet one, under these circumstances, who could even speak the same language.

This Englishman, however, might be an illiterate boor. But no: he proved to be a man of education and refinement, a graduate of Cambridge. But he might still be an infidel, or ungodly, with whom one could only make a few inquiries about worldly things, and pass on, to become strangers as much as before. On the contrary, he proves to be a christian. But he might be in pursuit of the world or of pleasure. But no: he was a minister of the gospel, in pursuit of strength to work for his Lord. But still he might entertain some views which would constitute a barrier to the fullest communion of souls. But no: there was no difference in this respect. A more congenial spirit could not have been found in any land. What a meeting! In a few minutes we were one. Vast oceans rolled between us and every thing loved on earth. We were separated by five hundred miles from the nearest individual that bore even the *name* of christian, with boundless deserts on either side, with the exception of the narrow valley which stood before us.

The unintelligible gutturals of the Arabs, to whom time was little and eternity less, gradually ceased as they fell asleep on the sand; and we were left to full communion of soul, seeming to find our God and Saviour nearer in this far-off land. But this meeting was brief. A few hours, and we parted, to see each other's faces no more until the great judgment-day. But even here was there, in brief, the image and resemblance of a future and eternal and perfect communion in Christ,—where the redeemed of all ages, countries and nations shall meet,

“And range the blest fields on the banks of the river,
And sing of salvation for ever and ever.”

The spirit of the present wonderful revival in Wales, as it is of all revival, is this love of Christ flowing out in love to Christ's people of every name.

The more immediate cause of this revival seems to have been the labours of Mr. H. Jones, a Wesleyan minister, a native of Cardiganshire, who was converted in America during the great revival here, and who returned to his own country for the express purpose of endeavoring to revive religion there. The spirit which animates him may be judged of by the fol-

lowing extracts from a letter which he wrote to a young man studying in the Calvinistic Methodist College at Bala:—

“I would wish to preach each time as if I were to die in the pulpit when I had done preaching,—as if I were to go from the pulpit to judgment. If we are not in this frame, we shall do very little good. Oh, dear brother, let us live like two young men who are very near heaven! live so godly that every one shall fear us. Never say one word slightly of any one or any thing, but of the devil and sin; think highly of every religious denomination, and love the image in all. Remember, we are children of the same Father, brethren to the same Brother, born again of the same Spirit, belonging to the same family, feasting at the same table, washed in the same fountain, travelling the same road, led by the same pillar, to the same eternal home! Although I do not belong to the Calvinistic Methodists, yet I love them as well as my own denomination.”

This is the spirit of Christ and of truly primitive christianity. With one voice, from the beginning, always, everywhere, and now, christians declare, “I believe in the Holy Catholic Church, the Communion of Saints, the blessed company of all faithful people, to whom belong the sacraments specifically appointed as means of grace for all who call upon the name of the Lord Jesus Christ, both theirs and ours.”*

The communion of saints is, therefore, a fundamental article of the christian faith, and embodied in its earliest creeds, as it was exemplified in the loving character and self-denying acts of the christian faith, and embodied in its earliest creeds, as it is now, and always was, made imperative, and forced upon the conscience and heart of christians by the showing forth, in the

*See Bishop Hind's History of the Rise and Progress of Christianity. p. 203, vol. i., late ed.—In some editions, the words in the creed, “The Holy Catholic Church,” “the Communion of Saints,” are separated by a semicolon, as if they were distinct articles. But in the authorized formulary of the Episcopal church, the comma was substituted for the semicolon; so that the creed in their revised edition reads, “I believe . . . in the Holy Catholic Church, the Communion of Saints.” This change was intentional, and was made in accordance with the ancient form, and with the idea that the Catholic Church is composed of all true believers.

The substitution of the comma for the semicolon teaches, as the sense of that church, as set forth by her highest legislative body, that the latter sentence is exegetical, of the former; that in professing faith in the Catholic Church, the Communion of Saints is meant, or, in the language of their Communion Service, “the blessed company of all faithful people.”

This view is not only held by Barrow, but by Cranmer, Ridley, Bishop Taylor, Pearson, Hinds, and others, and by ALL Evangelical churches.

communion, of a common Saviour, the Lord both of the living and the dead.

Oh here, if ever, God of love,
Let strife and hatred cease,
And every heart harmonious move
And every thought be peace.

Not here, where met to think on Him
Whose latest thoughts were ours,
Shall mortal passions come to dim
The prayer devotion pours.

“The whole family in heaven and earth!” The difference betwixt us and them, says Bunyan, is, not that we are really two, but one body in Christ in divers places. True, we are below stairs, and they above; they in their holiday and we in our working-day clothes; they in harbour, but we in the storm; they at rest, but we in the wilderness; they singing, as crowned with joy, we crying, as crowned with thorns. But we are all of one house, one family, and are all the children of one Father.

Precious, most precious doctrine! Precious alike to the living and the dead, and equally as it regards our friends living, dying and when they have “gone before.”

One family, we dwell in him,
One church above, beneath,
Though now divided by the stream,
The narrow stream, of death.

One army of the living God,
To his commands we bow:
Part of the host have cross'd the flood,
And part are crossing now.

But I do believe (ask yourself in the language of an Episcopal writer) this in the heavenly import of this blessed doctrine, in its full, rich clustering of spiritual affections? The communion of saints! What is it? Not the acceptance of that faith which the saints in common profess. Not the communion of my own parish, or of my own church or party. All these may be found where the communion of saints is not, and this communion found where all such distinctions exist.

The illustration introduced above is a *faint* emblem of the communion of saints, but scarce a resemblance. We are fellow-pilgrims in the rough and difficult path to the Celestial City, polluted alike with sin and harassed with infirmities, differing in a thousand minor things, but with one strong common purpose to tread the same road, to follow the same leader and to reach the same goal. The road is conflict, the leader is Christ,

and the goal is heaven. Churches are important only as they advance our onward progress and our oneness with Him who purchased us with his own blood. The fact, then, that we are *christians* in the deep spiritual meaning of the term, forms a bond too strong, too pure, too enduring, to be appreciated by any but those who can say, with the conviction and fervour of Thomas, "My Lord and my God." Differing, as we may, in many things, we are one in Christ, our righteousness and our trust; one in our daily experience and our spiritual aspirations, one in our fears and weakness, one in our strength and ultimate triumph, one in our final song, "WORTHY THE LAMB." Oh, let this communion, this sharing of the dearest interests, the sharpest conflicts and the noblest of all victories, be to us a foretaste of that unbroken communion in heaven, where sin, infirmity and conflicting interests can never enter. And when we come to the Lord's table to renew our visible covenant with him and to seal our union with each other, let us go forth into the world with this communion so manifest in our affectionate intercourse and charitable forbearance, that men shall say once again, "See how these christians love one another."—Would not Satan tremble then? *His* followers love not one another.

I carried (says a distinguished American traveller) my sectarian narrowness with me to England. I still clung to it on the continent, and through the continent; for thus far I had constant christian intercourse with friends around me. But when I reached dark Egypt the scene was changed. I sighed, a stranger in a strange land, for *one* christian friend, with whom I could commune upon the things of the Redeemer's kingdom. For many days I found not one. I was *alone* in the midst of thousands. But at length, on the summit of the great pyramid of Egypt, I most unexpectedly met a stranger, who, though not of my denomination, proved to be a disciple of MY MASTER. And *there*, on the summit of that majestic wonder of the world, and amid the solitudes of that great moral desert, I grasped his hand, and bade adieu to my bigotry forever.

Here, all unknown, we wander,
 Despised on every hand.
 Unnoticed, save when slighted
 As strangers in the land.
 Our joys they will not share.
 Yet sing,—that they may catch the song
 Of heaven, and of the happy throng
 That now await us there!

Come, gladly let us onward,
 Hand in hand still go,
 Each helping one another
 Through all the way below.
 One family of love,
 Oh, let no voice of strife be heard—
 No discord—by the angel-guard
 Who watch us from above.

O brothers! soon is ended
 The journey we've begun:
 Endure a little longer;
 The race will soon be run.
 And in the land of rest,
 In yonder bright, eternal home,
 Where all the Father's loved ones come,
 We shall be safe and blest!

Here, then, dear reader, I leave you. I have not intended, nor endeavoured, to provide for you a systematic or didactic treatise on the church and the Lord's Supper. I have rather designed to enter into personal conversation with you and talk with you as a friend talketh with his friend, face to face. There are yet many things of which, were we together, I might still speak, touching the King and his beauty; for, if all were told, the world could not contain the books that should be written. You see, however, how large a letter I have written unto you, with mine own hand, out of my heart of hearts, and with earnest prayers, that you may be united by a true and loving faith to Christ and his church on earth; and that, having served him long, faithfully and successfully here on earth—"and well earned a grave" and a grave's hallowed rest—you may come unto Mount Zion, and "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*."

Dear reader, let us go to Jesus, that living we may be his, and that dying we may die the death of the righteous, and our last end be peace.

On the 14th of September, 1800, the national fast-day of Zurich Lavater was borne for the last time to the Church of St. Peter's, and just as the holy supper was about to be distributed, he arose with difficulty amid his flock, and said, with a faint voice, "In this church, where I appear perhaps for the

last time before you, on the brink of the tomb, I address you these words: May Jesus Christ bless in you as in myself this communion, the pledge of a love above all comprehension. . . . It is on the threshold of eternity that, seizing with one hand the hand of my Saviour, I would with the other show you to him, repeating to you what I have so often said. . . . Jesus is absolutely indispensable to every man, to every sinner, to me, to you. Efforts made without him, out of him, to become good, tranquil and happy, are presumptuous, useless, and lead to nothing but fainting and despair. Thou, Jesus Christ, God-man, thou art the most faithful friend of man! In thy presence, by thee, with thee, and in thee we must live! Thou must be the life of our life, our object in days of health, our security in days of sickness, our refuge in misfortune, our hope in death!"

In a small upper room in the land of our Redeemer's birth, there was gathered, a few years since, a stricken band of missionaries around the table of the Lord. The number present was nearly, if not exactly, the same as that of those who first celebrated the supper with Jesus on Mount Zion. It was a beautiful autumn morning. On their west rolled the blue depths of "the great and wide sea;" on their north and east stretched away the lofty heights of Lebanon, "that goodly mountain." Around them was the busy hum of stirring thousands, who, ignorant or thoughtless of the scenes of that upper room, hurried along the noisy streets as usual.

It was the parting scene of Mrs. W——, a missionary sister, bidding farewell to her afflicted husband, to the missionary circle, and to earth. At her earnest request, they were there to celebrate with her once more on earth the dying love of that Saviour whose gospel they went forth to proclaim.

Need it be said (says one present) that that room was "quite on the verge of heaven"? To the dying one it was truly the "land of Beulah." She was rapidly approaching the river, but was enabled to look across its dark waters into the open door of heaven. "The shining ones" were there; and when the officiating member of our little band passed the emblem of the Saviour's death to the sufferer, saying, with streaming eyes and faltering voice, "Take these, dear sister: you will soon receive them *new* in the kingdom of our Father above," hers were the only tearless eyes in the room. Others saw and heard and felt what to some it might seem unlawful to utter. But our visions

were faint compared with hers. Our eyes were too much dimmed with tears to see very clearly at a distance. Her tears were all wiped away. "This," said she, "is death. I shall soon be in eternity. Lord Jesus, I lay my soul at thy feet. I give it to thee in all its pollution. I can make it no better. It is all that I can do. Conduct me through the valley of the shadow of death. It is pain and distress and anguish now; but I shall soon be with Jesus. Jesus is the portion of my soul. There is no other for me." Never did heaven seem to us nearer, or its door wider open. As the dying missionary left the table of her Saviour's love, and

"Pass'd through glory's morning gate,
To walk in Paradise,"

it seemed as though we could look in after her, and almost hear the ministering angels who went up with her, chanting her welcome home and singing on their glorious way. Did we dream? Or was it reality? However the thoughtless world may explain it, some of us have gone in the strength of it through the wilderness for many a day since. Nearly half of that little band have already joined her on the other side of the river. Two or three have gone within the past year. Others of us yet linger behind,—

"Though we are to the margin come
And soon expect to die."

Often, as one and another departs, and "the pearly gates are left ajar," might they adopt the language of Bunyan, in view of the safe arrival of his pilgrims within the gates of the city:—"Now, just as the gates were opened to let in the men, I looked in after them, and behold, the city shone like gold; and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord.' And after that they shut up the gates; which, when I had seen, *I wished myself among them.*"

"MAKE HASTE, MY BELOVED."

(Song viii. 14.)

Pass away, earthly joy,
 Jesus is mine!
 Break, every mortal tie,
 Jesus is mine!
 Dark is the wilderness,
 Distant the resting-place:
 Jesus alone can bless:—
 Jesus is mine!

Tempt not my soul away,
 Jesus is mine!
 Here would I ever stay,
 Jesus is mine!
 Perishing things of clay,
 Born but for one brief day,
 Pass from my heart away:—
 Jesus is mine!

Fare ye well, dreams of night,
 Jesus is mine!
 Mine is a dawning bright,
 Jesus is mine!
 All that my soul has tried,
 Left but a dismal void,
 Jesus has satisfied:—
 Jesus is mine!

Farewell, mortality,
 Jesus is mine!
 Welcome, eternity,
 Jesus is mine!
 Welcome, ye scenes of rest,
 Welcome, ye mansions blest,
 Welcome, a Saviour's breast:—
 Jesus is mine!

CHURCH IN HEAVEN.

"Yet in patience run the race before you,
 Long for heaven, where love is watching o'er you;
 Sow in weeping;
 Soon the fruit with joy you shall be reaping."

CHURCH ON EARTH.

"Come quickly, long-expected Jesus,
 From all sin and sorrow to release us;
 Quickly take us
 To thyself, and blest forever make us!"

CHURCH IN HEAVEN.

“Ah, beloved souls! your palms victorious,
Golden harps, and thrones of triumph glorious,
All are waiting:
Follow on with courage unabating.”

CHORUS.

“Let us join to praise His name forever,
To us both of every good the giver.
Life undying
We shall each obtain, on him relying.

“Praise him, men on earth and saints in heaven!
To the Lamb be praise and glory given,—
Praise unending,
Glory through eternity extending!”

May it be so with you, dear reader! I will still commend you to God, and to the power of his grace, and to the ever-present, all-sustaining, all-sufficient Comforter. Fare thee well.

WHY DO I LIVE?

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WHY DO I LIVE ?

CHAPTER I.

THE TRUE END OF LIFE.

APART from the teaching of God's word as to God's end in the creation and perpetuation of man, there is no greater mystery than human life. Make pleasure, happiness, self-interest, personal aggrandizement, or present sublunary enjoyment, the end of life, and man is an enigma, life a problem incapable of solution, the world a chaos of disordered, wild, conflicting elements, and all our reasoning a hopeless paradox. Man is then an atom of an atom world, tossed to and fro by every wind, whirled round by every eddy, borne along by every current, until he vanishes into the nothingness from which he inexplicably emerged. He is an effect causeless, a beginning without middle or end, a meteor flash brilliant with promised glory, and extinguished in the very effulgence of its course.

Only when, in the light of God's word, we see life to be a probation, a discipline, a preparation, a labor, a strife, a conquest, an emancipation, a redemption; and the world to be the field and opportunity for working out glory and honor and immortality and eternal life—only then is sunlight thrown over the turbid chaos of human existence, every wave of trouble made to sparkle with beauty and roll in majestic harmony, and sin, sorrow, and toil—clothed in angel garments—transformed into ministering spirits sent forth to minister to heirs of immortality.

- "Oh earth, thy maiden innocence
Too early fled, thy golden time—
O earth, earth, earth, for man's offence,
Doomed to dishonor in thy prime,
Of how much glory then bereft,
Yet what a world of good was left.
- "The thorn, harsh emblem of the curse,
Puts forth a paradise of flowers;
Labor, man's punishment, is nurse
To halcyon joys at sunset hours;
Plague, famine, earthquake, want, disease,
Give birth to holiest charities.
- "Whence came I? memory cannot say;
What am I? knowledge will not show;
Bound whither? ah, away, away,
Far as eternity can go:
Thy love to win, thy wrath to flee,
O God, thyself my helper be."

Oh, how melancholy are the voices of humanity, of God-rejecting, Bible-defaming men! To what a depth of inconceivable degradation are men willing to plunge themselves and their whole race, rather than come to the light, and acknowledge their being's end and aim. Rather than not live like beasts, men have been found in all ages ready to herd with the beasts, to live and die as brutes, wallowing in pleasure, drinking in all uncleanness with greediness, spending their strength in excess of rioting, and taking as the motto of their creed, "Let us eat and drink, for to-morrow we die."

In speaking of Anacreon, Archbishop Potter remarks, that "the ancient poets were sometimes accustomed to introduce into their poems images of poverty, distress, and death, not to deter themselves or their readers from those gratifications which formed the principal enjoyment of their lives, but rather to prompt them to seize the present moment and enjoy them all the more ravenously. It was like a passing cloud, which for a moment throws a shade over the landscape, but when it is past and gone, makes the scene by contrast appear more beautiful and desirable than before."

"Fit companion, you and I,
Heedless of the dim to-morrow;
Caring not how soon we die,
Scoffing both at joy and sorrow."

This witness is true: and so far did the desire of thus heightening present felicity prevail, that a skeleton was once set up at a feast to make the merry-makers more intensely sensible of their existence and their pleasure. But alas, poor mortals! It was play to them, in the hour of sunshine, to call at their own wills for the *images* of affliction and of death; but what did they, what could they do, when *against* their wills, affliction and death came upon them in substance and in power?

Labor for the meat which perisheth, for the gold and silver which canker, for houses and lands that soon know us no more for ever, for the beggarly elements of earth which we cannot carry away with us, this—Oh, thank God—this is not man's predestined work. This is a part of that vanity to which man has been not willingly made subject—of that curse under which he and the earth from which he seeks his daily bread, now lie—and such the weary, heavy-laden, discontented heart of humanity feels it to be. For while a materialistic philosophy is ever shouting out for the dignity and nobility of mere material labor, the weary limbs and sweating brow, the empty

home and rankling cares, the too often hungry unfilled stomach and ragged body, the aching heart, the pining sickness, and the worn-out, exhausted frame of the labourer, give the lie to its vain babblings. No, O no; man was not made for earth. Man's interest is not buried in the bowels of the earth. Man was not created to spend his strength in gaining a morsel of bread, or to throw away his energies, like the child at play upon the sea-shore, in heaping together the sand and shells that lie scattered around him, and which the first wave will wash back into the deep. To eat, drink, and be merry, is not the life of a MAN, but of a brute that perishes. This is the maxim of a philosophy that knows not God, and of men who live as atheists in the world, "without God and without hope," "whose god is their belly, and who glory in their shame." Neither can wealth give man worth, nor money impart to him any one feature of beauty, one trait of loveliness, or one ray of happiness. Nor is occupation life; for it may be laborious idleness and unprofitable toil, which bring no solace to the quenchless longings of the heart of man. Man is immortal, and these all perish in the using, "take wings and fly away," or are reluctantly left behind to follow only in their eternal reckonings.

"I went one day into a barn," says the Rev. William Jay, of Bath, "where I found a thrasher at his work. I addressed him in the words of Solomon: 'My friend, in all labor there is some profit.' But what was my surprise, when, leaning on his flail, he answered, and with much energy, 'No, sir; that is the truth, but there is one exception to it: I have long labored in the service of sin, but I got no profit by my labor.' 'Then,' answered I, 'you know somewhat of the apostle's meaning when he asked, 'What fruit had ye then in those things whereof ye are now ashamed?' 'Thank God,' he replied, 'I do! and I also know, that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life.' "

The late Mr. Stephen Girard, looking at this subject not in light of Scripture, but as Solomon did, in the light of his own experience and success, and when surrounded by immense wealth he was supposed to be taking supreme delight in its accumulation, wrote to a friend, "As to myself, I live like a galley-slave, constantly occupied, and often passing the night without sleeping. I am wrapped in a labyrinth of affairs, and worn out with care. I do not value fortune. The love of labor

is my highest emotion. When I rise in the morning, my only effort is to labor so hard during the day, that when the night comes I may be enabled to sleep soundly.

Even the proper employments, and the rational and permitted enjoyments of earth, are not therefore the end for which man was chiefly made, but helps and encouragements to duty; means for the accomplishment of the end; or rather, they are the conditions in which humanity subsists and is capable of fulfilling its high and holy purpose. They do not end man, nor does man end with them. They do not satisfy man. They leave him hungry, thirsty, greedy after some satisfying good. Man looks above and beyond and away from them all, and feels that if he has it not, he *ought to have*, a happiness better than these can give. His powers and faculties culminate towards a higher object, and a more enduring and satisfying blessedness.

For a man to say, I am made capable of pleasure and of pursuing business, and therefore in these I will find my chief good, is as if a tree should say, "I live merely to eliminate sap from the earth, and its circulation through my fibres is my enjoyment and what I live for;" or as if another tree should say, "I live to produce branches and leaves;" or another, "I live to bring forth buds, but no fruit;" or another, "I live to bring forth fruit, but not to ripen it;" and as if all the trees should affirm that in these things they find their satisfaction. But to such an epicurean claim every man would reply, that the ripening of good fruit, according to its kind, is the end for which God caused fruit-bearing trees to be brought forth from the earth, and that when they do not accomplish this end, they live to no purpose, they cumber the ground, they are good for nothing, and should be cut down and burned.

God made man and gave him understanding beyond that of the beasts that perish, in order that he might serve and glorify Him by doing his will, and "bearing fruit unto God." God is holy, and man therefore must be holy in thought, word and disposition. God is righteous, and man therefore must obey his law, or suffer the penalty of disobedience. God is love, and man therefore must love God and obey him in heart, and love him supremely, always, and with all his soul. And now that man is a sinner, and God has so loved the world as to give his only begotten Son that whosoever believeth in him should not perish but have everlasting life, man must show

his gratitude and love by living not unto himself, but unto Him who loved him and gave himself for him; by living for his glory, and so as to become like him, and thereby holy and happy. Such is the END of man's being in this world.

In order to the fulfillment of this end, the body with all its powers, in union with the mind and all its capacities, and all the influence, ability and opportunity with which man is intrusted, are THE MEANS. Through the abounding goodness of God, who giveth to all liberally, these means, in their very use and exercise, afford sensible delight; that is, when used and not abused or perverted—when used as *means*, and in subordination to the *end*. Then they increase man's power of fulfilling that end, and recompense him with manifold consolations in his travail. But when they are used as *ends*, as in themselves the purpose of life and the design of man's being, they are perverted so as to entail misery and death. When men thus abuse God's goodness, long-suffering, forbearance, patience, and manifold gifts, evil flows out of what was in itself good—sickness out of health, pain out of pleasure, sorrow out of joy, satiety and disgust out of desires inordinately indulged, death out of life, and tears, misery, and despair out of what might have been comfort and enjoyment. Man, in this case, is like those trees. He lives for himself and his own pleasure—for his least and lowest pleasures, and for only a part, and the meanest part of his nature. He does not fulfil THE END of his being, for which God made and endowed him. He refuses to bear fruit for God. He is a cumberer of the ground, and in due time God will say, "Cut him down."

This was the very lesson taught by our Saviour in his curse of the barren fig-tree. In it he showed men what they ought to be, and what they must be, or sink into everlasting destruction. Men have intelligence. They are moral and accountable beings. They know God's will and law. These God has imprinted upon their hearts and written in his word. "Thou shalt love the Lord thy God with all thy heart, and soul, and mind," is the very law of man's being, the very end of his loving disposition, and of his capacity to discern love and loveliness in others, and above all, in God. Not so using the heavenly gifts, men sin and are guilty. Yea, the more stupid they make themselves, the more guilty they become. And when the tree for whose sake they as branches are spared, is cut down; when the family for whose comfort they are permitted

to live, is removed; when the church and community have received from them whatever benefit they may for a season confer; and when they have filled up the measure of their iniquity, they will be cut off as unprofitable branches, and cast into the fire "that shall never be quenched."

My dear reader, every gift you have, whether of body or of mind, is from God, and is God's talent committed to your trust. Each is of its own kind. It is like seed, to be sown in soil congenial to it, so as to produce for God the greatest amount of fruit. Or it is like money, to be so employed as to secure the greatest recompense. Among these talents, the greatest are those by which you can love, serve, and glorify God; and hence, all other gifts and capacities must be subordinated to the full development and profitable increase of these. To do otherwise is to rob God, and to live in open rebellion against him. And do not men act towards God as they do towards no other person, and this only because they do not see him and realize his presence? They feel that they must be honest in their dealings, tell the truth, obey those who employ and reward them, and do all that they have engaged to perform to men. A man that does not do this, soon finds himself in want and misery. But God is also a person. He that made us must be like us, though infinitely above us. He who gave us a will, must possess a will. He who gave us personality, must also have it in himself. He who gave us feeling and love, and every other affection, must himself possess a moral nature. You do not, it is true, see him. But you do not see your distant customer. You only occasionally see your employer, and not at all if he is absent. Subjects seldom see their monarchs, or citizens their legislators and rulers. And yet men feel bound to deal fairly and honestly with all those, however remote, with whom they are concerned.

So it is with God. You know HE exists because *you* exist. You know he is spiritual, because you have a soul, and think, and reason. You know he is holy, because you have a sense of right which you approve, and of wrong which you condemn. And you know you ought to love and obey Him who made and governs you, and gave you his law and every good and perfect gift. Now if you do not do this, God must treat you accordingly, and inflict upon you the penalty of wilful disobedience, dishonesty, and defiance. This is the way you would treat any one who, as a child, a servant, or otherwise employed,

should acts towards you as you do towards God. Wherein, therefore, "thou judgest another, thou condemnest thyself;" and "shall not the Judge of all the earth do right?"

The END of your life God has made very plain. "No man liveth for himself." Even as it is *in* God you live and move, so it is *for* God you live and have your being. And however you may *live* unto yourself, to your body, or to your appetites, certain it is that "no man dieth to himself." You must then die unto God, live as you may. God has appointed your birth and your death. Your spirit must return to God who gave it. Your body must await, in the grave, a resurrection to shame and everlasting contempt, or to glory and honour—to damnation, or to salvation. You *must*, after death, meet God's judgment, the rule of which will be this end of your being made known to you in his word, and according to which you will receive righteous judgment.

It is a supposition as false as it is common, and as fatal as it is false, that because sinners do not wish to have Christ to reign over them, therefore they are not under his dominion and power. You are. He made you. He gave you the light of life and the light of understanding. He preserves you. He redeemed and bought you. God gave you to him, and requires you to honor and obey him. All things in heaven and on earth are subject to him, and will be subdued under him. God judgeth no man, but hath committed all judgment unto the Son, and you must stand before the judgment-seat of Christ.

Oh, my dear reader, there is a way of seeking life and yet losing it, and a way of losing life and yet finding it. Put this present bodily life first, and the spiritual life last; make the body your first care, and your soul subordinate; give the world your first thoughts and cares and labors and anxieties and sacrifices, and Christ only the weak and exhausted remains; live and labor and enjoy yourself in the world, and come to Christ, to prayer, and to the church sleepy, worn-out, incapable of thought: do this, and you lose your life, lose your happiness, lose your peace, lose your consolation and joy, and run the fearful hazard of losing your soul.

"Seek not thy frame's corruption to control,
But build a lasting mansion for thy soul."

Health is a blessing when it is really blest, as life is when it is lived aright. But neither of them are in themselves, or necessarily, blessings, for we find that in their fullest enjoy-

ment "man never *is*, but always *to be* blest." A man, however, may be, and often is blest without health. The best and most useful lives have sometimes been the sickliest; and the feeblest body has often encompassed the happiest as well as the holiest spirit. In weakness such are made strong; in infirmities they glory; in tribulations they rejoice; out of the deepest depths they cry unto God, and he comforteth them, even as he did Jonah in the "belly of hell," Daniel in the lion's den, Joseph in prison, the three youths in the fiery furnace, Paul and Silas in the innermost prison fastened with stocks and chains, and John on the lonely isle of Patmos. When the poor body is racked with pain, the soul is often strong in the Lord and in the power of his might. Often when the lips quiver with agony, they at the same time praise the Lord for his wonderful goodness. When the whole body shakes with spasmodic pain, and is torn as if by red-hot pincers, the soul can "sit and sing herself away" to the anticipated enjoyment of that rest which remaineth for the people of God. The spirit, "in the secret place of the Most High," receives beauty for its ashes, the oil of joy for its mourning, and the garment of praise for the spirit of heaviness; and while without is pain and misery, she wraps this garment around her, and looking upward from the things seen and temporal to the things unseen and eternal, rejoices in hope of the glory of God. Yea, man may do all that he can do to injure the believer's frail body. He may unjustly imprison it, deprive it of air and food, torture it, crucify it, gibbet and kill it. But he cannot prevent the free spirit, nerved with divine power, from rising triumphant over all his terrors, and proving a conqueror, and more than a conqueror, through Him that hath loved him and given himself for him.

"For love puts on an angel's power,
And faith grows mightier than the grave."

As I hope then, dear reader, that you are thus sanctified by Christ to his service and glory, O remember by how many bonds of gratitude and duty you are bound to him and under obligation to be his, his only, his wholly, his in life, his in death, and his for ever.

"Lights of the Lord are we,
And shine by his command,
Reflecting beams of deity
Like stars in his right hand."

While diligent in business, be fervent in spirit, serving the Lord; glorifying him in your calling, honouring him with your

substance—"the first-fruits of all your increase"—and thus ennobling toil, sanctifying labor, elevating the meanest employments, from the degradation of the curse experiencing a blessing, and even out of the mammon of unrighteousness making friends, "that they may receive you into everlasting habitations."

"This, then, is the christian's work,
This can make his life sublime;
And departing, leave behind him
Footprints on the sands of time:

"Footprints that perhaps another,
Sailing o'er life's solemn main—
A forlorn and shipwrecked brother—
Seeing, may take heart again.

"Let us, then, be up and doing,
With a heart for any toil,
Still achieving, still pursuing,
Till we reach the heavenly soil."

CHAPTER II.

WHY CHRISTIANS ARE NOT TAKEN AT ONCE TO HEAVEN.

SUCH being the chief end of life—to glorify God, and to enjoy him for ever—the care-worn, wearied pilgrim often asks, Why am I still detained on earth, and not at once sanctified, made meet for heaven, and received up to glory? Assuredly it is not because earth is better than heaven.

Our Saviour thought not so. “And now, O Father,” says Christ, in his last prayer, “glorify thou me with thine own self, with the glory which I had with thee before the world was. And now I am no more in the world, but these are in the world, and I come to thee.” It was because He ever saw as present, and as fully and gloriously accomplished, the “travail of his soul,” that he “endured the cross, despising the shame.” Having finished the work that God gave him to do, it was expedient for us that he should go away; and he tells us that we should rejoice because he said, I go to my Father, since he went to prepare a place for his people. Now, as Christ is the fountain of infinite blessedness—the Sun of righteousness—to be where he is, is to be like him, to be satisfied, to be changed into his glory, to be filled with fulness of joy for evermore. This surely is better than any possible earthly condition.

“A pilgrim through this lonely world,
The blessed Saviour passed:
A mourner all his life was he,
A dying Lamb at last.

“That tender heart that felt for all,
For all its lifeblood gave;
It found on earth no resting place,
Save only in the grave.”

“We that are in this tabernacle,” says the apostle Paul, “do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” He desired therefore “to depart and to be with Christ, which is far better.” “For to me to live is Christ, and to die is gain.”

Thus also thought “the great cloud of witnesses” that have preceded us, and by whom we are now surrounded. “These all died in faith, not having received the promises, but having seen them afar off; and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon the earth.” They “desired a better country, that is, a

heavenly; wherefore God was not ashamed to be called their God, for he hath prepared for them a city."

God does not intend that our happiness should result from any thing in this present life. He does indeed desire to secure our happiness while *in* the world, but not *from* it. And he would make us happy while in the world only by delivering us from its power, by making us independent of it, by inspiring us with the hope of a better inheritance, an inheritance incorruptible, undefiled, and that cannot fade away; by the experience of his favour which is life, and his loving-kindness which is better than life; by enabling us to glory in tribulations also, knowing that though while in the world we must have tribulation, yet Christ who has gone before us has overcome the world, and makes all its manifold trials work together for good to them that love him, even while here, and to work out for them hereafter an "exceeding and eternal weight of glory."

"The soul, reposing on this sure belief,
Feels herself happy amidst all her grief,
Forgets her labor as she toils along,
Weeps tears of joy, and breaks into a song."

This is the ultimate and certain recompense of all who enroll themselves under the Captain of our salvation. This is the mark of the prize of our high calling in Christ Jesus. This is the crown of righteousness which he will give to all them that love his appearing. This is the full, final, and complete salvation which he secures for his beloved ones. "If I go, I will come again, and receive you unto myself, that where I am, there ye may be also. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

"My soul, go boldy forth,
Forsake this sinful earth;
What hath it been to thee
But pain and sorrow?
And think'st thou it will be
Better to-morrow?"

"Why art thou for delay?
Thou cam'st not here to stay;
What tak'st thou for thy part
But heavenly pleasure?
Where then should be thy heart,
But where's thy treasure?"

"Thy God, thy Head's above;
There is the world of love;
Mansions there purchased are,
By Christ's own merit;
For these he doth prepare
Thee by his Spirit."

Lord, it belongs not to my care,
Whether I die or live;
To love and serve thee is my share,
And this thy grace must give.

If life be long, I will be glad,
That I may long obey;
If short, yet why should I be sad
To soar to endless day?

Christ leads me through no darker rooms
Than He went through before;
He that unto God's kingdom comes,
Must enter by His door.

Come, Lord, when grace has made me meet
Thy blessed face to see;
For if thy work on earth be sweet,
What will thy glory be!

CHAPTER III.

WHAT WOULDST THOU HAVE ME TO DO?

WE have seen, that while it is gloriously true that heaven is our home, so that Christians rejoice only "in hope of the glory of God"—for otherwise they would be "of all men most miserable"—yet it is the will and purpose of Christ, that those whom he has called by his Spirit and grace should, for a season, remain upon the earth. "I pray not," said he in the farewell prayer with his disciples, "that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

This, in connection with what precedes and follows it in this memorable prayer, John 17, is very remarkable language. It declares of every christian that he was the chosen and called of God, and that he is His in a double sense and by a twofold property; that he was given by the Father to Christ; that Christ has given to him eternal life; that by power imparted to him he has received Christ, recognized his infinite authority, believed upon him, found in him life, peace, justification, and the disposition and strength to present himself unto God in body, soul, and spirit, which are his, and to live unto Him that loved him, and gave himself for him. It teaches us concerning all such, that they keep Christ's word, and know surely that he came from the Father; that they are the Father's, and also Christ's, and that Christ is glorified in them; that Christ keeps them, so that none of them are lost; that his joy is fulfilled in them; that they are not of the world, even as he was not of the world; that they are sanctified; that the glory which the Father gave to Christ, he has given them; that Christ is in them as God is in him, that they may be made perfect in him; that Christ loves them even as God loved him; that it is the will of Christ that they also be with him where he is, that they may behold his glory, and that the love wherewith the Father has loved him may be in them, and he in them. Such is that strain of mingled precept, promise, warning, and prayer in which our blessed Saviour took leave of his people when on earth; "from which the weary and the sick-hearted of all ages shall gather strength and consolation, and which shall be read in chambers of death and houses of mourning, until death and sorrow shall reign no more."

Professing Christian, have you weighed the import of these wondrous facts? Pause, and reflect upon them. On you, in eternity, the eye of God the Father rested in infinite love. The covenant of grace—the counsel of peace—numbered you among the chosen ones. From the moment of your entrance into life, over you God's gracious providence has continually watched. In his own good time and way, his Spirit brooded over that soul of thine which lay still and insensible to all spiritual and divine life. You were awakened to the consciousness of some secret, indefinable emotions. Thoughts of sin and guilt and death and judgment and eternity occupied your mind. An unutterable void seemed to have been created in that heart, once so filled with pride, selfishness, vanity and lusts. You felt yourself to be the prodigal. You seemed to yourself to sit alone, miserably clad with torn and filthy rags which exposed the shame of your nakedness; hungry, with none to give you meat; thirsty, with none to give you drink. You were covered with self-reproach at the remembrance of your ingratitude and vileness. Thoughts of God's love and mercy, as in Christ Jesus he is now reconciling sinners unto himself; thoughts of that Father's house with its many mansions and its perfect blessedness; thoughts of the rich provisions of his grace, the feast of fat things, of the bread and wine and milk, so freely and plentifully given, without money and without price; thoughts of Christ, and of his infinite tenderness and pitiful compassion for the very chief of sinners; thoughts of your own unnatural ingratitude, and vile unworthy conduct: these in tumultuous commotion filled your soul, and led you to cry out, "Oh, wretched man that I am! who shall deliver me?"

As you thus lay prostrate and helpless, cast out and abominable, an eye of infinite pity looked down on you, an arm of infinite love and mercy was stretched out to you, a voice from heaven cried out to you, "Live! Live!" and with it was imparted a spirit of power disposing and enabling you to obey. You arose. You lifted up your eyes, and, filled with gratitude divine, casts yourself into the arms of Him who calleth the wanderer from darkness unto light, and who came to seek and save you when thus lost, wretched, and undone. Infinite pity touched his heart and beamed from his eye of love—that heart which wept at the grave of Lazarus, that eye which shed tears of sorrow over Jerusalem—and your heart, hard and unfeeling

as a stone, was melted into tenderness; godly sorrow brought tears into eyes unused to weep; words of grateful thanksgiving came struggling for utterance, and your full soul burst into a song, exclaiming,

“Rock of ages, cleft for me,
Let me hide myself in thee;
Could my tears for ever flow,
Could my zeal no respite know,
All for sin could not atone;
Thou must save, and thou alone.

“Nothing in my hand I bring,
Simply to thy cross I cling,
Naked, come to thee for dress;
Helpless, look to thee for grace;
Vile, I to the fountain fly:
Wash me, Saviour, or I die.”

Oh, how happy you felt as your darkness and doubts disappeared, and you were permitted to see, amid the gloomy clouds which rolled darkly around about you, a throne of grace, a Father's smiling countenance, a living, loving, interceding, and almighty Saviour! Experience taught you that as

“Grace first contrived the way
To save rebellious man;
So all the steps that grace display
Which drew the wondrous plan.”

It was not difficult then to make the language of the church yours, and to shout aloud,

“Grace, 't is a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear.”

It was not difficult then to say with the apostle, “I thus judge, that if One died for all, then were all dead, that henceforth they who live, should not live unto themselves, but unto Him who died for them, and rose again.” Oh no, you felt that you were “not your own;” that you had been “dead and were alive again,” that you had been lost and were found; that you had been bought with an unspeakable price; that the heart-love of Christ to you cost him his heart's blood; and that therefore in making an unreserved consecration of your powers of body and of mind as a living sacrifice unto the Lord, it was a poor, though willing offering, gratefully presented with the earnest cry, “Lord, here am I! what wouldst thou have me to do?” And then, as you read Christ's will in his word “given for your instruction,” you heard in distinct, authoritative, and all-persuasive accents the voice of that divine Redeemer who

restored, renewed, and new-created you. Pointing to his church and to the world around, he said, "Go into my vineyard and work." You heard the voice. You listened and obeyed. And falling down at the foot of the cross you exclaimed, "My time, O Lord, is but an inch, and thou hast lengthened it out a span long. So teach me to consider my days, and thy purpose in prolonging them, as to apply my heart to that wisdom which will make me wise unto my own salvation, and wise also to win souls to THEE. Here I am, O Lord, help me to feel at thy disposal. Work in me the right disposition, then dispose of me as thou wilt. Make me faithful in all thy holy and sacred services, confident of thy goodness in all events, watchful to please thee in all my ways, and anxious to live to thee, to die in thee, and be for ever with thee."

CHAPTER IV.

GO WORK IN MY VINEYARD.

My dear reader, if this has been yeour experience, your surrender, and your covenant, then are you the Lord's. Of you he now says, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are mine, and I am glorified in them. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Holy Father, keep through thine own name those whom thou hast given me. Sanctify them through thy truth. As thou hast sent me into the world"—to finish the work thou gavest me to do—"even so have I also sent them into the world."

Yes, christian, this is the object for which Christ has kept you in the world. As our Saviour, model, Master, and guide glorified His Father on earth, and finished the work given him to do, so must you. This life you now enjoy at his hands, he consecrated as one of work, diligence, activity, and toil. It is not, however, work for man, but for God, to which you are devoted. It is not labor for the meat which perisheth, but for that meat which endureth unto everlasting life, to which you are called. It is not for earthly riches you are to give diligence, but for those riches which endure for ever, and which can never take to themselves wings and fly away. It is not strife for worldly honours that is required, but for that glory, honour, and immortality which come from God.

This world, which had been the theatre of godless iniquity and Satanic rule, Christ has made the scene on which God is to be glorified, Satan dethroned, and man redeemed, regenerated, and disenthralled. Of this glorious dominion Christ laid the foundation when, by the eternal Spirit, he once for all offered upon the altar of his divine nature a sacrifice for the sins of the world.

On this rock Christ established his throne; and in the exercise of the power and authority given him in heaven and upon earth, erected his kingdom, and instituted its laws, its ordinances, and its means of grace. Having done this, he returned to his home on high, to that glory which he had with the Father from before the foundation of the world. And there he ever lives to make intercession for us. Yes, blessed be his glorious

name, he lives by his presence to bless, by his Spirit to conquer, by his word to guide, and by his providence to overrule. He ever lives as a Prince and a Saviour to give repentance and remission of sins. Clothed with this universal empire, Christ must reign and overturn and overturn, until the kingdoms of this world shall have become the kingdom of our Lord and Saviour Jesus Christ—until the heathen shall be given to him for his inheritance, and the uttermost parts of the earth for his possession—until every enemy is destroyed, and every soul of man, of every age and country, shall have been redeemed by his grace, or have for ever perished with his foes.

This then is the object, if you are indeed the Lord's for which you have been spared, and continued in the world, and preserved alive until the present hour.

The life that you enjoy is a life to be lived by faith—in the precepts, promises, and supreme authority of the Lord Jesus Christ. It is not your own, nor for your own pleasure and profit, nor for your own disposal and glory. For *you* to live is Christ. It is to feel that you are redeemed with precious blood, to feel that you are what the apostle loves to call himself, Christ's servant, yea, his bondsman. It is to feel that "holiness to the Lord" is written on that body of yours; upon that strength and activity you enjoy; upon that intellect you possess; upon your wife and children and family; upon your silver and your gold, which although yours, are nevertheless the Lord's; upon your business; upon those houses and lands and stocks, and property of whatever kind, which are intrusted to your stewardship, and for the right use and improvement of which for his glory and the good of men, you must render an account to God. In short, to be truly and savingly the Lord's, is to feel that, since through his infinite goodness all things whether on earth or in heaven are yours, so you, and all that you possess, are, and ought to be, his; that you are a part of "the travail of his soul," the purchase of his death, a partaker of his life, a member of his body, and an instrument of his mercy towards others.

Thus it is that Christ looks upon you with unspeakable tenderness, and jealous fear. "I pray for them. I pray not for the world, but for them which thou hast given me; for they are thine; and all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep

through thine own name those whom thou hast given me, that they may be one, as we are."

Such is life, to every true, living, loving, and loyal christian. Such are his views of its holy sacredness. He looks upon it as Christ's, as an opportunity to work for Christ, and to do his will, even as He worked for and did the will of his Father, not from constraint but willingly, counting it even his meat and drink thus to spend and be spent. The true christian therefore regards the church and the world as the sphere in which this work for Christ is to be accomplished.

"I pray not," says Christ to his Father, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them"—that is, consecrate, set them apart, devote them in heart and spirit to thy service—"Sanctify them through thy truth; *THY WORD* is truth." And therefore Christ continues in his solemn utterance, As thou hast sent me into the world to do thy will, and not my own, and thus to glorify thee upon the earth, "even so have I also sent them into the world," that is, that they may do my will and not their own, and thus glorify *ME* upon the earth. "And for their sakes"—that I may be to them a living example, pattern, and teacher, and at the same time their living Head and source of power and life—"I sanctify," or devote "myself, that they also might be sanctified" through me. And then embracing in his omniscient and eternal vision the whole future of time, the divine Intercessor adds, "Neither pray I for these alone; but for all them also who shall"—hereafter to the end of the world—"believe on me through their word" and instrumentality.

O christian, how unspeakably solemn is the consecration which Christ makes of you to God and to his service in the world! Surely you are bound by the blood of an everlasting covenant. The vows of the great God and our Saviour Jesus Christ are upon you. By all that is sacred in that Saviour's love and life and sufferings and death, and in this his last interceding prayer, you are constrained to live not unto yourself, but unto Him who died for you, and rose again for your justification.

O how does Christ, in this solemnly affecting prayer, draw every disciple into the nearest and tenderest communion with himself! How does he imbue them with his own spirit! How does he teach them that as he came into the world not to con-

demn but to save it, even so are they continued in the world to be his representatives and agents for the completion of this mission of love; and that so far as they partake with him in the self-denial, sacrifice, and sorrow it involves, they shall also be partakers with him in its everlasting glory.

Well then may every true disciple of the Lord Jesus Christ say,

“Here is my heart; my God, I give it thee:
 I heard thee call and say,
 ‘Not to the world, my child, but unto me’
 I heard and will obey.
 Here is love’s offering to my King,
 Which a glad sacrifice I bring:
 Here is my heart.

“Here is my heart; surely the gift, though poor,
 My God will not despise;
 Vainly and long I sought to make it pure,
 To meet thy searching eyes;
 Corrupted first in Adam’s fall,
 The stains of sin pollute it all:
 My guilty heart.

“Here is my heart—my heart so hard before,
 Now by thy grace made meet;
 Yet bruised and wearied, it can only pour
 Its anguish at thy feet;
 It groans beneath the weight of sin,
 It sighs salvation’s joys to win:
 My mourning heart.

“Here is my heart; in Christ its longings end,
 Near to his cross it draws:
 It says, ‘Thou art my portion, O my Friend,
 Thy blood my ransom was.’
 And in the Saviour it has found
 What blessedness and peace abound:
 My trusting heart.

“Here is my heart: ah, Holy Spirit, come,
 Its nature to renew,
 And consecrate it wholly as thy home,
 A temple fair and true.
 Teach it to love and serve thee more,
 To fear thee, trust thee, and adore:
 My cleansed heart.

“Here is my heart; it trembles to draw near
 The glory of thy throne:
 Give it the shining robe thy servants wear,
 Of righteousness thine own:
 Its pride and folly chase away,
 And all its vanity, I pray:
 My humble heart.

“Here is my heart; teach it, O Lord, to cling
 In gladness unto thee;
 And in the day of sorrow to sing,
 ‘Welcome my God’s decree.’
 Believing, all its journey through,
 That thou art wise, and just, and true:
 My waiting heart.

"Here is my heart ; O Friend of friends, be near,
To make each tempter fly ;
And when my latest foe I wait with fear,
Give me the victory :
Gladly on thy love reposing,
Let me say when life is closing :
Here is my heart."

Be it ours, then, while we're here,
Him to follow without fear ;
Where He calls us, there to go,
What He bids us, that to do.

Though it seems the gloom of night,
Though we see no ray of light ;
When He calls us, why delay ?
They are happy who obey.

CHAPTER V.

THE CHRISTIAN IN THE WORLD, BUT NOT OF THE WORLD.

"You see your calling, brethren." It is indeed a high calling, high as heaven, glorious as the glory which the Only-begotten has returned to share in the bosom of the Father. But it is not the calling which many would make it. It is not a calling *out* of the world, but a calling *in* the world. It is not a negative piety, that is satisfied with avoiding evil and observing ordinances, rites, and ceremonies, the traditions of men. It is a living, loving, active, working piety—a piety which does not retire from the world in order to be holy, but is holy and heavenly while occupying that world as its field of duty. The true christian does not resemble the secluded and sickly hot-house plant. Far otherwise. His is a piety like the live-oak tree, which takes root in the fields and meadows and public ways, and amid every windy storm and tempest thrives, and matures in majestic symmetry and strength. In the frosts of winter and in the heats of summer, it preserves its living freshness and its undecaying verdure; and becomes a shadow of rest to the weary, and an object of admiration and delight to all.

"Thus in believing hearts heaven's root doth spring
Unheeded, there to drink celestial air;
And all the thoughts to her obedience bring,
Nourished day after day with dew of prayer;
Unseen, unknown, shrouded with many a care,
And scarce discernable to fleshly eye;
More and more bowed to earth, and hiding there;
But soon, released, its stature fills the sky,
And soars the angelic child of immortality."

It is nevertheless true of the life of the christian, that it is not a calling which the world appreciates or approves. That world is the very object set before it as the field of labor. The christian lives in and with the world, that amid its darkness he may be a light, and so let his influence, character, and example shine around him in all the sphere of his acquaintance, that others seeing his good works, and seeing in them the truth and power of divine grace, may glorify his Father who is in heaven. The christian is continued in the world, and mingled up with it by his relations and his business, that in the midst of its impurity he may be as salt, purifying and preserving it; and that, while men are alienated from God by unholy and unbelieving hearts, he may also, as a leaven, silently, imperceptibly,

but effectively, turn them from darkness to light and from Satan unto God.

The glory of God is thus the end for which, as a christian, you are continued in life, just as it was the original end of your creation. To refuse to live for this, or to make this a minor and subordinate object of your life, is to transgress the great law of your creation, frustrate the design of your present existence, and leave unfulfilled the purpose of Him who hath called you. It is to live unto yourself, and so as to please yourself, and not unto Him who bought you with the price of his own blood. And it is to dishonor Christ before those whom you ought to save from the error of their ways. Instead of being salt to the world, you thus become like salt that has lost its savor, and is henceforth good for nothing but to be cast out and trodden under foot of men. You become like leaven which is itself unleavened and powerless. While you ought to be a light set up for the purpose of pointing out the path to travelers, or to guide the mariner amid dangerous rocks, your light has become so dim as not to be perceptible, and serves rather to bewilder and destroy. Forget not then that you are "set for the defence of the gospel," and the glory of its great Redeemer. To love him yourself with all your heart, to live to him with all your powers, and to render him lovely and attractive in the estimation of others, by proving that his yoke is easy, his burden light, and his service great reward, this is the end of your life.

How false and worthless is that sentimental piety which shrinks from all contact with the world; which regards the business and cares of life as hinderances to its growth; which imagines that it can flourish only in retirement, seclusion, and selfish inactivity; and fancies it cannot be fervent in spirit, serving God, while diligent in business and active in duty. Plant that live oak, to which we have likened piety, in the richest soil, water it, watch over it, defend it from the storm, preserve it from the heat, shelter and nourish it as you would a hot-house plant, and what is the result? It weakens, and becomes puny and "good for nothing." But give it air; let it have the sunshine and the breeze; let the dews of night refresh it, and the showers by day water it; let the buffetings of the storm and the rude assaults of the thoughtless passenger strengthen its limbs, and strike its roots deeper and wider in the earth; let its roots drink in nourishment from the soil, and its leaves from the air, until they glisten with polished beauty, and

then you have a "tree of the Lord," the monarch of the forest. Prune the branches of any tree close to the young stem, and what becomes of it? It sickens, dies, or is unnaturally dwarfed. So it is with the christian. The incorruptible seed must be allowed to shoot up and grow in the clear sky, under the rays of the Sun of righteousness, watered by the dews of the Spirit, strengthened by the cares and labors of life, deriving lustre and power from all around it. Then will it become fruitful in holiness; in doing good, get good; in blessing others, be blessed; in living unto God, blossom and bear fruit even unto old age, flourishing in the courts of the Lord.

Oh no, my dear reader, you have not, I trust, so learned Christ, if haply you have found him, and know that in him is life. Living in Christ, is living *as* Christ lived, and *where* Christ lived; going about doing good as Christ did; and doing the will of God as he did. It is not living to ourselves, for our own pleasures and profit, or according to our own will, our own opinions, and the custom and example of others, even though they may be professors of religion. It is denying ourselves, our self-will, and all that constitutes our naturally sinful self. It is denying ourselves what self and the world might approve. It is "taking up our cross," and against all natural disposition and desires, "following Christ" in all the lanes of the city, in all the surrounding highways, and "into all the world," "doing good unto all men as we have opportunity." Living unto Christ is to feel that life is "work," and that work ought to be "worship;" that the field is the world; that the christian is a laborer, a coworker, a sower, a reaper, and an ingatherer; that "the soul is dead that slumbers" or lives in pleasure, or for the meat that perisheth; or for fame, or honor, or wealth, or for "heirs he knows not who;" that "life is real, life is earnest, and the grave is not its goal."

"Not enjoyment and not sorrow
Is our destined end and way,
But to act that each tomorrow
Finds us better than to-day."

As the Father sent Christ into the world, and gave him a work to do, so is every one who is called by Christ sent into the world, and kept for a season in it, to do a work for him, to work while the day lasts, and to work with his might. Yes; true piety, the calling of the christian, is an active, diligent, and laborious work. It calls into activity the hands, the eyes, the ears, the tongue, that glory of man; the feet, those carriers

of man; the head and the heart, the understanding, the memory, and the will; the prudence, wisdom, and sagacity; the forethought and caution; the energy, fortitude, and endurance; the activity, enterprise, and boldness: and all these that they may be exercised amid the bustling cares and tumultuous conflict of the world.

—————"This life of mine
Must be lived out, and the grave thoroughly earned."

And yet, while it is true that every capacity of body and every faculty of mind is demanded for this labor, the work of the christian is not a worldly work. While the scene of its effort is on earth, it is not an earthly work. It is in the world, and yet not of it. It is on the earth, and yet not earthly, sensual, or selfish. It is christian, because it is Christ's work, It is divine, because it seeks the glory of God. It is spiritual, because it looks not to the things that are seen and temporal, but to the things which are unseen and eternal. And it is soul work, because it aims at working out our own salvation and the salvation of others—at winning souls for Christ, and bringing many prodigals home to God.

Let me gladly see my calling,
When and where Thou sendest me,
Never into darkness falling,
Gazing on futurity;
But obey when thou hast bidden,
Though thy counsel should be hidden.

Let me follow thee, my Saviour,
Not with words of empty show;
But my heart, my life, behavior,
Prove thy presence here below.
Meekly with the froward bearing,
And each brother's burden sharing.

Oh, my Lord, if thou shouldst ever
Call me desolate to roam,
For thy truth and conscience sever
Every tie of house and home,
Then draw nearer, if thou smite me.
Let not crosses disunite me.

CHAPTER VI.

THIS WORLD OUR FIELD OF DUTY AND OF TRIAL.

HERE then, in the world, you have lived as the servant of sin and Satan; to the lust of the eye, the lust of the flesh, and the pride of life; seeking your own things, and not the things that are of God. And *here*, in this same world, you must work out your salvation with fear and trembling, giving all diligence to make your calling and election sure; undoing the evil you have done; living as a witness and an example of piety; learning to do well, to eschew evil, and to fly temptation; escaping the corruptions that are in the world through lust; keeping yourself unspotted by them; mortifying the body; subduing inordinate affection; controlling and governing the temper; cultivating spiritual-mindedness; and having thoughts, will, and wishes brought into captivity and obedience to the will of Christ.

“Still keep the end in view,
Tarry nor turn aside;
Perils, allurements, bonds break through,
Most faithful when most tried.”

For your own benefit there is *a needs be* that you should go to the land of promise by the way of the Red sea, through the wilderness, with all its drought and dread—its bitter waters, its bleak and barren deserts, its dreadful mountains, its wild and ruthless robbers, its fiery scorpions, its heat by day and its cold by night—rather than by the direct and easier way through the plain. The Captain of our salvation was made perfect through suffering, and through much tribulation must you also enter the kingdom.

“I’m but a stranger here—
Heaven is my home.
Earth is a desert drear—
Heaven is my home.
Danger and sorrow stand
Round me on every hand;
Heaven is my fatherland—
Heaven is my home.

“What though the tempests rage—
Heaven is my home;
Short is my pilgrimage—
Heaven is my home.
And time’s wild wintry blast
Soon shall be overpast;
I shall reach home at last—
Heaven is my home.

"There at my Saviour's side—
 Heaven is my home;
 I shall be glorified—
 Heaven is my home.
 There are the good and blest,
 Those I love most and best;
 And there I too shall rest—
 Heaven is my home.

"Therefore I murmur not—
 Heaven is my home.
 Whate'er my earthly lot,
 Heaven is my home.
 And I shall surely stand
 There at my Lord's right hand;
 Heaven is my fatherland,
 Heaven is my home."

But before you thus enter upon this rest which remaineth for you—here in this world, where you have been so long an idler, an unprofitable servant, living as the multitude do not *for* but *against Christ*—here "for a season" you must serve an apprenticeship to "the heavenly calling;" "endure hardness;" labor with your might; gird up the garments of ease and sloth and fashion; "lay aside every weight" of worldly business and anxious carefulness that would hinder your activity and readiness; and "give thyself wholly" to that work which thy Lord hath appointed thee. Thou art his, not thine own. What hast thou that thou hast not received at his hands? What moment of time, or point of space, hast thou of thine own right? And as it is *in* and *by* Christ, so it is for him, and under responsibility to him, you live. All thou hast is his. Children, relations, friends, houses and lands, endowments of body and of mind, the good gifts of nature, of industry, and of grace itself, are not thine in absolute, independent possession, but thine *in trust*; lent to thee for present use, and put into thy care as talents for which thou must render an account. Everywhere and at all times thou art Christ's. At the side of the cradle, in the kitchen and in the parlor, in the workshop or in the counting-house, at the desk, at the receipt of custom, in buying and selling, in thy going out and thy coming in, in thy downlying and thy uprising, thou art Christ's. Whatsoever therefore thou doest, whether thou eatest or drinkest, do it as unto the Lord, as in his sight, and so as to secure his approbation. This world is no longer your portion or inheritance. Your interest in it is but a life interest, and will soon be past.

Life is short, and strength is fleeting;
 And our hearts, though stout and brave,
 Still like muffled drums are beating
 Funeral marches to the grave.

Live then while you live. You have your field before you, your opportunities around you, your talents within you, the good seed provided for you, the dew and the rain promised you, and the command, "Go into the vineyard and be not slothful" printed in bright and burning letters on every page of life and of life's book. Around you are the young to be trained, and the old to be entreated as a father; the outcasts to be gathered in; those who are within your reach to be taken by the hand and led until they see Jesus; the wounded to be bound up; the widow and the orphan to be visited; comfort to be ministered to them that are in affliction; the stranger to be received into your hospitality; and he who, far from home, is unprotected by a father's counsels and uncomforted by a mother's tenderness, to be led by you *in* the paths of righteousness and *from* the ways that lead to death.

What a field has Christ given you, lying at your very door, and in the pathway of your daily duties! Yes; both the day and the field of your labor are in this life, and in this world. Your Master has gone for a season. This work he has entrusted to you. But he will return again, and every man will then find favor and reward, according as his work shall be.

"Rouse to this work of high and holy love,
 And thou an angel's happiness shalt know,
 Shalt bless the earth while in the world above:
 The good begun by thee shall onward flow
 In many a branching stream and wider grow.
 The seed that, in those few and fleeting hours,
 Thy hands unsparing and unwearied sow,
 Shall deck thy grave with amaranthine flowers,
 And yield thee fruits divine in heaven's immortal
 bowers."

"'Tis not for man to trifle; life is brief,
 And sin is here,
 Our age is but the falling of a leaf,
 A dropping tear.
 We have no time to sport away the hours,
 All must be earnest in a world like ours.
 Not many lives, but only one have we—
 One, only one;
 How sacred should that one life ever be,
 That narrow span!
 Day after day filled up with blessed toil,
 Hour after hour still bringing in new spoil."

CHAPTER VII.

THE PERIL OF A FRUITLESS LIFE.

IT is for Christ, and not for himself that every true christian is living and laboring. If it is otherwise, he "is dead while he lives." He labors for that which is not bread, and spends his strength for that which does not profit. Oh, thou foolish and blinded professor, who art living for thine own ease, for thine own emolument, and for the *present* comfort only of thy family, "who hath bewitched you?" All you need and all you have a right to—all that you can well use and enjoy here upon earth—is only what is requisite for present wants; all the rest belongs to Christ, whose servant you are, and whose work you perform. What profit then shall you have from all your hoarding and your toil?

Suppose you *are* a christian, and that you are resting your hope upon the sure foundation laid in Zion; nevertheless, by the course you are pursuing, instead of treasuring up gold and silver and precious stones which shall enrich you eternally, you are only heaping up wood, hay, and stubble that shall perish. How surely then must you suffer a grievous, an eternal, and an irreparable loss. You may be saved; but it will be "so as by fire." You may be *scarcely* saved, and "the world abused, your hopes undone, your labor lost," your reaping may be the whirlwind. You may be plucked as a brand from the burning, but you shall be one of "the least in the kingdom of heaven." You shall enter it a poor, lean, and hunger-bitten soul. For while "to him that hath shall be given, so that he shall have more abundantly, from him that hath not shall be taken away even that which he hath." He that soweth sparingly, shall reap also sparingly; while he that soweth plentifully, shall reap a hundred-fold. While other righteous souls shall shine as stars of the first magnitude in the firmament of glory, you shall appear glimmering, faint, and dim, and far away among the countless host shall hide your diminished head. While other redeemed ones walk majestically, with glittering diadems upon their heads, you shall sadly mingle in that throng with a starless crown.

"If grief in heaven might find a place,
And shame the worshipper bow down
Who meets the Saviour face to face,
'T would be to wear a starless crown—

- "To find, in all that countless host
 Who meet before the eternal throne.
 Who once, like us, were sinners lost,
 Not one to say you led him home.
- "The Son, to do his Father's will,
 Could lay his own bright crown aside;
 The law's stern mandate to fulfil,
 Poured out his blood for us, and died.
- "Shall we who know his wondrous love,
 While here below, sit idly down?
 Ah, no; for then in heaven above
 We too must wear a starless crown.
- "O may it ne'er of me be said,
 No soul, that's saved by grace divine,
 Has called for blessings on my head,
 Or linked its destiny with mine."

For whom then, fruitless professor, is it that with such infatuation thou art now sowing to the flesh, and endeavoring to gather grapes of thorns, and figs of thistles? For heirs you know not whom—for heirs who will probably never thank you, and to whom with no blessing, but a curse instead, your riches may entail pride, vanity, idleness, prodigality, profligacy, drunkenness, and death.

At the very best, worldly professor, such only can be your possible reward for all your worldliness, and over-busy covetous devotion to the pursuit of gain. But if this is your all of life, if this is the end and aim of your professed love and devotion to Christ, then let me tell you that your life is a robbery of God, and a defrauding of your own soul.

The man who truly lives so as to fulfill the purpose of life, and secure its great, glorious, and ultimate "end everlasting life," is like a vine quietly "planted by the waters, which is fruitful and full of branches, by reason of many waters. It has strong rods as sceptres with which to bear rule, and overcome all evil. Its stature is exalted among the thick branches, and its height with the multitude of its branches."

But he whose life is perverted to selfish ends, to pride and vanity and show, though he may even spread himself in a green and flourishing profession, shall be like that tree as described by the same inspired penman when "it is plucked up in fury, and cast down to the ground, when the east wind has dried up its fruit. Its strong rods are broken and withered: the fire consumed them. And now it is planted in the wilderness, in a dry and thirsty ground. And a fire is gone out which hath devoured its fruit, so that it hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation."

“Fruit unto holiness,” is the only way to “the end, everlasting life.” A tree of the Lord—a tree of righteousness, planted by the divine Husbandman in the soil of his own divine nature, and by the river of life—is only distinguishable from all mere useless and cumbering trees by bringing forth fruit to the glory of God. In this earthly vineyard both grow together until the harvest, but no longer. Then God’s purposes are all fulfilled. The wheat has matured, the fruit has ripened. The seasons of growth, produce, and maturity have all passed. And now the axe which has been lying at the root of the trees, in sight of all, ready for the use of the gardener, and oftentimes uplifted and partially employed in the measures of his wise discipline, is raised for its final purpose, and every tree that bringeth not forth good fruit—fruit meet for repentance—is “hewn down, and cast into the fire.” The voice of forbearance and mercy is no longer heard. The interposing cry, “Spare it yet another year,” is silenced. The season of probation is past. God’s long suffering is ended. The cumberer, who only availed himself of life and of God’s manifold mercies to live at ease and leave to others the work and toil and fruit-bearing, is cut down, and cast, with all *unprofitable*, as well as all *rotten, noxious, and dangerous* branches, into the fire.

“Let me not languish, then, and spend
A life as barren to Thy praise,
As is the dust to which that life doth tend,
Only with brief delays.

“Thou that hast given so much to me,
Give one thing more, a grateful heart;
And let a humble beggar work on thee
By prayerful winning art.

“I’d make thy gifts occasion more;
O Lord, if I in this be crossed,
All thou hast given me heretofore,
Is worse by far than lost.

“Therefore I cry, and cry again,
And in no quiet let thee be,
Till I a thankful heart obtain,
O Lord, my God, from thee.

“Not thankful when thou pleasest me,
Nor when I walk in pleasure’s ways;
But such a heart whose pulse may be
To live and sing thy praise.”

We scatter seeds with careless hand,
And dream we ne’er shall see them more.
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

WHY DO I LIVE?

The deeds we do, the words we say,
Into still air they seem to fleet,
We count them ever past;
But they shall last:
In the dread judgment, they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way
In work and play,
Lest in that world they cry
Of woe thou hear!

CHAPTER VIII.

THE LIVING CHRISTIAN STIMULATED.

To be a christian is a glorious privilege, and a divine honor. It is "a high calling, a royal priesthood." It is to be "a Son of God," "a joint-heir with Christ," and "a partaker of the divine nature." It is to be filled with heaven-borrowed thoughts of joys to come, and to walk the earth with inward glory crowned.

"Earth's fairest scenes the christian calls his own ;
He is a monarch, and his throne
Is built amid the skies."

But to be a christian is to be more than a professor of religion and a member of the church. That which makes any man a christian is union to Christ, and conformity to him. The sum of religion, as even a heathen could express it, is to be like God whom thou worships. This then is christianity, to believe in Christ as "God manifest in flesh," to come to Christ, to be united to Christ, to be in all things subject to Christ, to live *in* Christ, to live *for* Christ, and in all things, in all ways, and in all events to follow Christ. It is to become partakers in the benefits of Christ's obedience, sufferings, and death, that we may have fellowship with him also in his life and glory. It is to be crucified together with Christ, dead with Christ, buried with Christ, and risen with Christ. Oh, see to it that thy heart is sincerely Christ's. As this piety alone will meet acceptance at the inevitable day of heart-revealing, heart-approving, or heart-condemning, "work out your salvation with fear and trembling." Be very sure that your heart closes with Christ, and is fixed upon him, and living by faith on him.

Are you indeed a christian? Then you have seen the plague of your own heart, felt the direful corruption of sin, and are most anxious for deliverance from it. You know how it defiles, like leprosy, our houses, the very walls and floors, our meat and our drink, and every thing we touch. Polluting when alone, and polluting in society, it leads to misery and death, burdens the whole creation, and "presses groans out of the very frame of the earth itself." You cannot but desire to have your soul purified from this foul and loathsome disease, that, elevated above all the mists and impurities of inordinate worldly affections, the light of divine grace may shine unobstructed into your heart and be reflected with power upon the

observing hearts of those around you. Let it be thus seen that you are not a mere hearer of the word, but a doer of it; a partaker of Christ; one who feels his guilt and the greatness of that love which led Christ to die for him; one who has been washed and made clean in the fountain opened in Christ's blood for sin and uncleanness; one who constantly draws living waters from the wells of salvation, and one whose whole conduct savors of his secret and habitual converse with Christ in the recesses of his own heart.

Christ became like us, for the very purpose that we might thus become like him. Christ took upon him our nature that he might, by the mighty working of his Holy Spirit, make us alive unto God, new creatures, a peculiar people, zealous of good works, finding our meat and our drink in doing his will.

Yes, christian, you are set for the rising or fall of those around you. You are an epistle of Christ, read either to the conviction and conversion, or to the condemnation of many. Your life is your testimony for or against Christ. By it you proclaim that truth or falsity of your own profession, and as far as your influence extends, even of the religion you profess.

Why is it that christians, knowing as they do that the only pure peace and joy found in this world is realized in the service of Christ, do not continually abide in his presence and follow in his steps? Is it not because this requires spiritual exertion, watchfulness, and faith; and that, in our present carnal state, these are most uncongenial? We are spiritually indolent and inert. We are ever ready to take our ease in Zion—to fold our arms, and to go asleep upon the lap of that carnal Delilah who at once weans us from God, steals from us our strength, and robs us of our happiness.

Oh, lay to heart the wickedness, the ingratitude, and the folly of this besetting worldliness, and give all diligence to resist and to overcome it. You profess to be a christian. You wish to be, you hope you are a real christian; and you desire to be so more truly and perfectly. Be sincere then. Be true. Do not belie your profession. Do not contradict and contravene and effectually destroy your blessed hope. Let your ways, your life, your conduct, your conversation, and your daily course all attest your sincerity. Let Christ dwell in your heart. Let Christ rule over you. Let Christ live in you, and the life that you live, live by the faith of the Son of God. Then will Christ strengthen your weak faith, and weaken your strong corrup-

tions; be in you the hope of glory, and the glory of your hopes; enliven grace and deaden sin; rejoice your heart with anticipations of the glory of God, and sink in its estimation all sub-lunary good; help you cheerily along the way, and bring you at last to Zion with everlasting joy.

In the meantime be sure that in blessing others you will receive a tenfold blessing in your own soul; that in giving you will be receiving; in laboring, loving; in following Jesus, immeasurably happier than in the house of feasting or the hall of merchandise; and that in making mothers and sisters and brethren of the poor and needy, of the widow and the fatherless, Christ will be to you a mother, brother, sister, and friend, and graciously recompense you with an exceeding and eternal weight of glory.

“Friend, thou must trust in Him who trod before
 The desolate paths of life;
 Must bear in meekness, as he meekly bore
 Sorrow and toil and strife.
 Think how the Son of God
 These thorny paths hath trod;
 Think how he longed to go,
 Yet tarried out for thee the appointed woe;
 Think of his loneliness in places dim,
 When no man comforted or cared for him;
 Think how he prayed, unaided and alone,
 In that dread agony, ‘Thy will be done!’
 Friend, do not thou despair,
 Christ, in his heaven of heavens, will hear thy prayer.”

Oh, let thy love constrain us
 To give our hearts to thee;
 Let nothing henceforth pain us,
 But that which paineth thee.
 Our joy, our one endeavor,
 Through suffering, conflict, shame,
 To serve thee, gracious Saviour,
 And magnify thy name.

CHAPTER IX.

THE CHRISTIAN A LIVING CHRISTIAN TO THE END.

CHRISTIAN, you are the Lord's, and so is all you have and are. Holiness to the Lord is written upon them. They are sacred. Regard them as such. Willingly, constantly, conscientiously so consider, and so use them. "Brother," said a christian to another, who was speaking of the sacrifice involved in the maintenance and propagation of religion, "you are a merchant. Now suppose you employ a clerk to sell goods, and a schoolmaster to teach your children, and you order your clerk to pay the schoolmaster out of the store such an amount for his services in teaching. Suppose further, that your clerk complains that *he* had to pay this schoolmaster his salary, and should speak of the sacrifice he was making to do it; what would you say to this?" "Why," said the merchant, "I should say it was preposterous." "Well," said the brother, "God employs you to sell goods as his clerk, and your minister he employs to teach His children, and he requires you to pay that minister's salary, and to meet all other claims upon the love and bounty of your divine Master out of the income of that store. Now do you call this your liberality, and say that you are making great sacrifices? No; you are just as much bound to sell goods for God and for his cause as the minister and the missionary are to preach for him; and if you think otherwise, you thereby prove that you are not the Lord's, but that you still claim to be your own. You live unto yourself. You act as if you were independent of God. You are living without God in the world, and this is practical atheism."

That this is the case is undeniable because you withhold from God your heart by withholding that on which your heart is placed. What God chiefly values is heart-love, heart-services, and heart-sacrifices; and to give him your profession of such devotion, and yet keep from him what requires any real sacrifice, is as if a man should alienate from you the heart of your child, so that he no longer renders to you an affectionate and universal, but only an outward and constrained obedience. You cannot have true faith and knowledge of Christ, and of your infinite indebtedness to him, without living to him in a willing and cheerful consecration. Saving knowledge of Christ is both enlivening and enlivening. It is divine power.

It kindles affection and impels to action. Christian love is not blind, but founded upon the real worth and beauty and benignity of its object. Christian obedience is the fruit and offspring, the outgoing of christian love, and therefore is not constrained, but spontaneous and necessary. Thus it is that the christian life acts, and increases by acting, "proving what is that good and acceptable and perfect will of God."

The christian finds that in keeping God's commandments there is great reward; and that in doing God's will and living for him there is pleasantness and peace. God's vineyard which he is required to cultivate, is covered with beds of flowers and spices, so that the more the christian walks and works in it, the more does their fragrance refresh and delight him. No duty is hard, because the greater the effort required the greater is the strength imparted, the love awakened, and the peace of conscience shed abroad in remunerative joy. These, like sweet breathings of the Spirit, fill and expand his sails, and float the true and loving heart along the ocean of life, and over all its trials, to the haven of everlasting rest. "I made haste, and delayed not to keep thy commandments."

"In thy weakness shall be strength,
In thy weariness repose.

"If thou dost remember still
Thy Redeemer and his worth,
Doing all his gracious will,
Walking by the light of truth ;

"Fear not thou to lose the way,
When the evening gloom hath come ;
God, whom thou didst serve all day,
Bids his angels guide thee home."

Where there is love there will be also life and readiness to work. "Then said I, Here am I; send me. Lord, what wilt thou have me to do?" The redeemed soul becomes a ready messenger, an angel, a servant, a co-worker. The flame of gratitude and love, kindled by the live coal of a Saviour's mercy, quickens every nerve and muscle of body, soul, and spirit, to a free offer and consecration. This love overcomes all difficulties within and without, quenches the fire of opposing lusts, and itself becomes a fire so ardent as to consume all obstacles. "His word is in my heart as a burning fire, shut up in my bones, and I am weary with forbearing, I cannot stay."

Learn to entertain these thoughts even in the midst of your daily business and your earthly employments. Seek, O seek!

seek earnestly more and more of this wisdom from above which cometh down from the Father of lights. Call in your heart from its too frequent wanderings. Commune often with yourself and God, and be still. Be more within and alone, and with things above. Set the Lord always before you; then shall he be at your right hand, that you will not be moved. The oftener you are thus with God the more you will love him and become like him. You will delight to live for God. You will find God in every thing and every thing in God, God everywhere and everywhere God.

"Thee will I love, my strength and tower,
Thee will I love, my joy and crown;
Thee will I love with all my power,
In all my works, and thee alone;
Thee will I love, till that pure fire
Fill my whole soul with chaste desire.

"In darkness willingly I strayed,
I sought thee, yet from thee I roved;
For wide my wandering thoughts were spread,
Thy creatures more than thee I loved:
And now, if more at length I see,
'Tis through thy light, and comes from thee.

"I thank thee, uncreated Sun,
That thy bright beams on me have shined:
I thank thee, who hast overthrown
My foes, and healed my wounded mind:
I thank thee, whose enlivening voice
Bids my freed heart in thee rejoice.

"Give to my eyes refreshing tears,
Give to my heart chaste, hallowed fires;
Give to my soul, with filial fears,
The love that all heaven's host inspires;
That all my powers, with all their might,
In thy sole glory may unite.

"Thee will I love, my joy, my crown!
Thee will I love, my Lord, my God!
Thee will I love, though all may frown,
And thorns and briars perplex my road;
Yea, when my heart and flesh decay,
Thee shall I love in endless day."

Finally, I would observe on this point, that as this work of the christian is one of love, and involves the willing devotion of every thing to Christ, so it is a life-work. You are sent into the vineyard to work the work of a day, be it longer or shorter.

A tradesman once told the celebrated John Newton, rector of St. Mary Woolnoth, that he was about to retire from business, as he had gained enough for himself and family. "Why then," said Mr. Newton, "now be the Lord's journeyman, and carry on business for him." This he ought to have done

from the beginning. Life to him was, as to its highest end, not commenced. He had to begin at the beginning when the end of all things was, to him, near at hand. He had laid up treasure for himself, but was not rich towards God. In God's estimation he was still poor, and in the reckoning of eternity his treasure was only wrath against the day of wrath. He was an unprofitable, barren tree. Happy for him that God had in time revealed to him the insufficiency of wealth and the danger of growing richer. Few slaves of self and family and the world ever make enough, or work long enough. "I once thought," said a wealthy business man, "that if I ever got ten thousand dollars I should be content, but a man's wants increase with his property." That man is still accumulating. He has not enough yet. He is not ready to "carry on business for the Lord." The world is a hard master. It gives no respite, no vacation, and no rest. Its cry is that of the grave, Give, give; work, work, work. Pay-day never comes. Rest and repose it knows not. Its only wages are work, woe and death.

The christian is a worker, and his is a life-work—"while the day lasts." But his work pays as it goes. As he works he sings, and singing works. Dr. Hawes, in his biography of Normand Smith, a merchant in his congregation, says he never grew in grace more rapidly, or shone brighter as a christian, than during the last six or seven years of his life, when he had the greatest amount of business on his hands. From the time when he devoted all to God, and resolved to pursue his business as a part of his religion, he found no tendency in his worldly engagements to chill his piety or enchain his affections to earth. His business became to him a means of grace, and helped him forward in the divine life just as truly as reading the Scriptures and prayer.

"Each succeeding stage

We pass of this life's sacred pilgrimage,

Hath its own task assigned, its duty given;

Each hour, in grief or joy, in youth or age,

Should, like the lake, bear impress of the heaven,

Whether the blush of morn, or the calm star of even."

Christian, you may not tire and faint, nor grow weary, nor sit down, nor take your ease in Zion. A short time before the death of the celebrated Whitefield, the Rev. William Tennent paid him a visit, when they dined together with several other ministers at a gentleman's house. After dinner Mr. Whitefield adverted to the difficulties attending the christian

ministry, lamented that all their zeal availed but little; said that he was weary with the burden of the day; that his great consolation was, that in a short time his work would be done, and that then he should depart and be with Christ. He then asked the ministers present if it was not their great comfort that they should soon go to rest. They generally assented except Mr. Tennent, who sat next to Mr. Whitefield in silence, and by his countenance discovered but little pleasure in the conversation. Mr. Whitefield, tapping him on the knee, said, "Well, brother Tennent, you are the oldest man among us; do you not rejoice to think that the time is so near at hand when you will be called home?" Mr. Tennent bluntly answered, "I have no wish about it." Mr. Whitefield pressed him again. Mr. Tennent again answered, "No, sir; it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can, as well as I can, and to serve my Master as faithfully as I can, until he shall think proper to call me home." Mr. Whitefield still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennent replied, "I have no choice about it; I am God's servant, and have engaged to do his business as long as he pleases to continue me therein. But now, brother, let me ask you a question: What do you think I should say, if I were to send my man into the field to plough, and if at noon I should go to the field and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the ploughing hard; I am weary of the work you have appointed me, and am overdone with the heat and burden of the day. Do, master, let me return home, and be discharged from this hard service.' What would I say? Why, that he was a lazy fellow, and that it was his business to do the work that I had appointed him, until I should think fit to call him home."

"Lord, in thy field I work all day;
I read, I teach, I warn, I pray;
And yet these wilful, wandering sheep
Within thy fold I cannot keep.

"I journey, yet no step is won—
Alas, the weary course I run!
Like sailors shipwrecked in their dreams,
All powerless and benighted seems.

"What, wearied out with half a life?
Scared with this smooth, unbloody strife?
Think where thy coward hopes had flown,
Had heaven held out the martyr's crown.

"How wouldst thou hang upon the cross,
To whom a weary hour is loss?
Or how the thorns and scourging brook,
Who shrinkest from a scornful look?"

This is the most satisfying evidence you can present to yourself and others, to prove that you are in sincerity and truth a child of God, a genuine christian—one who will be acknowledged as such when Christ, who is our Judge, shall sit upon his awful throne, and render unto every man according to his real character and deeds. "Be thou faithful unto death, and I will give thee a crown of life. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. He that overcometh, and keepeth my works unto the end, to him will I give the bright and morning star."

"My soul, be on thy guard,
Ten thousand foes arise;
And hosts of sins are pressing hard,
To draw thee from the skies.

"O watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

"Ne'er think the victory won,
Nor once at ease sit down;
Thy arduous work will not be done,
Till thou hast got the crown.

"Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath
Up to his blest abode."

CHAPTER X.

THE LIVING CHRISTIAN OBEYS AS FULLY AS HE BELIEVES.

THERE are many things without which a man cannot be Christ's, which nevertheless will not make one truly his, either here or hereafter. To be a christian, a man must have a right knowledge and belief of christian doctrine. This is implied in calling Christ Lord, and in believing on him. To do so, is to admit what Christ himself has so frequently taught, that Christ is the only possible way of salvation, and that there is no other name given under heaven whereby men can be saved; that Christ is one with the Father, his only begotten Son, having all power in heaven and on earth, having life in himself, and giving life to whomsoever he pleaseth; that Christ is to be honored even as the Father; and that Christ is what the term LORD—as used by the Greek version—imports, JEHOVAH, "God manifest in the flesh."

Do you then, my dear friend, believe this? Do you, with Peter, believe that Jesus is the Christ, "the Son of the living God?" If you do this with all your heart, blessed art thou; "for flesh and blood have not revealed this unto you, but your Father who is in heaven." For "no man calleth Jesus Lord, but by the Holy Ghost."

If you thus believe in your heart, and confess with your life, it is well with you. But this is not all that is necessary. It is not enough to believe aright so far as mere words and doctrine can delineate the truth as it is in Jesus; for the devils also believe, and yet tremble through a fearful looking for of judgment. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven." It is necessary that, in addition to right believing, there should be a conformity to Christ and to the ordinances of his church, or in other words, right doing. This also a man will manifest as surely as he truly believes in Christ's doctrines and in Christ personally. That man cannot be a true believer in Christ, who does not keep his statutes and ordinances—who does not come out from the world, and deny himself, and take up the cross and follow Christ. Whoever does not do this, cannot be Christ's disciple. He proves that he is ashamed of Christ, and of him Christ forewarns us that he will be ashamed before his Father and his holy angels. Such a man's faith is dead. It is not

living, operative, energetic. It is the faith of the head only, and not of the heart also. It is not the faith of a man, but only of a part of a man, and that the least active, powerful, and controlling. It terminates in the word, and overlooks the work and the end of the gospel. It takes hold of the letter, but fails to imbibe the spirit. It is founded on the reason and will of man, and not on the authority and testimony of God. It is the form of godliness without its power; the name, without the nature; the body, without the soul. It is the letter which killeth, and is devoid of the Spirit which alone giveth life. It is destitute of love, the principal of all free, voluntary, and happy obedience, and is therefore dead.

Our Lord assures us, that though right doctrines are essential to salvation, something else is needed or these doctrines cannot be savingly efficacious, and that is, a life spent in loving, cheerful obedience to him, with a heartfelt desire to please him in all our ways. A servant of Christ is one who obeys Christ as his Master, and makes Christ's revealed word the rule of his conduct. No man can have evidence that he is a servant of Christ any further or longer than this obedience is rendered. And no one, as Dr. Payson remarks, can have evidence that he obeys the will of Christ in one particular, unless he sincerely and strenuously aims to obey him in every particular, and we may add, according to the analogy or proportion of duty; for the will of Christ is one.

A skeleton, though perfect, is not a man, nor can it act the part of a man. To be a man, it is necessary that God's spirit should breathe upon the dry bones and cause them to live. It is necessary that they should be clothed with flesh, and animated with the principle of life. In like manner, the stones that go to make up a building are not of themselves the house. To construct a building, it is necessary that the separate stones should be built upon a foundation, should rest upon it, and that every stone should be fitly framed and adapted to its place. And thus it is, that when Christ's Spirit breathes upon the dry bones—of a dead orthodoxy, it may be—and causes them to live, then, and not till then, do living christians arise to praise the Lord. And so also when Christ, the divine architect, takes the hard, lifeless, and shapeless stones from the quarry of depraved humanity, and makes them living stones instinct with divine life, then, and then only do they become a habitation of God, a temple for the Lord.

"What mortal lives, not foul with sinful stains?
 What breast that has not felt remorse's pains?
 And can this hopeless thing, pollute, debased,
 Its own disfigured nature e'er reform?
 Say, can the sculptured marble, once defaced,
 Restore its lineaments, renew its form?
 That can the sculptor's hand alone perform;
 Else must the marred and mutilated stone
 For ever lie imperfect and deform:
 So man may sin and wail, but not atone;
 Since to restore the soul belongs to God alone."

Christ also, let it be remembered, is the foundation on which these stones and the whole building rest; and as he himself is the chief corner-stone, so all that rest upon him as their foundation are by the life-giving influences of his Spirit quickened, and made alive unto God. To be a real christian, therefore, is to be a living, loving, growing christian—a consecrated temple, devoted to the service not of self, but of God. To be a real christian, is to realize the fact of a life in and by Christ; to find the spring and principle of everything he does in the relationship by which he is connected and made one with the Saviour. And the graces of faith, hope, love, and zeal developed and mature in any heart only when they are rooted and grounded in Christ, and grow up and strengthen through life derived from him. Such is the order of the divine economy in the production of christian life. If any man be in Christ Jesus, he is a new creature. All things are become new. To him to live is Christ. To him Christ is the model of life and character, the standard of duty, and the guide to action.

"And is this life prolonged to me?
 Are days and seasons given?
 Shall I not then prepare to be
 A fitter heir for heaven?"

"Cleansed be my soul from every sin,
 Through my Redeemer's blood:
 And let my flesh and heart begin
 The honors of my Lord."

"Let me no more my soul defile
 With sin's deceitful toys;
 Let cheerful hope, increasing still,
 Approach to heavenly joys."

"O may my thankful lips proclaim
 The wonders of thy praise,
 And spread the savor of thy name
 Where'er I spend my days."

"On earth let my example shine;
 And when I leave this state,
 May heaven receive this soul of mine
 To bliss divinely great."

Soul, then know thy full salvation,
Rise o'er sin and fear and care ;
Joy to find, in every station,
Something still to do or bear.

Think what Spirit dwells within thee—
Think what Father's smiles are thine ;
Think that Jesus died to win thee ;
His glory and his cause be thine.

Haste thee on from grace to glory,
Armed by faith, and winged by prayer ;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.

Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days ;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

CHAPTER XI.

THE LIVING CHRISTIAN GUIDED BY THE LAW OF ORDER.

GOD is a God of order. He is its origin and first exemplar. "Order is heaven's first law," and the principle of all law. It pervades the universe. Harmony is the music of the spheres, and the melody of all peaceful and well-governed communities on earth.

Knit together in chaste companies,
With order and obedience heaven's first law,
Who in their courses keeps the starry skies,
Acknowledging with downcast looks of awe,
The presence of the Invisible.

The life of the body depends on the harmonious adjustment and operation of various organs. Order also is the life of the family, the community and the state. Law and obedience, and that obedience rendered in the time, place, and circumstances of its requirement, are the foundation and cement of all society. As surely as the undue or irregular action of one organ of the body begets disease or death, so it is in the body politic. And as the irregular and unmeasured sounding of any one string or instrument produces discord, so it is in the play of human wills in the great concert of society. Society is a chain of obligations, and its links, well ordered and brightened, must support each other.

Just so is it with the soul, and with God's greatest society, the church. As divine law proceeds from the harmony of the divine attributes, and is based upon the order and propriety of duty, it follows that, both as a matter of acceptable service, and as a means of personal edification and delight, obedience must be rendered in accordance with that order. God being himself a God of order, every thing that is must be established with certain relations, consequences, and if capable of them, rights and obligations. These are founded in nature, and are necessary and inflexible. We are therefore required to observe this order, and to act in accordance with these relations, subject to inevitable retribution.

The world is a map inscribed with lines of demarcation, diversified everywhere with discriminative colors, which indicate opportunity, adaptation, want, fulfilment, duty. In one place the poor are to be aided; in another, the ignorant are to be instructed: in another, the sick are to be consoled and

watched over. In one place is the sphere of endurance; in another is the arena of action; in another, is the platform of authority, eloquence, and power. The question with every man ought to be, What is my present allotted sphere and task? Resigning his own will, he should lay himself upon the altar of duty, at whatever sacrifice; being not what he chooses to be, but what God wills him to be, and doing not what he chooses to do, but what God wills he should do. Life is thus an unknown and dangerous journey through a waste, howling wilderness, where Providence points out the course to be pursued, that is, the present duty.

We are not to imagine that duty is less duty when indicated by God's providence, than when delineated by God's word. God's law is his will; but so also is his providence. To act out of harmony with the one, is as truly disobedience as to transgress the other; and conformity to the one is necessary in order to conformity to the other. This order of divine providence affects also our position, circumstances, and sphere of duty, as much as the duty itself. We are where and what God has chosen for us. Duty therefore requires us to accept God's arrangements, to acquiesce in them, to act in harmony with them, and not to fall behind or to go beyond them, until, in the use of proper means, God opens or shuts the door. To act otherwise, to run ahead or forestall providence, is to imitate the prodigal, and involve ourselves in all the consequences of our self-will.

"There is a providence that shapes our ends,
Roughhew them as we may."

"Whether we will or no, each cherished thought
Is passing into marble, line by line,
And as we speak, our very words are wrought
Into expression in a form divine,
Or chains of evil on the soul entwine."

"A man's heart deviseth his way, but the Lord directeth his steps." And hence, as it has been beautifully said, the only true home which a man can have, is the enclosure of God's providence.

We are to conform to the order of the divine will by not doing that which it is not now proper for us to do, as much as by doing now that which is proper and required; by not desiring and seeking for ourselves greater things or loftier duties than God at present makes proper; and by suffering

affliction, denying ourselves, renouncing the world, and taking up and bearing our cross.

"Where duty lies,
There's the highest sacrifice,
Oft in lowliest tasks of earth
Faith doth show her genuine birth,
Giving them immortal worth,
And with incense fills the urn
Which before the throne doth burn.
All around God's temple is :
Here, whate'er is done, is his :
Therefore all things 'neath the skies
Are replete with arguries."

In fact, so important is this principle of ORDER IN DUTY, that duty ceases to be duty, and becomes disobedience, when not rendered in the order in which it is required.

This is illustrated in every relation of life. The value to others, the benefit to themselves, and the evidence of an obedient spirit and intelligent worth, in a child, in a servant, in a clerk, in an agent, in any one to whom a duty is assigned, depends on their prompt and cheerful compliance with prescribed duty in the way and order in which it is enjoined. Self-will destroys obedience. An eye-servant is distrusted or discarded. One that mingles self-interest with his partial and reserved compliance with duty, is regarded as dishonest. Want of affectionate willingness stamps obedience as sullen stubbornness. And the self-opinionated man who substitutes his own plans and order of procedure for those which are prescribed, is not only disobedient, but will in all probability defeat the very end in view, and lead to failure instead of success.

For the North Carolina Presbyterian.

THE ORDER OF CHRISTIAN DUTY.

No. 1.

To live to Christ, every engagement and business must be chosen and undertaken, with regard to our obligations to him. You must not, therefore, assume a weight of cares and burden yourself beyond the measure of capacity and strength. You must not put upon yourself other burdens than are imposed by necessity, or duty. You must not thrust yourself in the way of them. Covetousness, ambition, pride, self-confidence: glorying in your wisdom, skill and capacity for business, or an improper condescension to the wishes of others, may lead you to do this. You may thus overwhelm yourself, and be sub-

merged under the weight and multitude of your engagements—that is, what *you*, not the *Lord*, have put upon yourself. You will thus be beset with care, worried with constant anxiety, depressed in spirits, uneasy in conscience, cold and languid in duty, and joyless in heart. You cannot look up with freedom and confidence. A chain of self-up-braiding and fearful looking for of judgment drags you down. You cannot be spiritually minded, which is life and peace. You are, and must become carnally minded, which is spiritual darkness and death.

But in order to live to Christ, you must not only live and wisely apportion your duties to your remaining time and strength, *after you have well discharged your duty to him*; you must also regulate your feelings towards your earthly calling and pursuits. You may not assume too many cares or too much business. You might even be a drone and an idler in the world, and yet have your heart and your affections set too much on these beggarly elements, and these temporal occupations. A man may drown in a little brook as well as in a great river, and a man may be ungodly, unspiritual and worldly, even when his interest in worldly business is small. You may not, you must not, be idle. You must work and be “diligent in business.” But you must so learn Christ, and receive power from on high, as to be at the same time “fervent in spirit, serving the Lord” so as to be wisely worldly, but not worldly wise. In short, to live to Christ and yet live in the world’s business and duty, you must willingly assume the cares and duties but those you can refer to Christ, on which you can ask his blessing; in which you can enjoy his presence; and by which you may the better serve him and his church. Zeal for his cause, desire for his glory, and making this the supreme end and aim in all your undertakings—*this* is the life of Christ—this is living to Christ—this is the life of God in the soul of man. As heirs of heaven, live, therefore, above the love of this world, though in the duties of the world—using it, but not abusing it, finding in it a help and not a hindrance to grace and glory.

T. S.

OUR CALLING.

To the world Thou, Lord, hast sent me,
 Like the twelve that saw Thy face
 Lead me through the journey gently,
 Keep me near Thee by Thy grace.
 My allotted work fulfilling,
 Ever ready, ever willing.

Let me gladly see my calling,
When and where Thou sendest me,
Never into darkness falling,
Gazing on futurity ;
But obey when Thou hast bidden,
Though Thy counsel should be hidden.

Let me follow Thee, my Saviour,
Not with words or empty show ;
But my heart, my life, behavior,
Prove Thy presence here below.
Meekly with the froward bearing,
And each brother's burden sharing !

CHAPTER XII.

THE CHRISTIAN'S SUPREME DUTY IS TO CHRIST.

As the ultimate end and object of all authority, obedience, and love, Christ—his word and will—must be supreme. This is the first and great commandment. To deny ourselves, take up our cross, and follow Christ, is the very essence of christian character and life. Even father and mother, brother and sister, husband and wife, self-interest and life itself are to be “hated,” that is, disregarded, set aside, and their claims held in abeyance, when Christ calls for our devotion. This habitual, unhesitating recognition of Christ as the supreme object of love and obedience, is the atmosphere in which as a christian you are to live and move and have your being; the centre and circumference of all duty; the vital spring of all its movements. And hence, living in this spirit, and animated by this principle, you will comply with all other claims of duty created by all other relations, in the order in which they are presented by Christ and as they affect his glory.

“The primal duties shine aloft like stars:
The charities that soothe and heal and bless,
Are scattered at the feet of man like flowers.”

A branch, in order to fructify, must be one with the stock, and the stock one with the root, from which, nourishment being derived, passes first into the stock, and then into the branch, and there forms the bud, then the flower, and afterwards the fruit. In like manner, as a christian, you must be a living branch of Christ the vine, rooted and grounded in him, deriving life and nourishment from him, and branching out in the ways and measures he directs, so as to bring forth “fruit in its season.” As christians, we no longer live our natural life; we have been cut off from the old wild olive-tree of human nature, and grafted into the good olive-tree, and incorporated with it. Our christian nature and life are not ours, but Christ's; for except we abide in him, we die. We live and grow and bear fruit only by his life-giving power and grace. We must therefore be directed by his will and word and Spirit.

Every relation of man to God requires that his religion should have a supreme regard to God as its motive, an humble reliance on divine guidance for its method, a grateful and earnest desire to please God and to honor him above all creatures

as its end and aim. If a man is moved to what he calls religion merely by a regard for himself, or for any created object; if he follows only the suggestions of his own mind; if he assumes authority in his own person, or submits to the authority of any other person in reference to the terms or the modes of his religious service; if his aim is no higher than to gratify himself or to please his fellow-men, it is surely a perilous confounding of things essentially different to call this religion.

Such then is the position in which as a christian you stand towards yourself, your family, the church, and the world. Upon all these you look out as the Lord's and as the sphere of your obligations; and your inquiry is, "How may I discharge my duty to these so as best to fulfill my obligations to them, and at the same time most please and honor Christ, and advance his glorious cause?" It is only as it is rendered in this spirit that obedience becomes acceptable and profitable, and ceases to be insincere, hypocritical, and self-righteous disobedience. The young ruler in the gospels kept all the commandments, as he thought. But he reversed their order, and his heart not being right with God, its rottenness was communicated to all his doings, and contaminated them with self-righteousness and idolatry. In the same way the Pharisees gave tithes of mint, anise, and cummin, which they ought to have done; but this occupied their time and thoughts to the neglect of the weightier matters of the law; and therefore this partial and disproportionate obedience became an abomination in the sight of God, and an aggravation of their guilt.

Hence, while many important demands are presented to your consideration and require your diligent endeavors, there is an *order* in which they should be attended to. Not all at once; not some to be entirely neglected, while others receive all your attention; not the least important first, nor the most important last; but each in its own order. Duty is the incorruptible seed of divine truth, which being cherished and quickened by divine grace thrusts its roots from a centre outwards, and does not bear its full flowers and fruit until it has elevated its stock and spread its branches in all directions to the very utmost of its ability and opportunity.

Duty is that circle of which God is the circumference; in whose centre man stands guided by conscience, and the divine will, word, and providence; and which widens evermore in its

converging lines, until it enfolds all beings and touches the throne of Jehovah.

“Thus does the soul its circling duty take,
As the small pebble stirs the peaceful lake :
The centre moved, a circle straight succeeds,
Another still, and still another spreads ;
Friend, kindred, neighbor, first it will embrace,
His country next, and next all human race.”

My brotherhood's a circle stretching wide
Around one fount, although a sea divide :
With fathers, who behold the Lord in light ;
With saints unborn, who shall adore His might ;
With brothers, who the race of faith now run,
In union and communion I am one.

CHAPTER XIII.

THE CHRISTIAN'S DUTY TO HIMSELF.

As bound by the order of duty, the faithful christian, next to his supreme obligations to Christ, will regard the welfare of *his own soul*. That soul, remember, is not yours, but you; and you are the Lord's. If you are indeed a christian, your soul has been created anew in Christ Jesus, and must ever be a living sacrifice to him, and a living temple in which that sacrifice is daily offered up. This is true godliness. This is God's first work of grace, and man's first exemplification of that grace in the world around him. Godliness being the life of God in the soul of man, is wrought in it according to the order of his grace, in the mould of his gospel, and after the likeness of his dear Son—the perfect embodiment of transcendent beauty, unrivalled excellence, and faultless perfection. Godliness is a miracle of grace; but it is also a miracle of order. It is the work of almighty power, infinite wisdom, and boundless goodness, in bringing order out of confusion, form out of chaos, light out of darkness, harmony out of discord, peace out of war, love out of hatred, and life out of death—in accomplishing all this in a soul free to choose, having a will to determine, a power to act, and a conscience to approve or condemn; in a world alienated from God, enslaved by sin, led captive by Satan at his will—and while the sinner is bound down by a thousand passions, desires, and habits, to the lusts of the flesh, the lusts of the eye, and the pride of life.

This salvation God works out in *the soul*, in accordance also with its laws and constitution. Life from God does not violate, but conforms to and sustains the order and arrangement of man's various powers—restoring, sanctifying, and ennobling them by working in them to will and choose and do according to his good pleasure; by changing them into his own image; and by making them partakers of the divine nature.

As the christian is the highest style of man as a rational and immortal being, so is piety the most rational and becoming service in which that being can be employed. It regenerates and rejoices the heart. It is perfect freedom. It is satisfying. It is pleasantness and peace. It draws man into communion and fellowship with the greatest and best of beings, in whose presence is fulness of joy. It unites him in holy love

to heaven. He mingles his notes of praise with the songs of the redeemed, feels a portion of their transports, joins in the exalted employments of the angels of God, and receives a foretaste of the bliss of paradise. It unites man's heart. It restores him to himself. It assuages the tumult of passion, and hushes into silence the never-ceasing roar of the surging billows of lust and inordinate affections. It gives him victory over himself, the most exalted of all triumphs. He is at peace. He is at rest. His heart has found the true centre of attraction, and there reposes in unspeakable delight. There the soul sits and dwells enthroned, protected by almighty power, guided by infinite wisdom, and enjoying in endless profusion the blessings dispensed by unbounded goodness. O how jealous then, dear reader, should you be, lest you come short of this high calling, this glory of man, this greatest work of God.

There is a way of holiness as well as a way of providence; a way of salvation as well as of preservation. And it is from contravening the divine order, that we see so many spiritual monsters, deformed, paralyzed, one-sided, useless, imperfect, hypocritical, and apostate professors. They began wrong:

"Like an inverted cone,
They want the proper base to stand upon."

By a neglect of the order and proportion of duty as adapted to the order and proportion of their natural character, temper, disposition, and surrounding circumstances, even sincere christians are in many respects partial and defective. By some sinful imprudence or glaring defect, they render their character vulnerable, their sincerity doubtful, and their example useless. They resemble a well-proportioned body which is disfigured by some natural deformity, or some accidental injury. They are full grown men in some features of their character, while only children or dwarfs in others. They are like double-painted signs. In one view they are christian, while the ugly features of the old sinful self are seen obtruding through the superficial painting.

"In consequence," says Payson, "of their natural constitution, of the circumstances in which they are placed, or of the absence of temptation, most christians find it comparatively easy to avoid some sins, to be exemplary in the performance of some duties, and to cultivate some branches of the christian temper with success. One man, for instance, enjoys much leisure, and has a taste for study; hence the acquisition of

religious knowledge becomes easy to him. Another is blessed with a mild and amiable disposition, and of course can regulate his temper without much difficulty. A third is constitutionally liberal, and can therefore contribute readily to religious and charitable objects. A fourth is quiet and retiring, and is for this reason little tempted to pride, ambition, or discontent. A fifth is naturally bold and ardent; of course he can easily overcome indolence and the fear of man. In a word, there are very few christians who, for these and other similar reasons, do not in some respects excel. But the evil is, that they are prone, though perhaps without being sensible of it, to attach an undue importance to that grace or duty in which they excel, to make the whole of religion consist in it, and to neglect other things of equal importance which they would find difficult. Nay more, they secretly regard the eminence which they have attained in some respects, as an excuse for great deficiencies in others; and endeavor to atone for a neglect of self-denying duties, by attending with peculiar zeal to those duties which are more easy.

“One man, for instance, is lukewarm in his affections, formal in his devotions, and makes little progress in subduing his sinful propensities. But he comforts himself with the hope that his knowledge of religious truth is increasing. Another who neglects to improve opportunities for acquiring religious knowledge, derives consolation from the warmth of his zeal, and the liveliness of his affections. One person is by no means disposed to contribute liberally for the promotion of Christ's cause and the relief of the poor, but he hopes to atone for his deficiency in this respect by the frequency and fervency of his prayers. Another neglects prayer, meditation, and communion with God, but he quiets himself by pleading the pressure of worldly business, and by liberal contributions for religious and charitable purposes. Thus, as there are few christians who do not excel in some respects, there are few who are not in some respects exceedingly deficient. Small indeed is the number of those who sedulously strive to stand perfect and complete in *all* the will of God.”

But, further, order and completeness in personal duty are essential not only to the character of the work done, or left undone, but to the spiritual happiness and growth of the doer. They are as necessary to inward peace as to the cultivation of a spirit of power and of wisdom and of a sound mind.

We have thus placed your duty to yourself as the primary obligation which you owe to created beings, because all other duties must be regulated by it. It is the rule and standard, "Thou shalt love thy neighbor *as thyself*." As a creature of God, a free moral and accountable being, as having a body and a soul, as intrusted with time, talents, and opportunities, and as under obligation to love God and to seek his kingdom supremely, you must see to it that you love yourself—not your body; not your appetites, passions, and lusts; not covetousness, nor worldliness, nor ambition, nor pride, nor pomp, nor power; not the world, nor riches, nor houses, nor lands; not any thing sublunary, any thing seen and temporal. No; but your SELF, your SOUL—that which makes you a man, and not a clod of earth, a statue, a beast, or bird, or tree; that which allies you to angels, to heaven, to immortality, and to God; that which makes you also liable to hell, to the fellowship of devils, and to everlasting destruction. Love this SELF, this SOUL, this person, this dying and yet undying being that you are. Love yourself as you ought, as God requires, as your salvation demands, as the infinite grace and goodness of Christ your Saviour make possible. Let this love of Christ to you, and of you towards Christ, fill your soul, animate and regulate your love to all other beings and lead you to live for, and to love them as being mutually related with yourself to God in Christ.

"May I resolve with all my heart,
With all my powers to serve the Lord;
Nor from his precepts e'er depart,
Whose service is a rich reward.

"O be his service all my joy!
Around let my example shine,
Till others love the blest employ,
And join in labors so divine.

"Be this the purpose of my soul,
My solemn, my determined choice,
To yield to his supreme control,
And in his kind commands rejoice.

"O may I never faint nor tire,
Nor wandering leave his sacred ways:
Blest Lord, accept my soul's desire,
And give me strength to live thy praise."

ARISE! ye lingering saints, arise!
Remember that the might of grace,
When guilty slumbers sealed your eyes,
Awakened you to run the race:
And let not darkness round you fall,
But harken to the Saviour's call. Arise

Arise! because the night of sin
Must flee before the light of day;
God's glorious Gospel, shining in,
Must chase the midnight gloom away:
You cannot true disciples be
If you still walk in vanity. Arise.

Arise! it is the Master's will:
No more his heavenly voice despise;
Why linger with the dying still?
He calls—arouse you, and arise!
No longer slight the Saviour's call;
It sounds to you, to me, to all. Arise.

CHAPTER XIV.

THE CHRISTIAN IN THE FAMILY.

NEXT to yourself in the order of duty and of responsibility to Christ, is your family. This also you will regard as Christ's, and as a field intrusted by him to your special cultivation and control. The family is the foundation of society and of the church; God's nursery and primary school for the training and discipline of those who are to become active members of both; and the source of all the springs which water and enrich the world, and make glad the city of our God. If a father, you are a priest, a king, a guide, a ruler, the bond of union, the source of wisdom, the centre of attraction, and the standard of right and wrong. In you your children should see a representative of God; and by your life, influence, example, and instruction their characters are moulded for eternal issues. Look upon them as such, and as such train them in the way they should go, and bring them up in "the nurture and admonition of the Lord." Imbue them so thoroughly with a conviction of their own sinfulness, life's vanity, the world's danger, the certainty of death, and heaven or hell as its hereafter, that they may early "seek the kingdom of God and his righteousness, and leave all other things to be added according to God's infinite wisdom and goodness.

Of one thing you may be sure: you cannot save your children, but you may destroy them. You cannot make them christians, but you can throw insuperable obstacles in the way of their becoming such. Would you then have your child a christian, you must be one, and live one. It will not be enough to talk and profess and seem to be a christian; you must be a christian. You must think, and feel, and love, and live a christian. Children will be what you are, not what you seem. They will feel, if they cannot discern, your real character. They will do as you in heart do, not as you say and pray and preach. If you are worldly, covetous, money-making, money-hoarding, penurious, inactive, then by irresistible instinct they will be moulded by your character. It will be daguerreotyped by invisible secret processes upon their hearts. Your will, your heart will impress themselves upon theirs. If you would guide them to heaven, and meet them there, you must not only point but lead the way, and make your family a little heaven below,

of which christian love is the centre and the circumference. Well says Tupper:

"Alas for a thousand fathers, whose indulgent sloth
 Hath emptied the vial of confusion o'er a thousand homes;
 Alas for the palaces and hovels, that might have been nurseries for heaven,
 But which worldliness has blighted into schools of hell.
 A kindness most unkind, that hath always spared the rod;
 A weak and numbing indecision in the mind that should be master;
 A foolish love, pregnant of hate, that never frowned on sin;
 A moral cowardice of heart, that never dares command.
 The house where the master ruleth is strong in united subjection.
 And the only commandment with promise, being honored, is a blessing
 to that house;
 But if he yieldeth up the reins, it is weak and discordant anarchy,
 And the bonds of love and union melt away as ropes of sand."

Whatever be your position in the family, you occupy the centre of influences which, to all human view, will widen to eternity, and will determine the weal or woe, not only of yourself and those around you, but of countless numbers beyond your reach.

"I have a vivid recollection," says the Rev. Richard Knill, "of the effect of maternal influence. My honored mother was a religious woman, and she watched over and instructed me as pious mothers are accustomed to do. Alas, I often forgot her admonitions; but in my thoughtless days I never lost the impressions which her holy example had made on my mind. After spending a large portion of my life in foreign lands, I returned again to visit my native village. Both my parents died while I was in Russia, and their house is now occupied by my brother. The furniture remains just the same as when I was a boy; and at night I was accommodated with the same bed in which I had often slept before; but my busy thoughts would not let me sleep. I was thinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eye caught a sight of the spot where my sainted mother, forty years before, took me by the hand and said, 'Come, my dear, kneel down with me, and I will go to prayer.' This completely overcame me. I seemed to hear the very tones of her voice; I recollected some of her expressions; and I burst into tears, and arose from my bed, and fell upon my knees just on the spot where my mother kneeled, and thanked God that I once had a praying mother. And oh, if every parent could feel what I felt then, I am sure they would pray with their children, as well as pray for them."

What thought more rapturous than that of a family united in one of the many mansions in our Father's house! What

picture so celestial in all its parts as the first gathering of such a family in the heavenly home. The aged parents, well stricken in years, with hoary head and tottering steps, are there buoyant with the energy of immortal youth. The daughters, who grew up like beautiful flowers, to bloom and shed their fragrance in this desert air and then wither and die, are there fresh, blooming, and fragrant in spiritual beauty. The sons, after various struggles and vicissitudes in the dangerous paths of life, have at length made their way to the only home where their hearts have ever found satisfying rest. The little children also, early called and early saved; the precious jewels in Christ's treasury; the cherub visitants who smiled upon us and then closed their eyes in soft slumbers, and after awakening in our bosom new affections to bind us to them in inseparable, ineffable union, flew up to heaven and fastened them as chains to the throne of God; those sweet birds of paradise which alighted on our hearthstone, and warbled such notes of soul-stirring melody, and then expanding their bright wings, soared singing, until lost in the glory of the skies; those perished buds, whose perfume still breathes odorous memories around our dwelling—they too are there. The last wanderer has returned, and after many a storm and shipwreck and perilous adventure, is safe anchored in the haven of peace. All fear and anxiety are at an end. Prayer has given place to praise, doubt to delight, and suspense to certainty. The voyage is ended, the sea of life is passed. Probationary discipline is accomplished. The body of sin has been transformed into a spiritual body. The allurements of the world have vanished. The temptations and assaults of the powers of darkness have ceased. The dangers of apostasy and ruin are all over. Disease there is none. Sickness is no more. Death is a thing unknown and unfeared. Farewell is a word for which there is no corresponding idea. The family is now complete. Their happiness is perfect. Their communion is unbroken, uninterrupted, heart with heart, and soul with soul. No chord is discordant, harsh, or out of tune. All is harmony and peace and love, and their joy is everlasting.

Christian, are you living for such a picture, and will you and yours constitute the elements of such a heavenly home? May God grant it. May he so enable you to live as members of the family here, that as a family you may thus live and love hereafter.

But, on the other hand, may not some lost child, lifting up his eyes in torments, lament because of you in bitter anguish and in words inconceivably more terrible than those of the poet:

“Weep, sire, with shame and ruing ;
 Weep for thy child’s undoing ;
 For the days when I was young,
 And no prayer was taught my tongue ;
 Nor the record from on high,
 Of the life that cannot die,
 Wiles of the world and men,
 Of their threescore years and ten,
 Earthly profit, human praise,
 Thou didst set before my gaze
 As the guiding stars of life,
 As the meed of toil and strife :
 I ran the world’s race well,
 And find my portion—HELL !

“Weep, mother, weep, yet know
 ’Twill not shorten endless woe.
 Nor thy prayer unbind my chain,
 Thy repentance soften pain,
 Nor the lifeblood of thy frame
 For one moment quench this flame.
 Weep not beside my tomb,
 That is gentle, painless gloom ;
 Let the worm and darkness prey
 On my senseless slumbering clay :
 Weep for the priceless gem
 That may not hide with them ;
 Weep the lost spirit’s fate,
 Yet know thy tears too late :
 Had they sooner fallen—well,
 I had not wept in HELL !”

Christian parent, beware, beware! for what shall all the world profit you and your children, if through your neglect their souls are lost?

CHAPTER XV.

THE CHRISTIAN IN THE CHURCH.

IN the order of duty, next to the family comes the church. This is that spiritual household of which you are now a member. This church is your home. Here you were born of water and of the Spirit. At her breasts of consolation you have received as a babe in Christ the sincere milk of the word, and stronger meat when you were able to bear it. Here you were incorporated with the company of the redeemed as a disciple, an heir of God, and a joint-heir with Christ. Here you were taught all things whatsoever Christ has commanded. Here you have been cherished with many tears and prayers. In her courts you were planted, and nourished with the dew of ordinances and the tender care of the spiritual Husbandman. Here you drank of the river of the water of life, and became spiritually minded, so as to enjoy the beauty of holiness, and sit before God under the droppings of the sanctuary, as in heavenly places in Christ Jesus, with great delight. Here you took the cup of salvation into your hands, and paid your vows unto God in the presence of the congregation. And here you have gone in and out, as in green pastures and beside quiet waters, while your soul has been satisfied as with a feast of good things, and you have felt that it was none other than the house of God and the gate of heaven.

Of the members of the church, it is joyfully true that they are your family. Every one of them is your brother or sister in the Lord. This is that brotherhood which you are required to love; and not till that love of the brethren has sprung up and become active in your heart, are your skirts clear of injury to Christ's body, which he loved so as to give himself for it, and which he expects you to love and cherish even as your own soul. Your brethren in Christ you will love and serve for the truth's sake that dwelleth in them. Loving supremely Him that begat, you will also love those who are begotten of him, and who bear his image. And as their heavenly Father heareth them always, your kindness to them will be repaid by their prayers and God's answering blessing.

"I love thy kingdom, Lord,
The house of thine abode;
The church our blest Redeemer saved
With his own precious blood.

"I love thy church. O God ;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

"If e'er to bless thy sons
My voice or hands deny,
These hands let useful skill forsake,
This voice in silence die.

"If e'er my heart forget
Her welfare or her woe,
Let every joy this heart forsake,
And every grief o'erflow.

"For her my tears shall fall ;
For her my prayers ascend ;
To her my cares and toils be given,
Till toil and cares shall end."

CHAPTER XVI.

THE CHRISTIAN IN HIS BUSINESS.

NEXT in order is the sphere of your worldly employment. Labor of some kind is necessary. If a man will not labor, neither shall he eat in quietness and joy. This is a part of the curse of sin and of man's present probationary state. As such you will regard it. You will accept it as a part of the cross and as your allotted duty here below, and see in it the divine wisdom and goodness. Seek the presence and blessing of God to give you an humble, cheerful, willing spirit, to hallow your daily work with his smile, to ennoble it with his approbation, and to enrich it with his gracious furtherance and success.

"There is nothing on earth so lowly but duty giveth it importance ;
No station so degrading but it is ennobled by obedience.
Yea, to break stones upon the highway, acknowledging the Lord in thy lot,
Happy shalt thou be and honorable, more than many children of the
mighty."

Regard your occupation as your christian field. Ask guidance in selecting your profession. Consecrate it to Christ. Implore his daily and constant presence in it. Live in it for him. Labor as in his sight. Be eminent in it for diligence, and for whatsoever things are honorable and of good report. This is well pleasing to Christ. Keep your business in subjection to him. Regard its interests as subordinate to those of your soul, your family, and the church. And that it may not become a snare to you, give of your substance regularly and systematically, according as God has prospered you, to every good work. Be ever found willing to communicate and ready to distribute, not by constraint, but willingly ; forward to devise and to execute liberal things for the church and the world.

In order to live to Christ, every engagement and business must be chosen and undertaken with regard to your obligation to him. You must not assume a weight of cares beyond the measure of your capacity and strength. You are not to take upon yourself other burdens than are put upon you by necessity or duty, nor to put yourself in the way of them. Covetousness, ambition, pride, self-confidence, glorying in your wisdom, skill, and capacity for business, or an improper condescension to the wishes of others, may lead you to do this. You may thus overwhelm yourself and be submerged under the weight and multitude of self-imposed engagements, to which the Lord has not

called you. Beset with care, worried with constant anxiety, you may become depressed in spirit, uneasy in conscience, cold and languid in duty, joyless in heart. You cannot look up with freedom and confidence; a chain of self-upbraiding fear drags you down. You cannot be spiritually minded, which is life and peace; you must become carnally minded, which is death.

As there is an order of duty, so is there an order as regards the time to be devoted to it. To every duty there is a time and a season; a time proportioned to its importance as related to your soul, to God, to your family, to the church, and the interests of the Redeemer's kingdom. You are therefore to "redeem the time," to buy it back at any price from the enslaving, grasping power of a sinful, selfish, and ambitious world.

The common idea that business—that is, merely one kind of business, and that the least intellectual, moral, or spiritual—*must* be attended to, and swallow up the time required for the duty we owe to ourselves, to our families, and to the church, is nothing less than atheistic, profane, God-defying, and suicidal. It inverts the pyramid of duty. It makes mammon master, and its authority and will the rule of duty. And as this "business" is very much what every man chooses to make it, the common maxim in reality makes man's will the rule of duty and God's will subordinate to man's caprice. It is a violation of the constitution of nature, of your own nature, and also of that of the family and the church. It is not of the Father. It is of the devil, and is one of those destructive lies which he originates.

But in order to live to Christ in your daily calling, you must not only limit and wisely apportion your duties to your time and strength, you must also regulate your feelings towards your earthly pursuits. You may not perhaps assume too many worldly cares or too much business, you may even be a drone and an idler in the world, and yet have your heart and your affections set too much upon the beggarly elements and occupations of earth. A man may drown in a little brook as well as in a great river, and a man may be ungodly, unspiritual, and worldly, even when his interest in business is small. You may not, you must not be idle. You must work, and be "diligent" in business. But you must so learn Christ and seek power from on high as at the same time to be "fervent in spirit, serving the Lord"—as to be wisely worldly, but not worldly wise—as, in short, to live to Christ, and yet live in the busy world.

You must assume no cares and duties but those you can refer to Christ, on which you can ask his blessing, in which you can enjoy his presence, and by which you may best serve and glorify him. Zeal for his cause, desire for his glory, and making this the supreme end and aim in all your undertakings, this is living to Christ.

“Be this my one great business here,
With holy trembling, holy fear,
To make my calling sure ;
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure.”

CHAPTER XVII.

THE CHRISTIAN IN THE WORLD.

NEXT in order is the great field the world, which lies beyond and outside of the church and the family; and to labor in this as it becomes you, you are best prepared by securing first the interests of your own soul, of your family, and the church. Remember this. Believe and lay it to heart. It is the christian who truly recognizes the paramount claims of Christ, and who lives in loving obedience to him in his own heart, that will also think and feel and pray and labor and give most for the city, the state, the country, and the world.

The true christian looks around upon his fellow-citizens, his fellow-countrymen, his fellow-men everywhere, and beholds in them also Christ's field; and the life and power and love and zeal developed in the cultivation of piety within his own soul, in the family, and in the church, will make him "a burning and a shining light" in all the relations of life. While, like Christ, he loves with a peculiar love his own brethren according to the Spirit, he will also love all men because all are his brethren according to the flesh, subjected to the dominion of Christ, included in His commission and message of salvation, out of whom Christ is to gather together in one a multitude of souls, and kindness to whom is accounted as rendered unto Christ.

Christianity provides abundantly, by example, precept, motive, and command, for all the duties of friendship and good neighborhood; for all honor, honesty, and integrity in social life; for all generous liberality, enterprise, and devotion to the public good; for all patriotic services and sacrifices for our country's honor and prosperity. It stimulates also to the furtherance of all commercial, mechanical, geographical, and other instrumentalities by which the earth's whole extent may be discovered, colonized, and made fruitful; by which all its resources for the maintenance and comfort of mankind may be developed; by which all countries may be brought into close neighborhood; by which a perfect intercommunity of thought and feeling may be cultivated; by which all selfish and sectional views may give place to a universal brotherhood of good-will; and by which the unity of the human race, as of one blood, of one common ancestry, and bound to one common judgment, shall be demonstrated in its actual manifestation.

But while this is all true, so that no man can be a good christian and not a good citizen, a good merchant, a good patriot, a good soldier, voyager, or discoverer, as the case may be, nevertheless these are not the primary and direct results at which christianity aims. The relief of temporal wants and the advancement of social and universal well-being, are indeed required by every feeling of humanity and christian obligation; but it is a false and shallow and material philosophy that would make these the *primary* object and end of true philanthropy. In almost every case physical evils are the result of moral and spiritual ignorance, error, and death; and just as in the case of a fruitless and impoverished tree, the first requisite is, not rain, sunshine, and dew, but the removal of what is noxious to its growth and the reinvigoration of life in the root, so is it in the human tree. It must first be grafted into the living Vine. It must receive a new and quickening life, before it can grow and flourish; in whatsoever state it is, learn therein to be content, and to find therein materials for the support of the life that now is, and of that which is to come. It is *good* therefore to relieve man's present distress, and *better* to remove present ignorance; but it is *best* of all to impart spiritual life, and to win souls to Christ.

CHAPTER XVIII.

THE CHRISTIAN'S PHILOSOPHY DIVINE.

CHRISTIANITY is as divinely original in its philanthropy, as it is in its theology. Both are superhuman; above and beyond man's thoughts and ways, as are the heavens above the earth. Christianity has both a telescopic and a microscopic power. It brings near things distant, and it reveals things hidden. It gives substance to things hoped for, and evidence to things unseen. Its arithmetic is based upon the reckoning of eternal years. Its analysis goes down to the first elements of our mysterious nature. It knows all that is in man. It understands the whole machinery of his moral and accountable nature. It can work in man to will, to choose, and to act. It can turn his heart even as the rivers of water are turned, and transform it even as the chrysalis becomes, from a creeping worm, a sportive insect. It can redeem, regenerate, and disenfranchise the captive, dead, and enslaved spirit. It can implant new affections, new desires, new habits, new principles, new motives, and new actions. It is eyes to the blind soul, ears to the deaf, speech to the dumb, feet to the lame, strength to the feeble, riches to the poor, joy to the sorrowful, contentment and gratitude to the thankless, and life to the dead. It works from within outward, and from the foundation upward. It first purifies the fountain, and thus swells the streams. It restores man to God, in order to restore him to himself, to his family, and to society. It instructs him in the alphabet of heaven, and makes him wise in all the wisdom of the skies. It enables him to see the littleness of things called great on earth, and the greatness of things here called little. It discloses the "exceeding and eternal weight of glory" reserved for all that truly seek it; and the dust and dross, the hay, wood, and stubble of earth, that are to be burned up. It unveils the splendor of the inheritance beyond the grave, and the unspeakable joy which are at God's right hand, and shows that in comparison with them, all the sickness, sorrow, and poverty of earth are not worthy to be regarded. It teaches man the necessity of all these earthly vicissitudes and tribulations, and even of offences, hypocrisies, and villanies, that by these probationary tests the silver and the gold may be refined, and the dross separated; that the tares and wheat may alike grow and mature until the

harvest, when the tares shall be burned and the wheat be garnered.

True christian philanthropy is therefore as superhuman and divine as christian theology. It is a system of faith, and not of sight. It is spiritual, and not carnal. It is the wisdom of God, though foolishness with man. All other philanthropy is foolishness with God. It puts the effect for the cause, and by working on the effect, vainly thinks to remove the cause. It begins at the end instead of the beginning, with the streams instead of the springs, with the branches instead of the root, with the outside instead of the inside, with the actions instead of the character, with the habits instead of the principles, with the head instead of the heart. It tries to repair what is destroyed, to mend what is utterly shattered, to revive what is dead, to stop the ocean by a wall of sand, to fill the bottomless guif of man's craving wants with a handful of bread and a cup of water; to turn back the course of eternal providence; assume the sceptre of infinite wisdom; transform earth into heaven, misery into mercy, trial into enjoyment, discipline into amusement, probation into indolent enjoyment, and man the rebel, the guilty, sinful, and polluted, even as such and while such, into the happy participant of all heaven's bounty.

Thus have men, thinking themselves wise, ever made themselves fools, and by changing the truth of God into a lie astonished the world and themselves ultimately, by the fatuity of all their schemes, and the lying vanity of all their wisdom.

Christians therefore live and walk *by faith* as much in their doing as in their believing—as much in their philanthropy as in their theology.

CHAPTER XIX.

CHRISTIAN, HOW ARE YOU LIVING?

Do you then realize who and what Christ is? Do you in all things submit yourself to him? Are you living not for yourself, but for him? Are you endeavoring in all things to know his will, and to do it? Are you personally, relatively, in your business, and in the world, living as becometh the gospel of Christ, suitably to your high calling as a son and heir of God? Is every thing done from a desire to please Christ, to secure his favor, and to be to him a useful and a worthy follower? This is the rule by which you should now judge yourself, that you be not hereafter condemned with the world. This will convince you of sin and unbelief and unfaithful stewardship, and stimulate you not to doubt and despair, but to duty and devotion. Apply this rule faithfully. And knowing that your heart is deceitful above all things, and desperately wicked, ask God to search you, and try you, and to discover to you every evil way that is in you, and to lead you in the way everlasting. Judge yourself by this rule, as in God's sight, who searcheth your heart and knoweth you altogether. Do this in view of a coming judgment. How all important is it to be assured that your foundation is the Rock.

You may be a professor, consistent in conduct, regular in attendance on the means of grace, and liberal in the use of what God has given you; and yet, after all, your hope may be founded in yourself, and not in Christ. Your building may seem fair and goodly; and yet when the sea bursts upon it, and the winds blow against it, it may fall.

You may perhaps profess to be a christian, and yet not a zealous, devoted, and spiritually-minded christian. You may think that, as you do not profess to adopt a rule so strict and holy—a rule which disregards so entirely the ordinary judgment of the world, which condemns your own opinions, wishes, and interests, and makes Christ and his will the supreme law of life and the measure of all duty—therefore you are not bound by it, and will not be judged by it. But this is a most blind and fatal error, as unreasonable as it is too often immovable. Such professors are what the apostle terms them in Eph. 5: 6, “children of” unpersuadableness, unbelief, “disobedience.” They will not be persuaded that they are wrong. They will

neither be convinced nor reformed. Religion with them is a polite, fashionable, and gentlemanly deference towards God, and not a supreme love to him. It tenders God the "mint, anise, and cummin" of a Sabbath worship, while it retains pride, is swallowed up in business, politics, pleasure, and self-indulgence. It permits its followers to reject every cross and self-denial, and to follow the bent of their own inclinations. Self is their god. This world is their chief good. Money, wealth, and influence, are the chief end of their life; and their own opinion is their rule of action. They are above the "weakness" and "prejudices" of ministers, and all over-righteous, too-religious people. They have no time nor taste for any religious reading or services that would break in upon their delusive peace. And such things as union to Christ, fellowship with God, communion with the Holy Ghost, are beyond their experience or comprehension.

Verily such men will be awakened from their hallucination. They shall awake, but it may be too late. Going down to the grave with a lie upon their lips and in their life, their hope will perish before the impartial judgment of Him who is no respecter of persons. If any man who names the name of Christ "have not the Spirit of Christ, he is none of his." He will not only not be saved, but he will be damned with a deeper damnation.

"The restless merchant, he that loves to steep
His brain in wealth, and lays his soul to sleep
On bags of bullion, sees the immortal crown,
And fain would mount, but ingots keep him down."

But you may not so openly renounce christianity as to substitute a formal, fashionable Sabbath worship for that denial of self, taking up the cross, following Christ, and living not unto yourself, but unto him, which is its very essence. You may recognize and admit this to be the standard of true living, that is, of the only real, satisfying, and sanctifying piety; and yet yourself live contrary to it. Your heart is not right. Your eye is not single. Your life, measured by this rule, is crooked and perverse. There is no harmony between your words and your works, your prayers and your practice, your language and your life, your pew and your counting-house, your secret and your public ways, your Sabbath and your week, your getting and your giving. The coin that glitters like gold in the twilight of man's imperfect vision, is found, in the sunlight of God's omniscient eye, to be a counterfeit. The grain that

shoots up and grows and waves so gracefully in the wind of prosperity, when sifted by the unfailing scrutiny of God's heart-searching judgment may prove to be tares. There is no order, no proportion in your piety. There is no conformity to Christ in spirit, principles, and habits. Every thing is reversed and upside down. Self is first, and not last. The world is in your heart, instead of being under your feet. Money is your master, and not your slave. Charity is a burden, and giving is not to you more blessed than receiving. You are of the earth, earthy. Your whole life is a lie, the greatest and most dangerous of lies—a lie which brands your inmost heart—a lie involving innumerable particular lies, so that every step, every word, every action of every day, is a denial of Christ and a crucifying of him afresh—a lie in which if you die, you must sink into everlasting burnings, since there shall in no wise enter into heaven any thing that defileth or maketh a lie.

Oh that you would now make your calling and election sure. Oh, how much of this searching and sifting judgment is now needed in the church.

“Lord, when we leave the world and come to thee,
 How dull, how slow are we!
 Our thoughts are millstones, and our souls are lead,
 And our desires are dead;
 Our vows are fairly promised, faintly paid,
 Or broken, or not made:
 Our better work, if any good, attends
 Upon our private ends;
 In whose performance one poor worldly scoff
 Foils us or beats us off.
 If thy sharp scourge find out some secret fault,
 We grumble or revolt;
 And if thy gentle hand forbear, we stray,
 Or idly lose the way.
 Is the road fair, we loiter; clogged with mire,
 We stick, or else retire:
 A lamb appears a lion, and we fear
 Each bush we see's a bear.
 When our dull souls direct our thoughts to thee,
 As slow as snails are we.
 “But at the earth we dart our winged desire;
 We burn, we burn like fire,
 Like as the amorous needle joys to bend
 To her magnetic friend;
 Or as the greedy lover's eyeballs fly
 At his fair mistress' eye;
 So, so we cling to earth; we fly and puff,
 Yet fly not fast enough.
 If pleasure beckon with her balmy hand,
 Her beck's a strong command;
 If honor calls us with his courtly breath,
 An hour's delay is death;
 If profit's golden-fingered charm inveigles,
 We clip more swift than eagles;
 Let Auster weep, or blustering Boreas roar

Till eyes or lungs be sore ;
 Let Neptune swell until his drowsy sides
 Burst into broken tides ;
 Nor threatening rocks, nor winds, nor waves, nor fire,
 Can curb our fierce desire ;
 Nor fire, nor rocks, can stop our furious minds,
 Nor waves, nor winds ;
 How fast and fearless do our footsteps flee ;
 The light-foot roebuck's not so swift as we."

O that Christ would come in and reign and rule, dear reader, in your heart. O that he would make it as the chariots of Aminadab, swift to run in the way of his commandments—wholly and sorely his. True christians are the lights of the world, shining in transparent honor and sincerity, and bearing about them the credentials of their high and holy calling. And what are these? Not the blossoms of a fair profession, but the ripe and yellow fruit of godlike actions. Cornelius' prayers and alms came up as a memorial before God; not his prayers alone, nor his alms alone, but his prayers *and* his alms. Beautiful conjunction. Piety towards God, and an active charity towards all mankind, are the twin personifications of vital, saving piety. Herein, says Christ, am I glorified, when ye bear much fruit: when you are found diligently and cheerfully keeping my commandments and doing my will. Yes; while denying yourself, bearing your cross, and following Christ, not with eye-service, not grudgingly, not thinking how little you can give and do and yet secure his favor, but rather, how much you can give and do for Him to whom you owe your hope, your life, your heaven, your all; when you glory in his cross, considering his yoke easy, and his burden light; when you count all things loss for the excellency of the knowledge of him; when you can sow your seed even in tears; when you can be joyful in sorrow, and sing praises even in death; then, O then does Christ look down benignantly upon you in the manifestations of his love. Your tears he will keep bottled up in the vials of his remembrance, until you reap in gladness, and come forth with singing and with everlasting joy upon your head. And then, for every desire and wish and effort to please and serve him, you shall receive, in addition to the hundred-fold promised you in this world, life everlasting.

"Life is the hallowed sphere
 Of sacred duties to our fellow-men,
 The precious and appointed season, when
 Sweet deeds of love the mourner's heart may cheer ;
 The hour of patient and unwearied toil,
 When seed of heaven is sown in earth's dark soil.

“Ours is this work below :
Our lips may breathe the message of the cross,
Which soothes the sinner's anguish and remorse,
Irradiates with joy the grief-worn brow,
Flings hope's bright sunshine on the pilgrim's road,
And plants in man's cold heart sweet trust in God.

“How glorious is life
Thus consecrated, and how poor appears,
Beside the christian's struggles, toils, and tears,
The earthly warrior's sacrifice and strife :
Beautiful are the efforts faith employs
To fill this world with heaven's immortal joys.”

CHAPTER XX.

DIGNITY OF THE CHRISTIAN AND HIS WORK.

SEEING, therefore, that such and so great issues of life and death depend upon your being a workman for Christ that "needeth not to be ashamed," let me entreat you to awake to the true object of your continuance in this world. It is, that among the dead you may be living, among the selfish holy, and among the worldly spiritual, laboring with your might until you finish the work Christ has given you to do.

What a dignity and glory does this give to life, and what an importance does it attach to every opportunity of doing good to yourself, to your family, to the church, and to the world. You live as Christ's. The world in which you toil belongs to Christ by creation, providence, covenant, and redemption. You labor under the authority and appointment of Christ. You are encouraged by the presence and power of Christ. His eye is upon you. He looks down from heaven and takes account of every one of his servants, in every part of his vineyard: well pleased if he find them watchful and faithful, but grieved and wounded if he perceives that they are only eyeservants, loitering and spending their time in idle and unprofitable self-indulgence.

It is in this light we are enabled to comprehend the transcendent dignity and worth of christian life and duty in their bearing upon eternal interests. Faith in Christ is the only glass in which a man can see in himself any thing to awaken high and holy aspirations, read in his soul "the majestic character of God," and feel the earnest of its heritage of glory. Yes; for evil or for good, life is the criterion of man; and its memories of duty done or undone will pervade all the firmament of his being and all the duration of his existence.

How glorious then is the true christian in his relation to Him whom his new Master now he calls. A man is dignified and honored by the dignity and honor of him in whose service he is employed, or by the character of the nation which he represents, and whose public officer he is. In this respect, how does all earthly glory fade into obscurity when brought into the light of the glorious majesty of the christian's Lord and Master. But he is not merely our Master. He is our Friend, our Elder Brother, our Husband, and our living Head. He calls

us no longer, and he treats us no longer as servants. We are his "brethren," his mother and sisters, his own, his chosen, his beloved.

Be not satisfied to be any less than such a christian, and to possess such a faith, such a hope, and such a present fruition of its sanctifying power. Spurn from you the base-born spirit that is willing to be "a very fragment of a man," that "for a minute of joy will reap an age of sorrow." Be not satisfied to live and labor in the spirit of fear and bondage. Be not contented until the spirit of adoption is shed abroad in your heart. If indeed a christian, you are a child. God in Christ is your reconciled and loving Father. You are at home in God. God is your dwelling-place; and Oh, how blessed are they that dwell in God as their home. They cannot but be still praising Him whose fatherly goodness and divine mercy they continually experience. Oh, that you may indeed *dwell* there. Let not your "own God," your "exceeding joy," be to you only as an inn or a tent, to which you turn aside as a wayfaring man for a night. Let God be your home, your rest, where your affections find their centre and their full delight. Live not as a servant, or as a stranger, or as an alien, but as a friend, as a son or daughter of the Lord God Almighty. Let your soul cry out to him, saying, Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Oh, be not thou far from me. Sup with me, and make my heart thy lasting home.

"Lord, what unvalued pleasures crowned
The days of old;
When thou wert so familiar found,
Those days were gold:

"When Abram wished, thou couldst afford
With him to feast:
When Lot but said, 'Turn in, my Lord,'
Thou wert his guest.

"But, ah, this heart of mine doth pant
And beat for thee;
Yet thou art strange, and wilt not grant
Thyself to me.

"What! shall thy people be so dear
To thee no more?
Or is not heaven to earth as near
As heretofore?

"The famished raven's hoarser cry
Finds out thine ear:
My soul is famished, and I die
Unless thou hear.

“O thou great Alpha, King of kings,
 O bow to me,
 Or lend my soul seraphic wings
 To get to thee.”

Such views will kindle and fan the flame of love, and make duty a delight and labor pleasure. What service is hard to the child who loves his parent, or the wife who lives to please her husband, or to the husband who loves his wife even as himself? And when the love of Christ constraineth any soul, how does it count all loss gain, and all sacrifice delight, and how does it esteem riches and honor but as dross, as nothing and less than nothing, for the excellence of the knowledge of Christ Jesus, by whom he is crucified unto the world and the world unto him!

Of all the works possible for human agency, it has been well and forcibly said, none seems to compare, in point of real dignity, with that of converting sinners to Christ. Thus to affect the relation in which an immortal soul stands to its Maker, seems to work of hardly less dignity than its original creation. What an infinite good is in this way accomplished. A spirit created to bear the image of God, but having become an enemy of that Holy One; formed to assist in the works of God, but sold to the service of Satan; made to share the blessedness of the heavenly state, but now sinking in the miseries of endless perdition; naturally so good and so great, but now so terribly fallen—such a creature is restored to its original brightness, and more than its original blessedness. In the light of eternity, the change thus effected stands out as incomparably more illustrious than the best that conquerors or statesmen can achieve. That it may appear less to the common vision of men, is a proof that darkness, and not light, is the medium of their fancied seeing—that falsehood, and not truth, is the character of their boasted intelligence.

Critics in literature and art commend to the skies those who give us new exhibitions of mental vigor or skill, who transfer to the canvas the beauties of creation, or develop their likenesses in marble. Of what praise, then, would he be thought worthy who could produce a form of more excellence than these, endue it with intelligence, make it the image of God, and give it being for eternity. It is not in human power by itself to effect this; but every disciple of Christ can employ the means by which it is really done, and that as a common event in the dispensation of divine mercy. Why, then, do so few ever

undertake this greatest of human achievements? There are enough who are willing to labor in the transformation of wildernesses into fertile fields; enough who rejoice in subduing the elements of nature to the use of man; many who strive with all their power to mould the opinions and shape the temporal destinies of men; not a few that would gladly look upon states and institutions of their own forming: why so few to take part in deeds of brighter glory and more lasting worth than all these? Have the many bearing the christian name no actual love for souls? They cannot then be the children of God; they cannot be true members of the body of Christ. Or do they not esteem it possible that men can do any thing toward the turning of sinners from the error of their ways? This would argue great ignorance of the history of redemption in the world, such ignorance as we should hardly suppose compatible with a heaven-taught mind. What then is the cause?

The cause is, and can be no other than the want of love to Christ, want of love to the souls of men, want of faith and obedience to our Lord, and want of assurance that he can and will make us wise to win souls to him, to save them from death, and to shine with him as stars in the firmament of heaven. It is the want of that spirit which led Bunyan to write, as he lay in Bedford jail in the prospect of an ignominious death, and which when at liberty he both felt and acted: "Wherefore," says Bunyan, "I prayed to God that he would comfort me, and give me strength to do and suffer what he should call me to; yet no comfort appeared, but all continued hid. I was also at this time so really possessed with the thought of death, that oft I was as if I was on the ladder with a rope about my neck; only this was some encouragement to me: I thought I might now have an opportunity to speak my last words unto a multitude, which I thought would come to see me die; and thought I, if it must be so, if God will but convert *one* soul by my last words, I shall not count my life thrown away nor lost."

Such is the glory of the christian, both in his Master and in his work, in his motive, in his aim, and in his end.

"Who would not be a christian? I have seen
Men shrinking from the term, as if it brought
A charge against them. Yet the honored name
Is full of gentlest meaning. Odors rise,
And beauty floats around it; from its eyes

Great tears of heavenly sympathy descend ;
And mercy, soft as Hermon's fragrant dew,
Springs in its heart, and from its lips distils.

"I've seen it press an infant to its breast,
And kiss away his troubles ; seen it take
An old gray-headed man, oppressed with years,
And wrinkled o'er with sorrow, and disclose
A prospect to his vision which hath made
The old man sing with gladness : seen it lay
Its soft hand gently on the blind and lame,
And lead them safely home ; and seen it stoop
To the vile outcasts of society,
Whose character was odious in the streets,
And bring them back to virtue and to God.

"Hark ! 't is the loftiest name the language bears,
And all the languages in all the worlds
Have none sublimer. It relates to Christ,
And breathes of God and holiness ; suggests
The virtues of humanity, adorned
By the rich graces of the Holy Ghost,
To fit them for the paradise on high,
Where angels dwell, and perfect manhood shines
In the clear lustre of redeeming love,
For ever and for ever ; and implies
A SON AND HEIR OF THE ETERNAL GOD !"

CHAPTER XXI.

THE CHRISTIAN CONSTRAINED BY THE LOVE OF CHRIST.

THE only motive to this life and work which I will press upon you is the love of Christ. This I do, not in my own name, nor by any authority of man. I urge it not merely for your own sake, though it is the only true source of all your present hope and joy, your confidence and usefulness; and though your loving or not loving Christ will pronounce you blessed or cursed for ever. I urge this motive not merely for the sake of the church, though its prosperity and advancement are so deeply involved. Nor do I now, under the influence of this motive, press upon you the claims of a world lying in wickedness and mad in its rebellion.

Neither would I lay upon you any burden which you are expected to carry alone, or for any denominational glorying. But passing over all other considerations, I would most solemnly, as in God's presence and in the light of a coming eternity, invoke every one who reads these pages, whether young or old, rich or poor, bond or free, to consecrate the life that remains to you in this world, *to that work to which Christ has called you, for Christ's sake.*

Christ is the sum and substance of the gospel. Love to Christ is the sum and substance of christian piety. This is the all-controlling law to the christian heart, its life, its light, its joy. Love to Christ opens the door of the heart, welcomes all doctrines, accepts all mysteries, receives all precepts, embraces all promises, and submits to all duties. Love to Christ brings heaven down to earth, and lifts up earth to heaven; tinges with celestial brightness every moment and movement of life, and ennobles them by encircling them with the glories of eternity. Christ is heaven, and his love the atmosphere and bliss of heaven. It brightens every eye, warbles on every tongue, breathes in every thought, sounds from every lyre, and echoes back from every company throughout the wide extent of the celestial mansions. It is the theme of every song, the subject of every rehearsal, the interest of every personal history, and the point of every pilgrim's story. All heaven is harmony and peace and joy and self-sacrificing devotion, because all heaven is love.

And so it is in the church below. This church originated in the bosom of Christ's infinite love. It was purchased by his precious, redeeming blood. This love, shed abroad in their hearts, gathered into the church its first martyrs. It transformed their minds and their lives. It made loss gain, poverty riches, suffering solace, sacrifice delight, self-denial pleasure, the cross glory, liberality thanksgiving, life duty, and the world Christ's lost but rightful empire. It made the pelting stones, the whip, the cords, the dungeon, the fiery furnace, the lacerating saw, the lion's teeth, the viper's fang, the living death of shame, exposure, and slow-consuming torture—death in any and in every form—gain, recompense, and rest for Christ's sake.

Dear reader, art thou in health? Dost thou live? Art thou blest with a useful and satisfying employment? Hast thou friends, and family and home, and food and raiment, and the comforts of life? Hast thou wherewith to aid in all good and generous works? It is all owing to the love and bounty of Christ. Dost thou hope to die safely, to escape hell, and get to heaven? It can only be through the love of Christ. And dost thou now cherish a good hope, a cheerful confidence, and an inspiring zeal? Art thou not indebted for them all to the love of Christ? Oh, think then of Christ in his infinite claims, and his infinite deservings. Think of him as he was, as he is, and as he ever shall be; of all he has done, is now doing, and will throughout eternity do for your soul. Think of his infinite loveliness, grace, and tender compassion; of what you owe him, what you need from him, and what you confidently expect from him; of the price he paid for you, the work to which he has appointed you, and the reward he has in reserve for you; of the consolation you have found in him during all past trials and in all present sorrows, and which shall also be your stay in all future tribulations. Think that the time past is gone, and can no more be made to praise and glorify him; that it is only in what remains of this fleeting life and in this fallen world, that you can testify for him, and teach, or preach, or give, or suffer in his name.

Oh, the height and the depth, the length and the breadth of that love of Christ which passeth knowledge! Christians, let this love of Christ fill, fire, control, and constrain you to a hearty, heavenly love for souls. Remember who and what you once were; who came to your rescue; the home and the height

of happiness to which Christ has brought you; that others are still floating on the billows insensible to their danger; that on that wrecked vessel from which you have been saved, there are others faint, perishing, and unable even to cry for mercy; and that in that cage of unclean birds to which Satan decoys his victims, there are still many captives lured by the wiles of their great adversary; and be thou to all that are lost and perishing what Christ and Christ's servants have been to thee.

"We have somewhere read," says Dr. Guthrie, "of a traveller who stood one day beside the cages of some birds that, exposed for sale, ruffled their sunny plumage on the wires, and struggled to be free. A wayworn and sun-browned man, like one returned from foreign lands, he looked wistfully and sadly on these captives till tears started in his eyes, and turning round to their owner, he asked the price of one, paid it in strange gold, and opening the cage, set the prisoner free. And thus he did with captive after captive, till every bird was away, soaring to the skies and singing on the wings of liberty. The crowd stared, and stood amazed. They thought him mad, till to the question of their curiosity he replied, 'I was once myself a captive; I know the sweets of liberty.'" And so they who have experience of guilt, have felt the serpent's bite, the burning poison in their veins—who on the one hand have the sting of conscience, on the other the peace of faith, the joys of hope, the love, the light, the liberty, the life, that are found in Jesus—they, not expecting heaven's highest angels, are the fittest to preach a Saviour, plead with man for God, or to plead with God for man.

"During a heavy storm off the coast of Spain, a dismayed merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvas shelter on a deck almost level with the sea, suggested the idea that there yet might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men through the swell of a roaring sea: they reach it; they shout; and now a strange object rolls out of that canvas screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shrivelled as to be hardly felt within the ample

clothes, and so light that a mere boy lifted it on board. It is laid on the deck. In horror and pity the crew gather round it. It shows signs of life. They draw nearer. It moves, and then mutters—mutters in deep, sepulchral voice, '*There is another man.*' Saved himself, the first use the saved one made of speech was to seek to save another. O learn that blessed lesson. Be daily practising it. And so long as in our homes, among our friends, in this wreck of a world which is drifting, down to ruin, there lives an unconverted one, '*there is another man,*' let us go to that man and plead for Christ—go to Christ and plead for that man with the earnest cry, 'Lord, save me, I perish,' changed into one as welcome to a Saviour's ear, 'Lord, save them, they perish!'"

Love delights in difficulties, and strengthens under them. The more a christian suffers and sacrifices for Christ, the more he loves him; and the more he loves him, the more ready is he to be offered up in the service of a living consecration unto him. To be a partaker with Christ in any thing, is to the christian a privilege and a pleasure. He cannot be happy where Christ is not, nor in any employment which looks not to his glory. Enjoyment without his smile ceases to delight, and sorrow irradiated by it becomes bright. The meanest services performed for Christ afford higher satisfaction than the most applauded public duties of the world; and the shame, reproach, and contempt with which such offices are regarded, are of more estimation than all the honor that cometh from man. Love delights in communion, conformity, and assimilation. Therefore it is that the christian can glory in all shame, obloquy, and trials, because they drive him nearer to Christ, because they bring Christ nearer to him; and because, while they make him a partaker of Christ's sufferings, they make him also a partaker of Christ's glory.

"Saviour of the sin-sick soul,
 Healer of the broken heart,
 Come, and every grief control,
 Shine, if mine indeed thou art:
 Bid me thus no longer pine,
 All is mine, if I am thine.

"Mourn I for earth's fading pleasures,
 Seek I there for peace and ease?
 Are not mine immortal treasures?
 World, thy charms no more can please:
 Give me but thy love divine,
 All is mine, if I am thine:

“Mine those streams of grace unbounded,
Hid in Christ, the Lamb of God ;
Mine those depths of love unsounded,
Mine the ransom of thy blood.
Oh, thou true immortal Vine,
All is mine, if I am thine.”

“A little while,” our Lord shall come,
And we shall wander here no more ;
He’ll take us to our Father’s home,
Where he for us has gone before.

“A little while,” He’ll come again ;
Let us the precious hours redeem ;
Our only grief to give him pain,
Our joy to serve and follow him.

CHAPTER XXII.

ALL THINGS NEEDFUL IN CHRIST.

WELL may the love of Christ, singly and alone, be an all-sufficient motive to live and "work the work of God," because the love of Christ "passeth knowledge," and his claims transcend all computation. He made you. He endowed you with all your powers of body and mind, being the "light which enlighteneth every man that cometh into the world." He, by his interposition, preserved you from the instantaneous and unmitigated execution of the sentence, "In the day thou sinnest thou shalt surely die." To him you are indebted for that dispensation of probationary mercy you now enjoy; for that long-suffering with which God shows his kindness to the unthankful; for all that is still so beautiful, sublime, and good in nature; for all that is pleasant to the taste, admirable to the eye, melodious to the ear, delightful to the touch, and fragrant to the smell; for all that is blissful in domestic and social life; and for all that is elevating and refining in literature and art. But greater love than this has he shown you. Lost, he found you; guilty, he was made a curse and a sin-offering for you; in captivity to sin, Satan, death, and hell, he redeemed you, bought you, delivered you from the power of sin, destroyed the dominion of the devil, abolished the curse of death, and opened up to you the way to heaven. These vile bodies he has dignified and made immortal, spiritual, and glorious. This world he has converted into a means of grace, a field of duty, an opportunity for glory and honor, for strife, victory, and a crown of righteousness. The curse of labor he has sanctified, so that by being "diligent in business," with a "fervent spirit serving the Lord," you may, out of the unrighteous and soul-destroying mammon, make to yourself friends, who shall wait as an escort for you to the everlasting habitations.

"We men that in our morn of youth defy
The elements, must vanish; be it so!
Enough, if something from our hands have power
To live, and act, and serve the future hour."

There is nothing that thou needest for present comfort, hope, and help, and for blessedness hereafter, that thou dost not find in Christ. United to him, thou becomest a member of his body and a partaker of his life. Thou needest look for no blessing

except through him, and thou mayest expect from him all things needful to enjoy. In him are "hid all the treasures of wisdom and knowledge," that he may be to you the constant source of a wisdom which is from above, pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, and profitable to direct, to instruct, to correct, to reprove, and thoroughly to furnish for every good work. He has become "the end of the law," by fulfilling its precepts and enduring its penalty, that he might be to you "an everlasting righteousness." He has sent his Holy Spirit to convince, convert, sanctify, and make meet for an inheritance among the saints in light, that he might be to your soul sanctification. That he might be a very present help to you in every time of need, he has promised to be with you always, even unto the end. To secure for you repentance and remission of sins, he ever lives at the right hand of God. Faith is his gift; and as he is its author, so is he its finisher. Peace too he gives—his own peace—a peace which, like the ark, rides in ease and safety amid all the tumultuous fluctuations of earthly things. Joy also is his blessing, a "joy unspeakable and full of glory;" and this joy no man taketh from you. Is contentment indispensable to happiness? He will teach you how, in whatsoever state you are, to be therein content. Is patience an essential element of happiness? He will make you patient even in tribulations, and enable you to glory in them, rejoicing in hope. Is confidence towards God, and a sweet assurance not only that he is wise and good, but that he makes all his providence work together for your best interests and highest happiness—is this a balm for every wound, a refuge from every enemy, a shelter from every stormy blast, and consolation in every distress? "Being justified by faith, we have peace with God through our Lord Jesus Christ."

And do you need strength to enable you to apply and appropriate to yourself according to your need these priceless blessings? He is mighty to save; he gives power to become "a son of God;" he gives strength to the faint, and makes his grace sufficient for you. Is there any thing else you require to complete your safety and happiness? Christ is "redemption," "all in all;" and you are "complete in him," knowing in whom you have believed, that he is faithful and cannot deny himself, and will keep that which you have committed unto him against the day of death, judgment, and eternity. And do you fear lest after all, something, you know not what, may separate you

from Christ, and leave you helpless and hopeless? Christ has provided even for this distress. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"I know that my Redeemer lives;
What comfort this sweet sentence gives:
He lives, he lives who once was dead;
He lives, my ever-living Head!

"He lives, triumphant from the grave;
He lives, eternally to save;
He lives all-glorious in the sky,
He lives exalted there on high.

"He lives to bless me with his love,
He lives to plead for me above;
He lives, my hungry soul to feed,
He lives to help in time of need.

"He lives to grant me fresh supply,
He lives to guide me with his eye;
He lives to comfort me when faint,
He lives to hear my soul's complaint.

"He lives to silence all my fears,
He lives to stop and wipe my tears;
He lives to calm my troubled heart,
He lives all blessings to impart.

"He lives, my kind, wise, heavenly Friend,
He lives, and loves me to the end;
He lives, and while he lives I'll sing;
He lives, my Prophet, Priest, and King.

"He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives my mansion to prepare,
He lives to bring me safely there.

“He lives—all glory to his name!—
 He lives, my Jesus, still the same ;
 Oh, the sweet joy this sentence gives,
 ‘I know that my Redeemer lives!’”

Go, labor on ; spend and be spent—
 Thy joy to do the Father's will :
 It is the way the Master went ;
 Should not the servant tread it still ?

Go, labor on ; 't is not for naught ;
 Thine earthly loss is heavenly gain :
 Men heed thee, love thee, praise thee not ;
 The Master praises—what are men ?

Go, labor on ; enough while here,
 If he shall praise thee, if he deign
 Thy willing heart to make and cheer :
 No toil for him shall be in vain.

Toil on, and in thy toil rejoice ;
 For toil comes rest, for exile home :
 Soon shalt thou hear the Bridegroom's voice,
 The midnight peal, “Behold, I come !”

CHAPTER XXIII.

THE CHRISTIAN EARNESTLY URGED TO WORK.

WHAT manner of person, then, ought you to be? "Multitudes of our species," it has been well said, "are living in such a selfish manner that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, but are forgotten almost as though they had never been. They are, while they live, like one pebble lying unobserved among a million on shore; and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better of their life? Whose tears have they dried up; whose wants supplied; whose miseries have they healed? Who would unbar the gate of life, to readmit them to existence? They did not a particle of good in the world; and none were blessed by them, none could point to them as the instruments of their redemption; not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday." Will you thus live and die, O man immortal? Oh no, live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.

" 'Not to myself alone,'
O man, forget not thou—earth's honored priest,
Its tongue, its soul, its life, its pulse, its heart—
In earth's great chorus to sustain thy part!
Chiefest of guests at love's ungrudging feast,
Play not the niggard, spurn thy native clod,
And self disown;
Live to thy neighbor, live unto thy God—
Not to thyself alone."

As Christ is every thing to you, be you every thing to Christ. Since he, as God and as man, has given himself for you, both for your body and your soul, that he might thus be such a complete and almighty Saviour as became us, so give yourself to

Christ, in body, soul, and spirit, as a free, full, sincere, hearty, loving, and living sacrifice. This will make your life living, and your *work worship*—that is, suitable and worthy of Christ, and acceptable to him—and this will make both happy and assimilating to you, so that you will be changed into Christ's image from glory to glory.

Work then, christian, work. All things work. In heaven and on earth every thing is working out God's will and the end of its existence. Angels work. Are they not God's ministers "that do his pleasure;" "sent forth to minister to them who shall be heirs of salvation?" Devils work, yea, with infernal malice going about seeking whom they can destroy, and working out damnation to them that are led captive by them at their will. God works hitherto, that is, from the very beginning of all creation. And even as the Father worketh hitherto, Christ works. The Holy Spirit also works. Oh how earnestly, how omnipotently, and with what omniscient and omnipresent power does this ever-blessed Spirit work in men to will and to do God's good and gracious pleasure, convincing them of sin, of righteousness, and of a judgment to come. Bad men work. O how deceitfully, and with what desperate wickedness do they work out their own perdition, and that of all they can bewitch.

"And yet they never rest, and yet they never tire."

Good men work. "Many run to and fro, and knoweldge is increased." How many, and in how many various ways, and in how many different lands, are at this moment praying, laboring, and striving together for the fartherance of the gospel of Christ, and the destruction of the kingdom of Satan. The spirits of just men made perfect in heaven work. They constitute a great cloud of witnesses to the conflict going on here on earth, and from beneath the altar evermore and earnestly they pray, "How long, O Lord?"

Work then, christian, work. The kingdom of heaven, if it is ever taken by yourself, or by those perishing children and friends around you, must be taken by "violence," for "the violent take it by force." The contest is sharp and terrible. You war not merely against flesh and blood, against pride and passion, against lust and avarice, against vice and hypocrisy, but against spiritual wickedness in high places, against the powers of darkness, against influences which are the most potent when least felt and least dreaded. Work then, christian, with all your might. Contend earnestly. Agonize and wrestle even

unto blood, striving against sin in your own heart, and endeavoring by every means in your power to rescue other sinners as brands from the burning. You have but a day in which to work at all.

"No room for mirth or trifling here,
For worldly hopes or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

"No matter what my thoughts employ,
A moment's misery or joy;
But oh, when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends, or angels, spend?"

Work, christian, work. Your strength may soon fail you, and then you shall not any longer be able to work. The opportunity for doing any thing for God, for Christ, for your own soul, for your family, for the church, for perishing sinners around you, and for perishing millions abroad, will soon be for ever gone. Already, perhaps, the morning has passed, noon has elapsed, and evening draweth nigh. The sun slopes his course. Shadows begin to multiply and lengthen from every object around you. Soon the sun will descend below the horizon, your eyes will become dim, every thing will be obscured in darkness, and as the damp, cold vapors chill your frame, your senses will be closed, your limbs laid to rest, and you must yield yourself to the sleep of death.

"'Hurrying on, hurrying on!'
Says a voice that speaks from the works of God;
And the rolling spheres, as they flame along
O'er the glorious paths of the great untrod
Take up the sound, and the strain prolong;
Nor cease they from chanting the mighty song,
We are hurrying, hurrying on.

"'Hurrying on, hurrying on!'
Says the voice of time, and his steady feet
Are crossing the threshold, unbid, unseen,
And urging us on at each pulse's beat
From the past to the future—the pause between
Is the fleeting *now*—the feverish dream
Of the life that is hurrying on.

"Hurrying on, hurrying on!
The busy throng of city and town,
The peaceful tiller of rural glades,
The warrior thirsting for bloody renown,
The prince and the beggar, however arrayed,
Together approaching the solemn shade,
Are hurrying, hurrying on.

"Hurrying on, hurrying on!
 The myriads that walk on this busy stage,
 With youth's gay trip, with man's firm tread,
 And the trembling steps of hoary age,
 In untroubled sleep to lay their head
 With the ghostly tribes, the slumbering dead,
 They are hurrying, hurrying on."

Work, christian, work. Even if the day of life lengthens out, and the twilight is clear and bright, the night of sorrow, sickness, and affliction cometh upon you, or even now perhaps envelops you in clouds and mist and sleety rain. The days of darkness will surely come upon you, for "man that is born of a woman is of few days and full of trouble." But be not discouraged. Work, and work manfully. "The night is far spent, the day is at hand." It is not total darkness. There is still some light, even though it be but starlight. The sun will again arise, burst through these intervening clouds, and shine upon you from on high. Walk then as a child of the light, as born to greater things, and aspiring to heaven itself. You have light enough to discern the wiles of Satan, the wickedness that is in the world through covetousness and lust, and the path of duty. While therefore the children of darkness lie entombed in its midnight gloom, sleeping the sleep of death, awake, and give yourself no rest till the morning breaketh. As this is the path of duty, so it is most surely the way of peace, consolation, and joy. "Awake, thou that sleepest, and Christ shall give thee light."

Work then, christian, work. Work out your own salvation with fear and trembling, giving all diligence to make your calling and election sure, and this so much the more as you see the night approaching.

"How slight and short are man's resolves at longest:
 How weak at strongest!
 Oh, if a sinner, held by God's firm hand,
 Can hardly stand,
 Good God, in what a desperate case are they
 That have no stay!"

Work, christian, work. There is, no doubt, *associated work* for you to do. You must do your work as part of the world's great whole, or as a member of some body. But you have special work to do as one individual, who, by God's plan and appointment, have a separate position, separate responsibilities, and a separate work—a work which if you do not do must be left undone. No one of your fellows can do that special work for you which you have come into the world to do. He may

do a higher work, a greater work, but he cannot do *your* work. You cannot hand your work over to him, any more than you can hand over your responsibilities or your gifts. Nor can you delegate your work to any association of men, however well-ordered and powerful. They have their own work to do, and it may be a very noble one, but they cannot do your work for you. You must do it with those hands, or with those lips, which God has given to you. Whether it be little or much that he requires of you, *that* matters not to the point now in hand—it must be your own work. And by doing your own work, poor as it may seem to come, you shall receive your reward. Christ will acknowledge it; and though small as the giving of a cup of cold water, he will graciously and gloriously recompense it a hundred-fold.

"I have not wealth, or power, or skill,
To broadcast all around:
The world's wide field I may not till,
Nor sow its fallow ground;
But LITTLE SPOTS are here and there,
Which I may weed of grief or care."

Work, christian, work. The enemy soweth tares in thy field which are ever springing up to choke the good seed of the word, and kill thy most fragrant and promising buds. Work continually. Break up the fallow ground with the ploughshare of godly repentance. Sow the seed, and withhold not thy hand. Sow plentifully, that you may reap abundantly. Sow beside all waters. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that." Cast thy bread-seed even upon the waters, for after many days thou shalt find it again. Sow, for the rain cometh down and watereth the earth, that thy seed may bring forth abundantly. Sow in hope, for God giveth to every seed its own body, and to all an increase, to some thirty, to some sixty, and to some a hundred-fold.

Work, christian, work. In every place: when thou liest down, and when thou risest up; when thou goest out, and when thou comest in; at the table, at the fireside, by the wayside, by the well of water, on land, in the ship, and on the mountains, work. Open thy lips, speak a word in season; be ready to give a reason of the hope that is in thee with meekness and fear; in wisdom reproving, counselling, and comforting, and everywhere declaring the word of the gospel.

Work, christian, in the order of duty. First take heed to thyself. Keep diligently thine own vineyard. Let no day pass

without self-examination. While it is yet day, and the shadows of evening invite to meditation, commune with your own heart and be still. Let God be heard, and thy own conscience bear witness, and accuse or else excuse thee. Recount God's mercies and your responsibilities. Think of all you should have done, what you have done, and what you have not done. Inquire whether your thoughts have been sequestered to God; strangers from the world, fixed on heaven; whether just, charitable, lowly, pure, christian; whether your senses have been guided, neither to let in temptations, nor to let out sins; whether your speech has not been offensive, vain, rash, indiscreet, unsavory, unedifying; whether your actions have been warrantable, expedient, comely, profitable. Thence see if you have been negligent in watching your heart at the expense of your time, in exercises of devotion, performance of good works, resistance of temptations, good use of good examples; and compare your present estate with the former. Look jealously whether your soul hath gained or lost—lost aught of the heat of her love, tenderness of conscience, fear to offend, strength of virtue; gained more increase of grace, more assurance of glory. And when you find—alas, who can but find?—either holiness decayed or evil done or good omitted, cast down your eyes, strike your breast, humble your soul, and sigh to Him whom you have offended; sue for pardon as for life, heartily, yearningly; enjoin yourself careful amendments, redouble your holy resolutions, strike hands with God in a new covenant of more entire and perfect obedience. Bethink thee also of thy family. Thou art to it, in Christ's stead, a prophet to instruct, a priest to intercede, and a king to rule, guard, and direct. Encircle also, in thy self-examination, the wider sphere of thy business, thy church, and the world, that thou mayest know whether thou hast, in regard to each, done good to all men as thou hast had opportunity.

Work, christian, work with all thy heart. The heart is the seat of natural life, because there the blood in which the life is, having been restored and invigorated, is propelled with life-giving energy and heat to every part of the body. So it is with the spiritual life. It is seated and purified and quickened, not in the head, not in the understanding, not in the will, but in the heart, the disposition, desires, and affections, and pre-eminently in LOVE. Keep thy heart then with all diligence, for out of it

proceed the issues of life, activity, and health, or of sloth, inactivity, and death.

Work with thy might, whatsoever thy hands find to do. Whether thy talents be one or many, lay them well out. Hide none in a napkin. Stand not idle. Sit not down to take thine ease. In this hive every bee is meant for a working bee, and there are no drones. Faith that does not work, soon languishes and dies. Even love itself grows cold, and hope and joy languish. Be not slothful. Say not within thyself, I am but feeble, and can do little. Thou knowest not how much thou canst do except by working with thy might. If thou canst not tower as a cedar in Lebanon, thou canst be a tree of the Lord, planted by the river, whose leaf never withereth, and whose fruit never faileth. If thou canst not be a corner-stone, thou canst be a living stone, bearing up thy proportion of weighty duty. If thou canst not be the head, thou canst be a member, and secure the health and activity of the body by rendering that service which every limb and joint supplieth. If thou canst not give gold and silver, thou canst give time and prayer and effort. If thou canst not be a large and fruitful tree, thou canst be a shrub, a flower, a stock of corn or of wheat. Thou canst thyself plant the seed which shall become the largest of trees, and open up that spring whose flowing waters, increasing to a rill, a stream, a river, shall make fruitful the whole vineyard of the Lord. Even when you can no longer work with the hands, you can work with the lips. You can still talk and write and give for Christ. You can bless and magnify his name, and speak good of it. You can tell others what a Saviour you have found, what he has done for your soul, and how precious he may become to them. Like a dying missionary, who was urged to refrain from speaking, you can say, "I feel that I must talk. My time is short, and I must spend it for Christ. We ought to do all we can to glorify him, who has done so much for us."

"There is work to be done in this world of ours,

This world of sorrow and sin :

There is work for the hands with their wonderful powers,
And work for the spirit within.

"There is work for the beggar, and work for the prince,

There is work for the old and the young,

The merchant with millions, the cripple with pence,
The learned with pen and with tongue.

"The statesman, the newsboy, the preacher, the muse,
Physicians, and printers, and all,

May work with their heads, or their hands, or their purse,
In kitchen, or workshop, or hall.

- “There is work in the by-ways and alleys at home,
Where suffering and want hold their throne;
There’s work far away mid the thousands who roam
Where the blest lamp of life never shone.
- “There are tears to be dried, there are wounds to be healed,
Earth’s wrongs and oppressions redressed,
Faint heart to be cheered, and proud brows made to yield,
And a sin-stricken world to be blessed:
- “There are fatherless babes to be nurtured and fed,
And the brow of old age to be soothed,
The wayward and erring to Christ to be led,
And the pillow of pain to be smoothed.
- “Then rouse thee, my soul, to thy labor away,
Since life for this mission is given;
Like Jesus, thy Master, while yet it is day,
Work the will of thy Father in heaven.
- “Go forth in the morning, at noon, and at night,
Seek the dwelling of age, and of youth;
Error’s weeds to uproot with the ploughshares of light,
And scatter the bright seeds of truth.
- “Bring hope to the fainting, and joy to the sad,
And Christ to the penitent soul;
Fill earth with rejoicing, bid deserts be glad,
And streams through the wilderness roll.”

Work, christian, work with all the means in thy power. How abundant are they in this day of the Lord. Thou canst not want assistance adapted to thy strength and capacity. The fly-sheet, the tract, the primer, the little volume, the large volume, and the precious Bible itself, thou canst draw plentifully, cheaply, or even gratuitously out of those wells of salvation which are the glory of our age, and the flowers and fruit of its christian union, charity, and zeal—the Bible Society, the Tract Society, the Sunday-school Union, and others. Here you can find what will suit the taste, and delight the eyes and the heart of young and old, poor and rich. In distributing these precious volumes to the poor, in searching out the neglected and guiding them to Christ, and in laboring in the Sabbath-school, feeding Christ’s lambs, and training his children, thou canst fill thy heart with blessing, thy hands with work, and thy life with usefulness and glory.

Work, christian, work; for if you do not work, you give fearful evidence of not being a christian at all. Faith works. Work is the evidence of life. Whatever lives works. On the earth, in the air, in the sea, whatever hath life has motion and activity adapted to its nature, capacity, and habits. As surely as you find a bird that does not fly or sing, a fish that does not swim, or an insect that does not creep or prepare by rest for

more perfect motion and activity, there you find death. Life has become extinct. And thus does faith work. God the Holy Ghost works in the dead sinner's soul and quickens it, that, according to the will and order of God, it may do "the work of God." No sooner is he made alive, than God sends the christian into his vineyard to work. Whenever, therefore, a christian is found taking his ease in Zion, there is fearful hazard of his sleeping, like the Alpine traveller, the sleep of death. Faith works, and it works by love—not from constraint, but willingly, eagerly and delightfully. Nothing but death can paralyze the energy and activity of love. Nay, love is stronger than death, for even in death it will burn and brighten, and blaze into ten-fold ardor and ecstasy of devotion. Throughout all creation love is the spring of mightiest efforts, and of superhuman heroism. And as a workless christian must be a loveless christian, he is by both characteristics declared to be dead; for faith without love and works is dead.

Work, christian, work; for if you do not work, even if not absolutely dead, you are assuredly not in health. There is disease. There is danger. You are in the way of death. You are dying. The process has commenced, and by its own progress it can only terminate in death. It is not, in spiritual life, as it is in physical. There is in it no *vis naturae*. There is no inherent healing power in spiritual life to renew and restore itself, and to throw off foul and putrid disease. Lust of any kind when it is conceived, bringeth forth sin; and sin when it is matured, bringeth forth death. This is the invariable, the inevitable law of spiritual life in sinful and corrupt human nature. And as work is the evidence of life, so torpidity is the evidence of disease. Sloth in the christian is always sin. It is in the sure proof that the vital energies have become benumbed, either by cold or by the morbid influence of inward stupefying selfishness, sensuality, or worldliness. Would you then have your soul prosper, and be in health? work is the means of preserving health. Would you be hearty and strong, as well as healthy? work is the source of strength. Would you be happy as well as healthy? work is the inseparable handmaid and companion of happiness. Would you be holy as well as happy? give all diligence to add to your faith virtue, temperance, patience, brotherly kindness, charity; for if these things be in you and abound, they make you that you shall neither be

barren nor unfruitful in the work of the Lord, but that you shall have your "fruit unto holiness."

"Lord, with thee, in daily dying,
 May we die, and with thee rise;
 And on earth, ourselves denying,
 Have our hearts within the skies."

Work then, christian, work. Your labor is not in vain in the Lord. What a work to build a great city! said Ashton, a few evenings after his return from a visit to New York. "It is a great deal to build *one* brick house; but New York has rows of brick houses, and not only rows, but streets; and not only streets, but it has miles and acres of brick buildings. To *build* a city!" Ashton could think of nothing to compare it with. It is a vast work, but then it is all done by simply laying *one brick on another*. And so all great work is done. It is by laying together, piling up, and cementing the little industries of the minutes. Great wealth is the sum of pennies. Great learning grows by adding one little lesson to another. Great excellence is built, line upon line, precept upon precept, here a little and there a little of the knowledge and the grace of God. And so is great good accomplished by little and little. Every good thought and word and wish and purpose and action, suggested and perfected in the love of Christ, is a brick placed on the good foundation laid up against the time to come; another coin added to your treasure reserved in heaven; another gem to shine in your crown of righteousness; another string in your harp of glory; and another work that shall follow you with its "honor and immortality and eternal life."

Work then, christian, work. Rich or poor, high or low, are but the transient distinctions between waves that perish in the deep, and those that roll crested and towering to the shore. We are all but waves on the ocean of life--

"So hurry we right onward thoughtlessly,
 Unto the coast of the eternal land,
 Where, like the worthless billows in their glee,
 We melt at once into eternity."

Work for Christ; when death terminates life, work is done. But it must stand. Nay, it must grow. Eternal life is not simply a resuscitation, but the budding and evolution of a new life previously implanted in the believer. Where that is not, men rise even as they had lived, "unto damnation." The life of every man is *one* in this world and the next, one unbroken

thread which God has joined in vital continuity. The resurrection is its completion.

“Arise, and come to Jesus ;
He calleth thee to-day ;
The busy crowd are thronging
The broad and easy way ;
No loitering in the footpath,
No dallying there with sin ;
The narrow gate is open,
Arise, and enter in.

“Arise, and follow Jesus,
Wherever he may lead ;
Though rough the path, or stormy,
Press on with all thy speed.
His feet were torn and bleeding
Who trod the path for thee ;
But where his rest remaineth
He is, and thou shalt be.

“Arise, and dwell with Jesus,
The end is drawing nigh ;
Who taught thee how to journey,
Now teaches how to die.
Firm in his strength relying,
Yield up thy latest breath ;
Then rise with him triumphant,
The conqueror of death.”

Work, christian, work. That which your heart now devises, and your hands find to do, may be your last work. There may be but a step between you and death, and you may say with the young man of whom Dr. Spencer gives such a touching history, “I am a dying man. I stand on the verge of time now. I feel that the grave-digger is at the side of me. Another time, sir ; another time ! You astonish me. *You* may talk of time. But if I should be talking of time, death would laugh at me, and call me fool and liar. Earth has done with me. The grave lifts up her voice to claim me. I am preparing to say, Yes, I come.”

Work, christian, work, for God giveth thee good wages. He asks no man to work for naught. He giveth liberally, a hundred-fold in this world, and in the world to come life everlasting.

“What a heritage were this !
An eternity of bliss,
Heaven below, and heaven above ;
O the miracle of love !

“‘Abba, Father,’ then might I
Through the Holy Spirit cry ;
Heir of God, with CHRIST joint-heir,
Grace and glory called to share.

“Can a worm such gifts receive ?
Fear not, faint not, but believe ;
He who gave his Son, shall he
Any good withhold from thee ?”

Work, christian, work, for the night bringeth rest. How sweet is pleasure after pain. How pleasant, after a day of weary toil, to lay our bodies down upon our own delightful beds; and how more than happy is the rest of home, after the vicissitudes and fatigues of long and painful travel. But what is there of rest on earth that can fully symbolize that rest which remaineth for the people of God? All rest here must be fitful, short, disturbed by fearful dreams and oft-recurring pain, sickness, and misery. Thou mayest here have some little rest, but no repose; for even within thyself thou hast enough to make thee weary, and thy life loathsome and painful—ever sinning and ever presuming, sinning even when thou hast repented with tears and while thy tears are still upon thy cheeks—

“The spirit is faint with its feverish strife;
Oh, for its home in the upper life!
When, when will death draw nigh?”

But in heaven thou wilt say, “It is good to be here! let me abide here!” In heaven’s eternal mansions there is rest—full, final, perfect, satisfying, and eternal rest: rest for the body and rest for the soul; rest from toil and from trouble; rest from sin and from sorrow; rest from all fears and anxieties and doubts and darkness; rest from longing and pining desires, and rest in loving delight; rest from faith and penitence and prayer, and rest in the vision and fruition of God himself. It is rest, not with the few dying and sin-tainted friends who make earth home, and this life happy. It is rest with all thy dear parents, brothers, children, and friends—not lost, but gone before—now all glorious, all made perfect, and thou thyself also perfect and glorious. It is rest where there will be nothing in others unamiable or unlovely; and where thou thyself, having put off this body of selfishness and sin, shalt have nothing in thee to cool the ardor of their affection, or diminish the extent of mutual, and ever-during delight. It is rest with those blessed spirits who here ministered unto thee, and had charge over thee; whom thou seest not now, but shalt then both see and know, and be made like them, and love and live with them. It is rest with God and in God, and with the whole family of God. It is rest in employments that will never weary, and in enjoyments that will never cloy. It is rest for ever with the Lord, with him whom thy soul now longeth for, and in the faith and hope of whom thou now livest and laborest. Then thou shalt see him, and thine eyes shall behold him; and beholding

his face in righteousness, and being ever with him, thou shalt be satisfied, being changed into his image, and glorified with his glory.

"For ever with the Lord!"
Amen; so let it be:
Life from the dead is in that word,
'T is immortality.

"Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

"My Father's house on high,
Home of my soul, how near
At times, to faith's foreseeing eye,
Thy golden gates appear!

"Ah, then my spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above."

I beseech you therefore, dear reader, by the mercies of God, now to gird up the loins of your mind with the solemn determination that, relying on divine help for assistance, you will devote body, soul, and spirit, life and energy, time and talents, influence and affluence, to finish the work given you to do, and to do which your life is prolonged.

Are you rich? you will soon be where they are who, while living, made themselves the benefactors of coming ages, and who will ever live in the memory of grateful hearts, and in the ever-living and ever useful monuments of their wisdom and charity—and your opportunity of doing likewise will then be gone.

Have you means and money without great wealth? be your own executor and almoner. "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Give to him that asketh thee, as God has prospered thee: not grudgingly, but cheerfully, systematically, prayerfully, faithfully, as a steward, not an owner. Give to every good work according to the order and proportion of duty. And when you come to make your will, let your will in death be what ought now to be your will in life; that is, not *your will*, but the will of Him who made you the dispenser of gold and silver which are the Lord's: so that whether you live or die, you and all you have may be the Lord's.

"Do what thou hast to do,
While thou hast eyes to see,
While yet thine ear can hear the word
That wisdom speaks to thee;

While thou hast power to walk,
 While thou hast power to pray,
 While thou hast reason's guiding lamp
 To understand thy way.

"Do what thou hast to do,
 And not to others leave;
 They may thy wishes overrule,
 Thy motives misconceive,
 Thy purposes contest,
 Thy plans with coldness view:
 Now, while the life-tide warms thy breast,
 Do what thou hast to do.

"Do what thou hast to do,
 Before the night of gloom,
 That swiftly wraps the sons of men
 In darkness and the tomb;
 For though thy feet may tread
 On blossoms bright with dew,
 Behold, the grave is for thee spread;
 Do what thou hast to do."

Are you poor in this world's goods? still give of thy little, that the riches of thy liberality may abound even out of the depths of thy poverty, and be welcomed and greatly blessed by Him who accepteth according to what a man hath, and not according to what he hath not. You will soon be with the Harlan Pages and others who have shown that there is no position in society so humble, and no means so limited, but that, with the desire and determination to do good, they may become the centre of extensive and permanent influence—and your opportunity, like theirs, of winning souls to Christ, and of shining as a star in the firmament of heaven, will soon be for ever past.

Are you a minister? you will soon be with Leighton and Baxter and Flavel and Payson and McCheyne and Brainerd and Edwards and Martyn and others who here watched for souls as they that must give account, and whose works yet live to follow them in the ingathering of unnumbered souls who shall be their crown of rejoicing throughout eternity—and soon, very soon your blessed precious opportunity of spending and being spent for Christ, will be for ever ended.

"Let Zion's watchmen all awake,
 And take the alarm they give;
 Now let them from the mouth of God,
 Their solemn charge receive.

"'Tis not a cause of small import,
 The pastor's care demands;
 But what might fill an angel's heart,
 And filled a Saviour's hands.

"They watch for souls, for which the Lord
Did heavenly bliss forego ;
For souls which must for ever live
In raptures, or in woe.

"All to the great tribunal haste,
The account to render there ;
And shouldst thou strictly mark our faults,
Lord, how should we appear ?

"May they that Jesus whom they teach,
Their own Redeemer see ;
And watch Thou daily o'er their souls,
That they may watch for thee."

Are you ignorant and uneducated? you will soon be with Poor Joseph, the Shepherd of Salisbury Plain, the Young Cottager, and a host of others who by their piety, patience, and earnest zeal for the salvation of their brethren, glorified God upon earth; and you may now by your example serve your generation, do good to those around you, and be a means of saving their souls from death—but soon all such opportunities will cease to you for ever.

Are you young? thousands while young have become the servants of Christ, and have been made instrumental in leading others much older and wiser than themselves, to seek and serve the Lord. Mr. Stephen Paxson was led into the Sunday-school by his own child; there he learned to read; attended, as a scholar, four years; received his first impressions of religion from the books of the library; was converted; became a teacher, a superintendent, a volunteer organizer of Sunday-schools; and finally, a missionary of the American Sunday-school Union. In six years and a half of labor, in fifteen counties of Illinois, and twenty-eight counties in Missouri, he organized 502 new Sunday-schools, with 3,575 teachers, and 21,350 scholars; reorganized 100 schools, having 671 teachers, and 4,075 scholars; visited and aided 130 schools, having 820 teachers and 5,200 scholars.

"Live then, dear youth, as in His sight,
And on your humble way
Walk in the liberty of light,
As children of the day.

"Young though you be, and in the prime
Of life's unfolding powers,
Of all the moments of your time,
This, only this is yours."

Let then your solemn purpose be,

"I seize it, Lord, before 't is past ;
I yield myself to thee ;
Thine be my earliest years, my last,
And my eternity."

Are you old? be not old in purpose and desire to work and to do good, but being like David planted in the house of the Lord, still flourish in the courts of our God, to show by your meek, quiet, patient, and thankful spirit, and by your readiness to do good, that the Lord is upright, and that he will withhold no good thing from them that walk uprightly. Still say, like Newton, when old, weary, and bereaved, "I am the Lord's, and I am still willing to live his appointed time. I am like a laborer in harvest, who does not wish to leave the fields till he has finished his day's work, yet who looks now and then at the sun, and is glad to see the approach of evening, that he may rest." "I have used all diligence in the study of the Bible since my seventeenth year," said the venerable Bede. His last work was a translation of the gospel of St. John into his native tongue, and nothing can be more touching than the closing scenes of the life of this faithful servant of the Lord. His prayerful, thankful spirit made every breath a hymn of praise to his Redeemer, and caused him to adore God for the sickness under which his life was fast ebbing away. All around him wept, chiefly for that he said that in this world they should see his face no more. But they rejoiced in that he said, "It is time that I go to my Creator; I have lived long enough, the time of my departure is at hand, for I long to depart and be with Christ." He sang, "Glory to thee, O God, Father, Son, and Holy Ghost;" and when he had named the Holy Ghost he breathed his last breath.

Are you healthy and strong? I write unto you that are strong, that you may be strong in the Lord and in the power of his might, fighting manfully the good fight of faith, quitting yourself like a man, and being strong to labor with all might and earnestness for the furtherance of every good word and work.

Are you sickly? remember Baxter and Doddridge and Watts and Calvin, and thousands besides, who out of weakness were made strong, in pain powerful, in sickness sanctified, and under the pressure of continual heaviness and suffering, were rendered mighty through God to the pulling down of the strongholds of sin and Satan.

Whoever and whatever you are, if a christian, then you are Christ's, and all you have is from him. Life is only life when it is lived to Christ. Death is truly blessed only when it is in the Lord. Whether therefore you live, live unto the Lord; or

whether you die, die unto the Lord; that whether living or dying, you may be the Lord's.

My dear reader, the last day of that life which you now live in the flesh shall soon assuredly dawn and darken and close for ever.

"Now it is gone. Our brief hours travel post,
Each with its thought or deed, its why or how:
But know each parting hour gives up a ghost,
To dwell within thee an eternal now."

Oh what an emphasis of love and feeling does it give to any thing, that it is "the last."

"The last! the last! the end!
Oh by that little word
How many thoughts are stirred;
That sister of the past.

"Last hours with parting dear ones—
That time the fastest spends—
Last tears in silence shed,
Last words half uttered,
Last looks of dying friends.

"Oh precious, precious moments—
The saddest, sweetest, dearest,
Because they are the nearest
To an eternal close."

Nature sympathizing with this feeling of the heart, often renders the last the sweetest and most beautiful—the last flower that blooms; the last tree that withers; the last leap of the mountain stream in the foaming cataract; the last harvest-home; the last curl of the breaking wave ere it sinks into foam; the last rays of the setting sun; and the last hour of evening twilight. At this solemn hour, before leaving the world to darkness, how does the sun gild with beauty every ragged mountain peak, every leaf of every tree, every lovely flower; and

"To gold converteth, one by one,
The ripples of the mighty river,
Till hill and vale with radiance glowing,
The world around us seems to be
Sleeping in bright tranquility."

Thus may it be now with thee, dear reader, in this our last interview. You have now reached the last pages of this little book, and are reading its last words of exhortation and entreaty, and receiving from it the last impressions for good or evil. It is now the last of the season in which I write. The summer is ended, and the harvest is past. It is with me the last of a not very long, though a laborious life. I write

within sight of the four last events on which hang the eternal destiny of men: death, which must soon come to me and to you; judgment after death, which will determine the retributions of eternity; heaven, whose glorious consummation will be contemporaneous with the general judgment and the resurrection of the body; and hell, to which that final judgment will also be a conductor. This may be my last work for the purity, power, and spiritual vitality of the kingdom of my ever-blessed Redeemer. And, my dear friend, it may be the last warning, encouragement, and exhortation you may be permitted to receive. Let it sink with due solemnity into your inmost heart. Close not the book without a heart-searching review of it, and of your life and labors. And kneeling in the presence of Him who has called you, and will soon judge you, ratify before him this unalterable vow.

"Lord, I am thine, entirely thine,
Purchased and saved by blood divine;
With full consent thine I would be,
And own thy sovereign right in me.

"Grant one poor sinner more a place
Among the children of thy grace;
A wretched sinner, lost to God,
But rescued by Immanuel's blood.

"Thine I would live, thine would I die,
Be thine through all eternity:
The vow is past beyond repeal;
Now will I set the solemn seal.

"Here at the cross, where flows the blood
That bought my guilty soul for God,
Thee my new Master now I call,
And consecrate to thee my all.

"Do thou assist a feeble worm
The great engagement to perform;
Thy grace can full assistance lend,
And on that grace I dare depend."

"Come, brothers, let us onward;
Night comes without delay,
And in this howling desert
It is not good to stay,
Take courage, and be strong,
We are hastening on to heaven;
Strength for warfare will be given,
And glory won ere long.

"The pilgrim's path of trial
We do not fear to view;
We know His voice who calls us,
We know him to be true.
Then let who will contemn,
But, strong in His almighty grace,
Come every one with steadfast face
On to Jerusalem.

“Oh, brothers, soon is ended
 The journey we’ve begun;
 Endure a little longer,
 The race will soon be run.
 And in the land of rest—
 In yonder bright eternal home,
 Where all the Father’s loved ones come,
 We shall be safe and blest.

“Then boldly let us venture;
 This, this is worth the cost,
 Though dangers we encounter,
 Though every thing is lost.
 Oh, world, how vain thy call!
 We follow Him who went before,
 We follow to the eternal shore,
 Jesus, our all in all.”

IS IT SO?

Is it so—is it so?
 My soul, thou may’st not linger here;
 Thy day is passing, night is near;
 Arise, if thou hast aught to do,
 And keep life’s solemn end in view.
 What hast thou done for God to-day?
 If naught, begin without delay.

Is it so—is it so?
 Though earth looks bright, earth cannot last;
 Its joys, its hopes are fading fast.
 Though friends smile round thee in their bloom,
 Hast thou no treasures in the tomb?
 Though health expands thine every breath,
 Hast thou obtained a lease from death?

Is it so—is it so?
 Is there a coming judgment day,
 When all the saints, in bright array,
 On love’s immortal wings shall rise,
 To meet their Saviour in the skies,
 And hear, from God’s eternal Son,
 Those heaven-inspiring words, Well done?

Is it so—is it so?
 That those who’ve lived for *self* while here,
 In that great day of wrath, appear
 Not with Christ’s friends, but with his foes?
 Ah, lest *thou* share the doom of those,
 The God-forgetting, share their woe,
 Awake, arise, ere it be so.

M. A. W. C.

THE SERVICE OF THE LORD.

How blessed, from the bonds of sin
 And earthly fetters free,
 In singleness of heart and aim,
 Thy servant, Lord, to be:
 The hardest toil to undertake
 With joy at thy command:
 The meanest office to receive
 With meekness at thy hand.

Thus may I serve thee, gracious Lord,
 Thus ever thine alone,
 My soul and body given to thee,
 The purchase thou hast won:
 Through evil or through good report
 Still keeping by thy side,
 By life or death, in this poor flesh
 Let Christ be magnified.

How happily the working days
 In this dear service fly!
 How rapidly the closing hour,
 The time of rest, draws nigh:
 When all the faithful gather home,
 A joyful company,
 And ever where the Master is,
 Shall his blest servants be.

ARISE!

“WACHET auf.”

Arise! ye lingering saints, arise!
 Remember that the might of grace,
 When guilty slumbers sealed your eyes,
 Awakened you to run the race:
 And let not darkness round you fall,
 But hearken to the Saviour's call.
 Arise!

Arise! because the night of sin
 Must flee before the light of day;
 God's glorious Gospel, shining in,
 Must chase the midnight gloom away:
 You can not true disciples be
 If you still walk in vanity.
 Arise!

Arise! before that hour unknown—
 The hour of death that comes ere long,
 And comes not to the weak alone,
 But to the mighty and the strong.
 Beloved! oft in spirit dwell
 Upon the hour that none can tell.
 Arise!

Arise! it is the Master's will:
 No more His heavenly voice despise,
 Why linger with the dying still?
 He calls—Arouse you, and arise!
 No longer slight the Saviour's call,
 It sounds to you, to me, to all.
 Arise!

LUDWIG GOTTER.

