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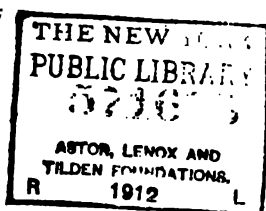
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Truth and Progress.



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INDEX.—PRINCIPAL PAPERS.

	Page.
Atonement, Idea or Doctrine of,	31
Biographical Sketch of Rev. John Frederick Farrent,	85
Biographical—William Burr,	443
Christian Character and Culture, The Relation of Business to,	99
Chaldæa and Susiana, Researches in	317
Christ, The All-Fulness of,	387
God against Slavery,	225
Hidden Power,	121
Idea or Doctrine of the Trinity in Unity of the Godhead,	272
Kane's Arctic Explorations,	49
Logic,	199
Miller's Testimony of the Rocks,	293
Progress in Doctrinal Theology and Biblical Interpretation,	21, 143
Retribution, The Law of,	68
Radicalism versus Conservatism,	241
Regeneration, the Doctrine of,	261
Republicanism, The American Experiment of,	361
Revivals of Religion,	431
Scripture, The Inspiration of,	185
Second Adventism,	212
South, the Impending Crisis of,	440
The Late Political Campaign and its Lessons,	1
The Late General Conference,	41
The Incarnation and Atonement of Jesus Christ,	158
The Christian Sentiment of Human Nature and its Development,	333
True Greatness,	347
The Bible as a Distinctive Branch of Education in our Literary Institutions,	408
Will, The Freedom of,	419

III

INDEX.—BOOKS NOTICED.

	Page.
Annals of the American Pulpit, - - - - -	108
A History of the Struggle for Slavery Extension or Re- striction in the United States, - - - - -	118
An Analytical Concordance of the Holy Scriptures, - - - - -	232
Arctic Adventure, - - - - -	234
An Exposition of the First Epistle to the Corinthians, - - - - -	357
Biblical Commentary on the New Testament, 114, 237, 357, 469	469
Bacon's Essays, - - - - -	468
Baptism, The Doctrine of, - - - - -	115
California In Doors and Out, - - - - -	116
Chemistry, Principles of, - - - - -	235
Charlotte Bronte, The Life of, - - - - -	358
Cyclopædia of Sermons, - - - - -	358
Cornell's High School Geography, - - - - -	359
Dred: A Tale of the Great Dismal Swamp, - - - - -	117
Essays Biographical and Critical, - - - - -	233
Essays and Reviews, - - - - -	120
Examples from the Eighteenth and Nineteenth Centuries, - - - - -	240
Essay on Language, - - - - -	235
Graham Lectures, - - - - -	236
Gracie Amber, - - - - -	359
Grace Truman, - - - - -	466
History of the Reign of the Emperor Charles the Fifth, - - - - -	111
Hebrews, the Ancient, - - - - -	118
Henry Clay, Speeches of, - - - - -	472
Hymns of Faith and Hope, - - - - -	475
Life Scenes from Mission Fields, - - - - -	468
Lectures on Temperance, by Eliphalet Nott, - - - - -	470
Morals for the Young, - - - - -	236
Neighbor Jackwood, - - - - -	113
Notes on the Principles and Practices of the Baptist Churches, - - - - -	116
Pulpit Eloquence of the Nineteenth Century, - - - - -	240, 360
Political Essays - - - - -	110
Philosophy of Skepticism and Ultraism, - - - - -	356
Private Thoughts upon Religion and a Christian Life, - - - - -	237
Religious Truth Illustrated from Science, - - - - -	112
Songs and Ballads, - - - - -	237
Sermons of Rev. C. H. Spurgeon, - - - - -	239

IV

Sketch of the Life and Ministry of the Rev. C. H. Spurgeon,	467
The Bible in the Workshop,	115
The Westward Empire,	119
The Modern Whitfield,	120
The Martyr of Sumatra,	236
Travels and Researches in Chaldæa and Susiana,	238
The New England History,	240
The Norse-Folk,	470
The Hand-book of Household Science,	473
The Children of the Kingdom,	474
Words of Christ,	469

14

THE

FREEWILL BAPTIST QUARTERLY.

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ART. I.—THE LATE POLITICAL CAMPAIGN, AND ITS
LESSONS.

The people of this country have recently passed through one of the struggles and excitements attendant upon the election of Chief Magistrate of the Republic. Once in four years this peculiar experience is to be met, and this peculiar work performed. That it should awaken general interest is by no means singular. It brings out into bold relief the distinctive feature of a republic—the sovereignty of the people. It exhibits the highest civil office waiting to be awarded by their verdict; and they learn to appreciate the importance and apprehend the power of the elective franchise. Each man feels that his ballot is a sceptre, in response to whose movement the highest dignitaries come and go. Each man, therefore, criticizes the candidates, reads or hears read the platforms, discusses the principles involved after his own way, and openly anticipates prosperity or prophecies disaster, in proportion as one or the other of the aspirants draws nearer to the White House. The earnestness of the caucus re-appears in the street, and the partisan harangue before the public assembly is echoed in a hundred groups in the bar room and grocery.

Besides, the holders of power and office are seldom willing to relinquish them, and they who have long waited at the door of distinction, now push mightily for an ingress. And this is the chosen time for politically executing those public servants who,

with good reason or bad, have been adjudged unfaithful, and for crowning the qualities or the service which have won the public gratitude and confidence. Then the champions of a political creed, which has always wanted supporters, hasten to plead its sanctity, and the friends of a long-tried policy vociferate against the sacrilege of Vandalism. Radicals shout for revolution, and conservatives protest against change. At such a time all the active elements in the life of the nation show themselves; every party becomes an organized force; even women compete for the last word in political discussions, and children have their check-lists and party drill. The infection spreads everywhere; city and country are resonant with shouts; the whole nation is a school for political debate.

Foreigners, accustomed only to the routine of monarchy, or the iron *regime* of despotism, often seem to see the precursor of our downfall in these general and sometimes violent outbursts of the popular feeling. Such liberty appears to them wholly incompatible with effective law. They call our freedom anarchy; they regard our theory of government impracticable, and expect our experiment in self-government to issue in failure, abandonment, and autocracy. While regretting these multiplied and disastrous excesses, we do not suffer so seriously from these fears. The excesses are likely in time to work out their own cure, and these periodical effervescences operate on many minds like a safety valve on a steam boiler, or an eruption of Vesuvius. The dangerous forces thus find vent and disappear, as the bad humors in the blood flow out in the rupture of a carbuncle.

Of course there are always important issues involved in every such quadrennial campaign. The method in which a government like ours shall be administered is not a matter of little moment. Both our home and foreign policy are vitally related to our social and moral character, and to the interests of transatlantic States. And, as a government like ours is a recent development, and is compelled very largely to hew out its way through an unexplored region, it is not strange that there should be honest and earnest differences of opinion respecting the most practicable route. We need philosophers and proph-

ets, as well as historians, and while so many aspire to these high functions, it is not always easy to distinguish the empiric from the sage, nor the spasmodic clairvoyant from the clear-eyed seer. On these questions of policy, however, experience and time will at length pronounce so clearly and decisively that there will be little opportunity for radically diverse views; and so, while the parties are fighting fiercely over issues of this character, the issues themselves will gradually melt into thin air and pass out of sight.

Generally, as related to civil polity, there will be but two parties in a State—the Progressive Party and the Conservative Party. As related to principle, there are usually but two—that which aims at the public welfare, and that which aims at personal profit. Under various names, political organizations have usually been based on one or the other of these ideas. The principle and the polity have doubtless both entered more or less into our quadrennial campaigns; and in proportion to the prominence of the element which we have called principle, the public feeling has been less or more deeply roused. Mere polity touches a man on the surface of his being; the point of contact between the soul and a principle is deeper down. His passion answers to the first with a sudden and fiery voice; his conscience responds to the second with a deep undertone that sets all the heart-chords vibrating. The movement produced by the one is like that of a mountain brook, born of the summer-shower of yesterday, tumbling noiselessly along the channel to-day, which becomes dry and heated to-morrow; the other starts a current that flows on steadily like the Gulf Stream, which slowly melts down the mountain of ice it cannot bear away.

No campaign for many years has been carried on with so much interest as the one recently closed. The feeling awakened was not only general, but strong and deep. No class of society was above, below, or beyond its reach. It called out men into the active field who had never before participated directly in a political struggle. Hoary men, who had given half a century to scientific pursuits; poets, long busy with plucking the flowers of thought and expression, and weaving them into

garlands; artists, who had wrought with brush and chisel to embody the glorious conceptions with which they had travailed for years; authors, who had been intent only on providing an appreciating public with literary viands; men of wealth and leisure, who had dwelt quietly at home amid their luxuries, or wandered wherever travel or scenery offered a new pleasure; students, who had kept themselves so closely immured within old libraries that the busy world forgot them;—all these classes were represented in the great company that hurried hither and thither to speak their earnest words in the ear of the people that assembled whenever an imposing demonstration was called for, and left their dinners untasted on the fourth of November till the ballots had been counted, and the story of the day's work sent flying over the land. The streets, the hotels, the coaches, the cars, and more or less the churches, bore witness to the depth and breadth of this interest. And the feeling was earnest in its tone. There was determination written on the very faces of men. Convictions were uttered as they can be uttered only when men are penetrated and permeated with a thought. Citizens met each other as those who felt that there were living issues between them. Self-constituted oracles and leaders found that they had lost their prestige. Men hunted after facts. Public documents were in great demand. Dull and ignorant men became students of political history, and yeomen discussed with zeal and force the great principles with which Senates grapple and Cabinets deal. It is estimated that not less than \$25,000,000 were expended in keeping in operation the machinery employed in connection with the struggle. Of the time and energy expended, all estimates would be random guesses. He who cannot see something peculiar in this recent campaign, must have observed superficially, or looked through eyes whose possession does him no credit.

There must have been reasons or causes for all this—though not necessarily adequate and moral reasons for all that has been done. Political ambition has been operative, but that is not all. It has been something more than a deep and earnest game where the stakes were official patronage and spoils.

The extension or non-extension of slavery was the real question at issue; and nearly all that was peculiar in the spirit and methods of the campaign was the outgrowth of that issue. The repeal of the Missouri Compromise restriction in organizing the territories of Kansas and Nebraska, and the consequent transactions in Kansas and elsewhere, had operated to bring that issue before the country, and stir up on either side all the conviction and feeling which rose against the system of slavery, or aided to give it power. Shall the General Government afford it every opportunity to expand and strengthen itself, or restrict its influence wherever it has the authority? Shall freedom find a home where a broad territory was solemnly guaranteed to her forever, or shall despotism be escorted thither by United States dragoons, and defended in its outrages there by the whole strength of the National arm? That is the real question which has so roused the country, and made all intelligent citizens feel that they would act the part of traitors if they did not contribute to its answer. We do not attempt to argue that point. He who denies it, seems to us either too ignorant or too perverse to be affected by such evidence or argument as we have time to bestow. We leave him to himself, while we speak specifically of some of the features and lessons of the campaign. It is sufficiently important to justify our attention, and we shall not be at all deterred from considering it because the subject is one with which it has been so often claimed that politicians only have a right to deal. It is a public phenomenon, and a national experience; and like other such things may be innocently looked at and calmly reflected on.

The very character of the issue made, marks this campaign as peculiar. Heretofore the question of slavery has been pushed as much as possible out of sight in framing political platforms, and conducting a campaign. The great parties have not been divided geographically, nor on any such question as the respective prerogatives of slavery or freedom. Questions of tariff, and bank, and internal improvements, and disposition of public lands, have had the prominence. The parties made no direct and open concessions to slavery, because the Northern sections

of both of them would have objected, and there would have been an alienation; and because the Slave Power was content to be secretly but effectually wielding the national forces, without the compliment of saying it had a right to do so. Every thing was done to prevent or allay agitation on that subject. Direct discussion, therefore, was ruled out of Congress by common consent, and petitions on the subject were refused a hearing by special vote in the popular branch of that body. The whole aim has been to keep great moral principles out of the political arena. Only four years since, both the great parties of the country vied with each other in the effort to lay the annoying ghost of the slavery question. Both Committees on Resolutions evidently studied Webster in order to find the strongest terms in which to declare that the Compromise Measures of 1850 were to be held as a finality on that subject. They touched that great subject only to asseverate that they would never touch it, and that nobody in the nation should touch it with their consent. Each party digged a grave to bury it; the ambition of each was to excavate deeper than its antagonist.

How different has it been in the last campaign! Slavery was in the conventions, an encompassing presence; and there was no plank in the platform that required such careful fitting as that which represented the party idea on that subject. Slavery was in every man's mind, in every calculation of the politician, in every stump speech, in every colloquy in the street or rail-car. The great principles of freedom were no more slurred over. The very fundamental ideas of government were distinctly brought out. The rights of man were dealt with, rather than the accidents of his civil life. The moral element was prominent beyond what it had ever been before. Appeals to conscience were as frequent as appeals to passion. Right and duty were shown to have a relation to the State as well as interest and policy. Questions were referred to the sense of justice for settlement more than to partisan feeling and the hope of spoils. Our political struggles, therefore, are at length taking the nation up from the low level of expediencies, to the higher field of principle and duty.

The next thing suggested by an inspection of the campaign is, that there is a growing strength and activity of anti-slavery sentiment in a large portion of the country. When the Constitution was adopted, there was doubtless a feeling of hostility to the system of slavery, which was frequently and decidedly expressed, even by Southern statesmen and slaveholders. But slave labor was not then profitable in the same sense that it now is, and slave property was much less valuable. The prohibition of the foreign slave-trade in 1808 induced the Northern slave States to devote themselves to raising slaves for the Southern market, whose demand so increased that the prices rapidly rose, and breeding slaves became profitable. The invention of the Cotton Gin made slave labor profitable, and so new fields were sought for the sake of multiplying gains. The result was, that the tendencies toward emancipation were checked, and the confessions over the sinfulness of slavery, which had previously abounded, grew fewer and more guarded. By a simple and familiar process the North became blinded more or less to the enormity of the evil, while it was adding so rapidly to the material wealth of the country. Since then, till within a few years past, the anti-slavery sentiment of the country has been mostly suppressed, or so developed that it has done very little in the way of holding the aggressive spirit of the slave power in check. A few anti-slavery organizations have been kept alive, whose sowing of seed has not been in vain; and for a few years past there has been a small vote cast specifically for freedom. But this anti-slavery force has been nominally so small that few have been ready to acknowledge its power. The general policy of the great parties has been to ignore that question whenever they approached any great political issue. In mass meetings and conventions, much indignation would be expressed over each new encroachment of the slave power, but when the elections approached, all were too busy looking after the interests of the party to devote time or effort to freedom. Candidates for office hastened to swallow the words which had been forced from them in the heat engendered by some new and unexpected encroachment. This

was the state of things politically, and more or less the church walked arm in arm with the State.

It is not so now. Many a politician has looked through his speeches that he might find some passage where he had condemned despotism, and ecclesiastical bodies hastened to exhume anti-slavery resolutions nearly forty years dead. True enough, the avowals of the Republican party, in their published documents, were very moderate in their doctrines and mild in their tone, and great pains were taken by the press to disavow all radical intentions. The right of the Southern States to hold slaves was often conceded and asserted in such terms as must have surprised Southern men. It was said that the Republican party was not particularly allied with the cause of the slave—that it was pre-eminently the free white man's party; that the Anglo-Saxon was the best stock, and so ought to have the territories instead of the inferior African race; that the chief object of the Republican party was to check slavery aggression upon free territory, and prevent the utter prostration of Northern rights; and that if the South were able to send more emigrants into Kansas than the North, and they wished the establishment of slavery there, and expressed that preference in the ordinary way at the ballot box, Kansas would be now quietly yielded to slavery. Not all thus spoke; but these were the positions generally taken and maintained by the leading presses and politicians of that party, which is supposed to embody most of the anti-slavery sentiment of the North.

But though there was no dishonesty in saying this, the prevalent sentiment and feeling of the North rose far above that point in fact. Slavery was felt to be a crime against humanity, whose existence among us was a reproach and an impeachment; and men thought of its extinction as the herald of a national jubilee, and the signal of a deeper benediction from heaven. The best feelings of the heart protested against the whole system. The public meetings holden during the last season indicate this clearly. When prudent, timid men stood up to make careful legal discriminations, and prove that the Republican party was only proposing what had been often proposed before by a party whose very marrow was always conser-

vative, the people stood silent and mused; when some earnest man portrayed the abhorrent features of our despotism, told us how we had all been guilty respecting our brother, and said that this was the first step in a movement which could not well end anywhere this side of entire emancipation, then the heart of the masses leaped up in response, while the moistened eye and spontaneous shout told how eager they were to see, or at least look for, the fulfilment of the prophecy. No enthusiasm was felt at the North over the project of restricting slavery, save as its restriction was believed to involve its thorough and permanent defeat. The general feeling was, that, in some way, our despotism must be overpowered and put under the surveillance of a liberty-loving people. These are evidently the convictions and feelings of the great body of those who made up the bone and sinew, the brains and heart, of the Republican party. The timid policy, so long adhered to, cannot be got rid of in a day or a year, and so multitudes expressed less than they believed. But there was such an expression as was never heard before. The existence of what is called the Slave Power was everywhere openly asserted, its elements and spirit were distinctly exhibited, and multitudes of men who had never done such a thing before, threw the gauntlet at its feet and dared it to combat. They cannot now well retreat. Treachery to the cause of freedom at home would be frowned upon with deserved severity, and their professed repentance would not purchase the confidence of the South. The Slave Power is always ready to *use*, but it never *trusts* or pardons a sycophant and traitor.

The leading influences at the North are solemnly committed to freedom and against slavery. They have put the system under ban. They have not only protested against its usurpations, but have insisted on its subjugation. They have ceased to make the old but baseless distinction between its excesses and its spirit. They see and confess that its cruelties cannot go beyond its code; that its worst barbarities are less diabolical than its law. The burning of a slave alive may be the fruit of a sudden passion, upon which remorse and repentance come stealing from behind; but its statutes suggest no redeeming

feature—they are the embodiment of sheer, deliberate, inhuman cruelty. This conviction finds free expression in new forms and spheres. The newspaper, the romance, the drama, the professor's chair, the lyceum lecture, the pulpit, the poem, the stump—all these are teachers of freedom, protestants against the very elements of slavery. The quarrel is less with its accidents now, and more with itself. The eyes and lips of the Northern people are becoming opened, and they will not be suffered to close them. A decided issue has been made with slavery on its own battle ground in the free States, and the result is scarcely less than a decided victory. It is hardly probable that the Northern sentiment will recede; everything predicts its steady advance.

It has also been made apparent that Southern sentiment and policy, as they relate to slavery, have become radical, decided, and aggressive. The first abolition Society formed in this country had, as leading members, large and influential slaveholders. John Randolph rose a number of years since, in his place in the United States Senate, and turning toward a Northern member who had just made an apologetical speech, with a glance of scorn, declared that he envied neither the head nor the heart of that man, who, educated among the free institutions of the North, rose to defend slavery on principle. He confessed that the system was a product of despotic power, and he felt ashamed of the man who attempted to uphold it by the plea of moral right. And these facts were indicative of the prevalent Southern conviction. Good and thoughtful men felt as Jefferson did, that there was no divine attribute which could be secured as an ally of slavery, and that a believer in God's retributive justice might well tremble for his country. The severest judgments ever rendered against the system came from those who were wedded to it by circumstances, and were forced to look daily upon the brood of evils which had sprung from the marriage. Slaveholders bewailed their unfortunate position, and plead for the slaves on whose unpaid toil they lived. They cursed England for opening and supplying slave-markets in America. They aided to brand the foreign traffic as piracy, and developed schemes for gradual emancipation. Religion

lent her voice to assert the unity of the races, and teach that social and civil equality lay a long way this side of the millennium. When Mr. Calhoun began to propagate his new philosophy, the Southern as well as the Northern heart revolted at his dogmas, and declared that his logic must be vicious when it issued in such abominable conclusions.

But those days of moderation and confession are past. Slavery is unblushingly defended as a politic, humane, and Christian institution. The relation of the two races at the South is said to be the normal one;—developing the latent vigor of the rulers, and multiplying the advantages of the vassals. It is no longer common nor safe to condemn slavery on any ground whatever. He who is suspected of entertaining a hostile conviction or feeling, is watched with jealousy, or condemned and ostracized on the shallowest and meanest of pretences, and in the most illegal and reprehensible forms. Attempts are made to slur over or pervert all the testimony which lends its support to the doctrine that free society is the most prosperous. New England is sneered at for her folly in extinguishing slavery, and told that this impolicy has rendered her social, educational, and industrial experiment a failure. Law, and justice, and religion, as well as history, are declared to have united in exalting slaveholding as an authorized prerogative, a manly calling, and a beneficent co-operation with Divine Providence.

This being settled, then it is claimed, as a legitimate inference, that the slave States should be subjected to no disabilities in consequence of maintaining the system, suffer no reproach, and be denied no opportunity for extending the sphere of the institution. Hence the mouths of anti-slavery men everywhere must be stopped, all our territory must offer guarantees to the master that his slave will be safe there, his right to his human property everywhere must be asserted by inter-state and international law, the slave States must perpetually hold the balance of national power, the slave-trade must be re-opened to increase the facilities for obtaining slaves to colonize and Christianize, men must learn to conquer their moral prejudices against chattelizing human beings, and the Bible be so interpreted as to confirm the master in his absolute authority, and paralyze every arm of

resistance raised among his vassals. This is the inevitable practical conclusion to which the premises lead.

To one knowing nothing about the facts, this statement would seem to describe some semi-barbarous state, whose history was completed before the song of the angels broke over Bethlehem. But it is only a plain, unvarnished account of what has been developed freely in the Southern States during the past season. Just such demands have been set up, just such a proscriptive policy adopted, just such a programme marked out, and the most determined spirit manifested to actualize all these things in our American life. There is scarcely any need to specify with a view of direct proof. The history of the Kansas struggle, the tone of nearly the whole Southern press, the unparalleled outrage in the Senate chamber, and the speedy and general endorsement of it, the ostracism of worthy and eminent citizens for the expression of the mildest anti-slavery sentiment, the speeches on the floor of Congress, the late decisions of the Courts, the recent demand by leading Southern journals that agitation be commenced for the revival of the slave-trade, the message of the Governor of South Carolina, recently sent to the Legislature of that State—all these things, and such as these, show conclusively that Southern sentiment and policy are becoming identified with the most radical anti-republican opinions, and the most desperate measures for their propagation. Slavery is not only preferred before freedom, but preferred before the Union; and it is frankly asserted that if the Federal Government interposes any barrier to its extension into any portion of the territories, then the Federal Government has flung away Southern sympathy and respect, and become an abhorred thing; and if the free States are not willing to give to slavery equal respect with any Northern institution, and equal civil power with the ten-fold higher forces of the North, then the vow of concord shall be forgotten, and reprisal take the place of benefaction. Such is the portraiture of the South, given by her own hands—not that the whole Southern people in their entirety bear this character, but the South which gets any exhibition and incarnation thus stands before us at the close of the campaign. She scorns the doctrine of civil equality

as the fruitful parent of disasters, and holds up the code of despotism as the latest and most faithful version of the Old Decalogue and the Sermon on the Mount. And there seems no good reason for supposing that the Southern doctrine on this subject is likely to grow milder at present, or the practical expression of it less decided. On the other hand, everything seems to predict that its principles will grow more adverse to republican freedom, and its policy more bold and determined.

Another thing indicated by the late campaign is, that the progress of the Northern sentiment keeps pace nearly with the advance of general intelligence, and the active development of moral feeling; while, on the other hand, the Southern idea finds the strongest and most numerous allies and supporters wherever the schoolmaster has ceased to go abroad, and religious institutions receive little practical and hearty deference. It would be interesting and instructive to adduce specific facts, culled from the field of the whole country, to illustrate this point; but as it needs no proof, and might appear invidious, we leave out statistics. All New England, regardless of previous political predilections, gives its decided vote to the Presidential candidate, and its national representatives, who represent the idea of freedom for the territories; and nearly all the Northern and Western States fall into the phalanx. The northern counties of those nominally free States whose largest vote was lost to freedom went in the same way, and invariably the scale was turned by the influence of those counties which bordered on the slave States. Every State south of Mason and Dixon's line went the same way on this question; and but one of the whole number withheld its vote from the candidate which represented the party, specifically opposed to this idea of freedom in the territories. And Maryland had just as much confidence in Mr. Fillmore's readiness to co-operate with the South, as in Mr. Buchanan's. Now that these sections of the country where the vote was so strong for freedom are especially marked by the general intelligence and morality of the people is beyond all controversy. The tables of the census will dispose of every doubt on that subject.

The same thing is observable in narrower fields of observation. The vote of the country here at the North was strong for freedom generally—the large and populous seaboard cities showed a modified result. The different wards of the same city—the wards which lay contiguously to each other—went decidedly in opposite directions. And, generally, the sections where intelligence and worth dwelt together in peace, testified for liberty; while those which were filled up with the turbulent and uncultivated, the sensual and the selfish, spoke on the fourth of November in another tone. The same thing is observable in different towns of the same county. Scarcely a man well known in the walks of education and philanthropy, took sides against the policy of freedom, while a large part of those whose presence is a terror and whose names are synonyms of evil, were open advocates of the political programme laid down at Ostend, adopted at Cincinnati, and incarnated in Washington and Kansas.

We are not developing a heated partisan harangue, but coolly putting down facts—facts which may be supported by a hundred columns of figures taken from the election returns. If they are disagreeable objects to look at, we cannot help it. They are not of our fashioning. We trust it is no sin to see and study them. And the lesson they teach is, that what have always been recognized as the highest elements of life in a State, work for constitutional freedom; while the forces that have always quarreled with civil prosperity are the allies of our despotism.

It is also worth our while to note the fact that the tone of almost the entire free pulpit has been the same—it has protested against the breaking of plighted national faith, and deprecated the madness and the crime of extending the area of a system that is founded on a practical denial of the universal sovereignty of God, and the real responsibility of the human soul. We say the *free pulpit*, for it is frankly confessed that a decided anti-slavery gospel cannot be preached except in limited sections of the slave States. There the alternative is to acquiesce in the slaveholding sentiment and polity, or not to preach at all. And north of the line, there are very likely

more or less churches where the circle of ministerial speech is drawn by the hearers, and all such exciting topics as slavery were tabooed in the contract, or have since been put under ban. There may be pulpits in New England from which it were no presumption to predict that nothing would ever be said that could shock the sensibility of a Charleston audience; or if the speaker's soul, in a spasm of moral indignation, should chafe beneath its fetters, and go beyond propriety, he would be promptly disciplined as Conway was at Washington, or Tyng at Philadelphia. But these aside, and the number of those pulpits that have refused to lift a note of warning in view of the crime which the nation was in danger of perpetrating, constitute but a handful of exceptions, standing over against a host who remembered and did not despise their duty, as watchmen in the towers of Christian observation. There are indeed a few of those 3050 men who sent up a manly protest to Washington three years ago, that have turned round and repented of an act which American history will not fail to bear down to an appreciating future—men who put their hand to the plough and then looked back—who began to build without considering the cost—who snuffed after the air savory with Egypt's leeks and onions when the sea and the desert came in sight; but the great mass of them still live to repent only that their protest was entered so late, and who are now intent on redeeming the time in future. We are only stating a fact now obvious to all who wish to see. It is a fact over which the pleaders for freedom have publicly and greatly rejoiced, and at which their antagonists have pointed whole batteries of declamation, and let off smutty but harmless sarcasms in double platoons. The fact is everywhere admitted, and is made the basis of the most groundless charges and the most ridiculous homily writing. New England telegraphs her doings to the Federal city, and the newspaper oracle there hurls back the half-passionate, and half-disconsolate retort, "O, priest-ridden New England! O, unconscious but miserable vassals!" Demagogue editors have written charges to the ministry sufficient to provide for all the ordination and installation services that will take place during the next four years; and coarse and reckless men who make

the bar-room their church, and substitute profanity for prayer, have professed great alarm lest religion should be brought into contempt, and revivals be hindered by these clerical indiscretions. There has been no such systematic and decided attempt to dictate, or impeach, or break down the power and authority of the pulpit these many years, as during the progress and since the close of the recent campaign. Henceforth, then, the free pulpit is to speak out against the spirit and policy of the slave power, and encourage freedom as she goes on to make new conquests, or meet the baptism of trial. Dumbness now is connivance; and connivance is now felt to be crime. The ministry is doubtless far enough still from its true position, but it has taken a long step toward it the past season, which is not very likely to be retraced.

These are the most prominent features and lessons of the late campaign. They single it out from all that have preceded it. The issues made up are of the gravest and most important kind. Comparatively well united on questions of expediency, both the energy and interest of the people combine to give earnestness to the contest over a vital principle. The real question is that of the supremacy of the ideas and institutions of freedom, or those of slavery. Not all perceive as yet that this is the real issue, but few can be much longer blind to the fact. Slavery increases in arrogance as in power and means; freedom grows determined as she beholds justice and peace clinging to her skirts for protection. Compromises have been tried until even the word is loathsome, and the temporary truce they secure is seen to be surely followed by treachery, dissatisfaction, and a fiercer battle. We have had a succession of them, and no man now covets the honor of their paternity. And when Mr. Seward announced in his place at Washington that the hermaphrodite dynasty was at an end, a million hearts throbbed a responsive amen, and the nation breathed freer. Settlements, where the vital and just point is waived or blinked, are only adjournments of the question over to a future tribunal in a more complicated form, and beset with more difficulties than before. Everything seems pressing us to the crisis. Freedom in the republic must yield or conquer in

the end; she will not do the first with readiness, nor the second with ease. And so we regard our past conflicts but skirmishes which herald and discipline for the main engagement. Peace has not come. If there is a brief quiet, it is only for the purpose of rest, and making observations, and completing plans. Let no man dream that there has been any verdict rendered which forbids appeal. The hostile elements are here; their contact is a necessity; and there is a drawn battle when they meet. And in that coming conflict there will be not less of agitation, and starting of squat non-committalism up into its own proper form and character, in the ecclesiastical than in the political sphere. The representative of the church will find it as impossible to satisfy his audience by calling himself an "evangelical" minister, as the representative of the State to purchase the approval of his constituents by calling himself a "National" statesman. "Do you endorse our despotism?" or, "Will you work to make the whole people free?" are the plain and direct questions to which there must be returned equally plain and categorical answers. No man need hope to escape the catechist, or satisfy with an ambiguous reply.

The Southern idea has recently triumphed. Mr. Buchanan is elected President, and the principles of the Cincinnati platform he promises shall be incarnate in his *regime*. We have no desire or intention to anticipate or prejudge his policy. He should have a fair opportunity to plead his cause before a court disposed to do justice. He has both Houses of Congress to aid him in carrying out his measures—at least for the first two years of his administration. Regarding him, therefore, as the embodiment of the opinions of those who secured his elevation, he seems able to do as he pleases. He has a difficult work before him. Professing to be the President of the whole people, and carrying out their wishes, he finds a large portion demanding that slavery have every guarantee and opportunity which it has been enjoying for three years past; while a still larger number insist upon the laying of fetters on its insane forces, and the prohibition of its extension or increase of power. He was principally elected by votes from the first class, who understood that he was committed to their programme of policy;

while solemn assurances were given to the other section that freedom was safer in his hands than in those of his antagonist. The South will doubtless demand his alliance, both on the ground of his pledges and his political obligations; and his refusal would provoke no ordinary tempest. To yield, however, will be to provoke into higher activity and more settled determination the spirit which has set itself to resist the aggressions of the Slave Power, drive from him many of his Northern supporters who have trusted in his fidelity to freedom, and sink the great and well-drilled party that elected him into weakness and the grave. How he will choose, and how act, in view of this peculiar position, we do not choose to predict. The point may be put thus. The South have elected Mr. Buchanan in the expectation that he will accede to their demands, and acquiesce in their bold and radical crusade in behalf of slavery propagandism, and they will probably be satisfied with nothing less than this;—the North demand that this crusading spirit shall be effectually rebuked, and turned back from the territories it has violated; no middle ground will satisfy either party; the adjournment of all action on this subject to a period beyond the life-time of the elected administration is, in the nature of things, impossible; Mr. Buchanan pledges himself to be the President of the whole country, caring equally for the interests and necessities of each section. How he is to do this is the problem for whose solution the country will wait with eagerness.

The fate of Kansas hangs in suspense. Hope and fear alternate in the hearts of its friends. Recent events, reports of which reach us as we write, make it difficult to decide what will be the final character and results of Gov. Geary's administration. The action of the present Congress, and the first steps of the newly elected President, will be marked by an eager people, and be pronounced upon in no spirit of hesitation. The large portion of the Free State men who have settled there are full of determination, and they have allies in the best feelings of the whole northern heart. If freedom is crushed out from that territory, it will be done at no ordinary cost, and the re-action likely to follow is such an one as is not pleasant to contemplate. If slavery fails to get a permanent foothold there, it will

not be because the general government forbade it. Both the names of the retiring and the incoming President will be associated with the thrilling story of that territory as it is told to coming generations. We hope the association will be happier and more honorable in the second instance than it promises to be in the first.

Of the foreign policy likely to be pursued, we do not stop to speak; not because it is not important, but because the principles involved are largely the same principles which are concerned in dealing with our vital questions at home. If there is virtue enough to rebuke decidedly the Punic faith and the lawless ruffianism which threw down the barriers against despotism, there will doubtless be a quietus laid for a while upon the fillibustering energy which grasps at Central America and Cuba that the area of slavery may expand with Southern Ambition. But if Missouri is freely allowed to play the brigand at home, it is not likely that any of the States or citizens will be severely disciplined for applying the lesson abroad.

Important results will unquestionably flow from the late campaign. The stimulus given to the mind of the nation will continue to act. The facts gathered up will not be soon forgotten. The spirit of slavery, developed as never before, desperate and brutal, will be remembered for many long months, and opposed with more earnestness and intelligence than ever before. The destruction of party prestige will leave the individual citizen freer to think his own thoughts and do his own deeds. The strong words that have been spoken for freedom will continue to send their echoes down into the chambers of reflection. The victories that have been won or lost will prompt to careful effort to gain a new acquisition in time to come, and avoid a repetition of the suffered disaster. Lovers of liberty will feel fresh inspiration, and give themselves to fresh toil. They will realize the necessity of vigilance all the more deeply because the enemies of the slave are yet in the field, ready to do him an additional wrong. And the supporters of the Slave System will feel that theirs is a Pyrrhic victory, a repetition of which would be little less than ruin. Each of these hostile forces understands its antagonist better, and they will enter the lists

hereafter prepared to test each other's power as they have never done; and when the bugles sound, the world may well stand still and watch the progress of the fray.

Three things this campaign has aided to bring to pass :

1. To fix the conviction that slavery cannot be tolerated at all among us with safety. The people are beginning to feel that the Christian spirit is abased and contemned wherever a human being is chattelized; that slavery is a direct and terrible war upon human rights and Divine prerogatives—an open crucifixion of justice in the name of law. They are also feeling that so long as slavery is allowed to be at all, we shall always suffer from its aggressions, and be plagued with its turmoils; that there is no possibility of its dwelling harmoniously in the same civil domicil with a true freedom; and hence that the only alternative is to conquer it or be conquered by it; and that it is really only conquered when it is destroyed. Men are beginning to despair of its effectual restriction, except by its extinction. The Northern conscience is rising up to pronounce it a crime, not less decisively than the practical intellect pronounces it a miserable political blunder. It is coming to be looked upon not only as an institution adverse to national progress, but as a sin, whose mission is to taint, and then destroy.

2. The campaign has aided to give definiteness and force to the idea that the only legitimate function of government is to guard individual rights, and help the cause of civil freedom. When the plea is made that there is no power in the government to hold in check reckless ruffianism, seeking by violence to force despotism upon a weak colony of citizens who can die but cannot be enslaved, men are promptly starting the radical question, What, then, is the government good for? And when it is proved that the forces of the American Union cannot be prevented from struggling to crush out the very freedom it was built to defend and strengthen and diffuse, the quibbles and special pleading which have heretofore been potent to allay dissatisfaction, will cease to be listened to patiently. The argument will be cut short by an effort to weigh its advantages against its disadvantages, or a malediction over the fabric that has been perverted to become the citadel of oppression.

3. This campaign has left lovers of freedom wholly dissatisfied with a mere verbal condemnation of slavery. They demand action against it—earnest, open, consistent, high-toned action. It is not enough now to pity a fugitive, to condemn the hunting of negroes with blood-hounds, and yet acquiesce in every measure which can only operate to strengthen the arm of the oppressor. Men must love liberty well enough to work for it; and hate oppression sufficiently to spurn all bribes offered to procure silence over its crimes, or a tacit approval of its policy. Only such men can much longer gain a verdict of approval from the tribunal of Public Sentiment. And among the worst epitaphs on the tomb-stone of any man of this generation, posterity will find none awaking more sickness of heart than this:—*“Here lies a traitor to the cause of American Liberty.”* Such a man’s children will walk backwards with a mantle of sackcloth, to cover their ancestor’s nakedness, and every traveller that carries with him a heart will fling a stone at the grave.

ART. II.—PROGRESS IN DOCTRINAL THEOLOGY AND BIBLICAL INTERPRETATION.

To the Word of Life we must not add, and from it we must not take away. But to our wisdom, to our understanding of the word, there is room for limitless progress. And every one who drinks at all at the fountain of truth, increases in desire and ability to drink deeper, and deeper still.

But dangers lurk in every path. Error in the garb of truth meets us at every turn. Thousands have been and are being deceived, mistaking darkness for light, falsehood for truth, and have hastened to ruin, while hoping for life. The fairest promises fail. Every heresy is labelled *truth, without alloy*, the climax of perfection. The experience of the church in this regard has been sad and admonitory. Every defection to error comes under the guise of new light, improvement, difficulties

overcome, harmony of truth perfected; and intoxicated by the novelty and speciousness of such pretences thousands have made shipwreck of faith.

Religious developments it is difficult to control. So various are the forces involved, so numerous the avenues of suggestion, influence, perversion, or instruction, such hopes and fears, emotions, desires, aspirations, reflections, convictions, associations, and impulses, with peculiar sensitiveness in regard to all the inter-workings of the soul, enter into the religious life, that great uncertainty and danger attend the course of faith. Men move strangely, often impulsively, without system or reflection, in religious matters; and when started upon a wrong course, it is not easy to turn them back. They have a wide frontier for error to make incursions, and experience proves that few wholly escape. The majority of new theories prove to be false. And it is strange that this fact has so little influence, and that men are still so easily duped by the novelty of theological inventions. Every new dogma soon wins a crowd of adherents, and there seems to be no end to the aberrations of mind in these sacred concerns. It is strange that the mortifying history of the past does not render men more cautious, even suspicious, and stubbornly devoted to opinions and practices that at least have the prestige of age to commend them. In the face of the blunders, pitfalls and delusions into which thousands are constantly falling, it is a wonder that we do not lose all confidence in human speculations, and resist every attempted innovation. Yet men are venturesome, fond of new theories, their appetite keen for any specious imposition; thirsting for change; while the highway of life is all strewn with exploded dogmas, filled with shipwrecked souls, who built their hopes upon the sand.

But not a few have taken warning, and refuse to accept of any new phases of faith until they have been considered, reconsidered, and then cautiously and carefully inspected again in the coolest and calmest moods of the mind. And some consider *new* and *false* synonymous terms, when applied to doctrinal speculation, or interpretation of Scripture, and hence glory in believing just what their fathers did without change of jot or

tittle. That men should be more inclined to *status quo* in religious than in any other matters, is not singular. Those who are really religious, esteem their religion above all else; give to it their warmest affections; find in it, and associate with it, their dearest experiences; and, of course, will watch it, and repel assaults upon it with lively interest, and wakeful jealousy. All innovation is regarded in the light of a personal attack, and every demanded change in doctrine or form, theory or practice, seems to be an attempted robbery of sacred heart-joys, too precious to be subjected to the rude criticism of unbelief. They have found comfort in their faith, and their sensibilities, at least, cry out against its mutilation. Then the myriads of exploded dogmas tower to mountains, black and fearful, before them, and they cling to the old with the feeling that all else is uncertain, misty, imaginary. They refuse to change; and glory in the fact that not a single item of their faith has suffered in principle or form since its first inception; that they are stable, undeviating, changeless.

We may pity the unstable religionist, who follows every wind of doctrine, always enthusiastic, and always duped; or we may laugh at the stolid conservative, who shudders at the thought of change; yet we shall find it no easy task to choose the golden mean, and never be caught in the snare of some artful deceiver, nor bigotedly hug old rusty errors, when truth bids us go forward to liberty and joy. It requires a sound head and an honest heart to sail between the Scylla and Charybdis of bigotry and unsound radicalism: and the number is small who possess the skill to do it. While a few add to, others either stubbornly oppose the light, or increase ignorance, error, and disturb the faith of the saints with their wild fancies, and irregular movements.

Some suppose that *change* and *progress* are synonymous; and while they are plunging into dismal swamps, venturing on treacherous bogs, shout to the world, "Come on; this is the perfect way;" but all who follow them progress to ruin, not to life. The report of new discoveries of truth, new theories of religion, must be received with great caution; and yet there is

such a thing as *real, genuine, soul-satisfying progress in religious knowledge.*

To whatever department of God's works we turn our attention, whatever knowledge we may gather of facts or principles in the administration of his government, we are satisfied that these are but parts of his ways, that a very small portion of them is comprehended. The facts and principles we do apprehend, suggest that above and beyond these are oceans of truth unfathomed, and yet inviting to investigation, with the certain promise of success. There is no limit to truth, and our acquaintance with it, in all its wealth and abundance, is only limited by the powers of our own finite minds.

This is emphatically the case with Christianity. There are many things in the Christian system which are easily understood; and there are doctrines which require time, talent, and the highest order of culture to comprehend; and beyond the reach of the brightest intellects that have adorned the earth, some truths extend, rise up in moral grandeur like mountain heights in the distance, and an eternity of progress will only bring us to a proximate comprehension of all their parts and relations.

The gospel is made up of facts and principles. The former lie upon the face of the system, the latter interlace the moral world by intricate and concealed connections, which are only revealed to those who search with skill, zeal, and ability, as for hidden treasures.

The gospel asserts the fact of the incarnation of Christ, his miracles, sacrificial death, and resurrection; teaches our duty of repentance, faith, and a holy life; it promises forgiveness of sin, renewing of the Holy Spirit, resurrection from the dead, future glory to the righteous, while the wicked are to perish; it reveals the constitution of the church and ministry, the ordinances of baptism and the Lord's Supper; and the moral code, love, justice, temperance, patience, &c.; all of which are easily understood, even by the unlearned. But there are principles profound, and far-reaching, a philosophy harmonious and divine, which underlies these simple facts, and which crop out at every point, inviting research, and promising the highest satisfaction

to those who have the talent, industry, and grace, to open the golden placers and bring out the hidden wealth. A very low state of culture is adequate to grasp the facts of Christianity with a faith that shall save the soul. The wild savage may come to Jesus and gain such clear views of his mission of mercy, as to be changed into a trusting, hopeful, happy saint.— Nothing is more simple, more easily understood, than so much of the Christian system as is needful to salvation; and no system opens such a field of exciting, massive thought, so taxing to the powers of the mightiest intellects, so grand and comprehensive as this very system.

Revelation to man is necessarily bounded by his ability to understand. It is in vain to present before him truths which it is impossible for him to comprehend. Doctrines which are unintelligible to some, are full of interest to others. The boy Webster could see no sense in Coke, but the man Webster found there matter of rapturous interest. So it is impossible for God to reveal any more of himself and his government to man, than man has ability to understand. There are many things it would be blessed to know, but they must be hidgen from our eyes until we reach a higher stand-point of intelligence. The Gospel contains glorious lessons of wisdom, which no man has yet discovered, just because he has not strength of vision equal to the achievement.

The language of Scripture, which only asserts a fact to the common mind, may open a broad and splendid field of philosophy to the wise. One stands by the cross with his heart filled with the love and compassion which induced the painful sacrifice that sinners might live, while another finds here a key to the most wonderful arrangements in God's moral government, shedding light, glory, and harmony upon a thousand mysterious problems in the history of our race, and the constitution and course of nature.

And by progress in intellectual power and wisdom, by adding lens after lens to the telescope of observation, old, one-sided, discordant notions will be corrected, and truth become more and more distinctly revealed.

Moses informs us that God made the heavens and the earth.

As a historic fact, this is full of interest and easily understood. But as intelligence has increased, light from worlds above and earth beneath has fallen upon us, this brief history suggests the mystic outgoings of Jehovah, creating, transforming, presiding over wild convulsions, bringing order out of confusion, beauty and glory out of emptiness and desolation, and thus exalting His wisdom, power, and goodness, as was not conceived of old. In the interpretation of Scripture important changes have already occurred, which, though not altering at all the facts revealed, have added untold wealth to religious knowledge;—removed numerous long standing difficulties, solved and harmonized apparent contradictions, and vindicated the justice of God and the divinity of Christianity. When our knowledge of spirit, matter, organization, law, life, death, all the facts and principles pertaining to man and the world around him, is perfected, we shall read the page of inspiration with increased confidence and delight, or the history of the past is a false prophecy of the future.

But the infidel points to these changes of interpretation and doctrine as evidence that Christianity has no sure foundation, that it is the mere creature of the current public sentiment, without authority, because without certainty. But does change in the *interpretation* of the facts and laws of nature prove that there is no certainty, no uniformity, nor reliableness in the constitution of nature? The history of astronomy, geology, natural philosophy, is but a perpetual succession of exploded theories, the most of them laughable to recount. But men are very far from charging the fault to nature, but place it where it belongs, upon her interpreters. The sun has been held to revolve around the earth; then made the centre of the universe; then sent around the earth again; then the centre of this solar system, and now believed to travel with its bright family of attendants, around some unknown centre of the vast universe. Numerous interesting facts of nature have been known for ages, but their cause, their philosophy has been to all a mystery. Why is there no rain or dew in the vast deserts of Asia and Africa? Why does it rain in torrents six months through several degrees, alternately north and south of the equator? The gulf stream,

the trade winds, the floating mountains of ice against strong ocean currents, great variety of climate in the same latitudes, and a thousand other facts in the course of nature, have been familiar to the world for ages. But it remained for modern science to demonstrate their true philosophy, and sweep away the absurd theories of the past. What did it avail, that the winds were said to be lawless in their antics, the rains accidental in their coming, the currents of the ocean treacherous and irregular, the lightning the flashing vengeance of the Almighty; comets, omens of bloody strife? It neither invalidated the facts of nature nor honored the wisdom of men. And since culture, a more careful and just analysis and classification, extensive observation and better philosophy have prevailed, it only shows that justice requires that neither nature nor religion should be held responsible for the follies of their interpreters, and that the harmony, wisdom, truthfulness and beauty of both, are vindicated when properly understood. It is mortifying that nature and revelation have spoken so long to deaf ears, opened their pages, all sparkling with truth, before eyes that could not see, spoken only to be misunderstood and misrepresented. But so it is. And who is to blame? But we may rejoice that the navigation of the ocean, the practical use of the winds, the rain, and climates of nature, are not confined to the scientific and the philosopher, who can tell how much the heat, mountain ranges, shape of continents and movements of the earth and moon, have to do with all these changes and peculiarities. And we may rejoice still more, that salvation through Christ is not confined to the wise who can reconcile Sovereignty with free agency and responsibility; who can weigh with satisfaction the effect of the atonement on sin, law, authority, virtue, bliss, and are familiar with all the deep things of God. But whoever can receive the simple story of the Cross, and feels the evil of sin, may step into the fountain and be healed. As the illiterate sailor may steer his bark across the stormy deep, so the child, the feeble spirit that rises but a little step above idiocy, the heathen whose dark mind but just begins to open to truths, desires and hopes of a higher life, may come, believe, and live, —live holy, die happy, and be saved.

And it is no less an occasion of delight, that while the gospel is so peculiarly adapted to the common mind, it opens a field of philosophy, harmony, beauty, moral grandeur, sufficiently broad and attractive to tax and gratify the highest order of intellect and the most refined taste. As mind advances in culture, knowledge, and refinement, it yearns for subjects correlated to its improved state; and if gratification is not found in religion, we may expect that her shrine will be forsaken, and devotions paid at other altars. Men thus developed will not, cannot, ought not to be satisfied with a religion of simple facts, unsustained by principles logically deduced; and that religion which cannot satisfy the honest inquiries of the mightiest intellect, or the taste of the most refined, cannot be of God. It is absurd to suppose that He should give us a religion which does violence to the ripest, most vigorous and truthful intellect which He has made. When religious teachers discourage investigation, eulogize simple, uninstructed faith, cry mystery over every dogma they cannot defend, they are paving a sure road to infidelity, and repelling the very men, who ought to be the most devout and persistent supporters of Christianity, from her courts.—They are belying the very spirit of Christianity itself, which everywhere challenges investigation. “Come let us reason together, saith the Lord,” “Bring forth your strong reasons;” “I speak as to wise men, judge ye what I say;”—this is the language and spirit of Christianity. It invites, provokes, inspires, challenges to intellectual effort; and the ignorant or indolent, the weak or wicked, are the only parties that assume or believe that its principles, duties, revelations, and promises will not afford the greatest satisfaction to the highest order of human intellect. From the foot of the Cross, may be studied Divinity, creation, humanity, government, reform, law, responsibility, power, freedom, pardon, life, spirit, eternity, in all their relations, workings, value, and interest. Here are questions related to every condition of life, concerning which the world has ever been anxious, in which our eternal destiny is involved, and here is a stand-point of observation which ensures larger, more harmonious, grander, and more satisfactory views of these great questions, than the earth elsewhere affords; and the mind which

cannot here find use for all its powers, and satisfaction too, is either perverted beyond hope, or possessed of infinite abilities. The experience of the church has been, that the wisest of men, the first class of intellects, the very best scholars, are the most ardent admirers of the Christian system; while the pedant, the egotist, who has more conceit than wisdom, is not unfrequently surcharged with skepticism, or the victim of irreverence.

The Christian teacher fails to do his duty, if he does not encourage every effort to increase knowledge, and if he does not seek for, and appropriate every attainable fact or principle in nature or experience that may aid in the interpretation of the law and gospel of our Lord and Savior, and thus take the lead in dispelling the errors which man's short-sightedness have appended to Christianity, admitting, proclaiming the fact, that there can be no real discord between a sound philosophy and the doctrines of Jesus. The church should be the focus of mental energy, where thought helps piety and piety aids thought, and then it will be the light of the world, most emphatically.

On this score there has been some ground of complaint; yet true Christianity has always been the patron of learning; and while her teachers have been cautious of embracing new theories, to the great grief of certain enthusiasts who are ever astride of some half fledged dogma, or shouting from the summit of some Don Quixote temple; they have for the major part stood shoulder to shoulder with the heroes of science and philosophy, and welcomed every well-tested discovery, however much it may have changed the established interpretations of Scripture.

Christianity fears nothing, but hopes much from the progress of knowledge; and there is reason to believe that if men correctly understood the laws of nature and of their own being, the contest for the divinity of the gospel would be ended. Believers in Christ have more money invested in institutions of learning, more valuable literary, scientific, and philosophical collections, more ripe scholars who are adding to the domain of knowledge, more professors and teachers who are consecrating their energies to the education of the young; more authors of valuable books, and more books of substantial worth; more

learning and mental discipline among their teachers of Christianity, than the whole world can exhibit besides. Does this look like being afraid of learning? as if the doctrines of Christ are belittling to the mind, and neither inspire to mental life, nor feast the cultivated intellect?

It is very evident that the progress of science can only strengthen and glorify the Christian system, by putting into the hands of Christians the means of a more perfect understanding and vindication of the facts and doctrines therein presented.— Let men travel in Judæa, dig 'midst the ruins of Nineveh, dive into the sulphury waters of the Dead sea, hammer at the ribs of old earth, gaze at the stars, and question the winds and the sea, or explore the recesses of the spirit of man, and seek visits from angels or devils, we fear no truth, welcome all real knowledge, rejoice in all substantial progress.

Moreover we still expect to witness some modifications in the doctrines of the Christian church. Truth is harmony, and if we had more power of intellect, were familiar with some facts which may yet be known, were capable of more exact comparisons and analysis, could see farther into the economy of the Divine government, the diverse and discordant opinions in the church would be blended into one. There is error, misinterpretation; but more wisdom would enable the "watchmen to see eye to eye," and "all speak the same thing." But all of this discussion and friction in the church is at once evidence of error, and an irrepressible thirst for the truth. The saints are pressing on and can report progress. Every divine that has been written, sect that has been formed, controversy which has occurred, has contributed to this progress, by influences positive or negative, orthodox or heterodox, by any and every form of earnest, honest action.

But the currents are not all in one direction. There are eddies, counter currents, whirlpools, amidst which some are lost; many are bewildered, and some go forward. Yet upon the whole there is progress. And as the church works and prays, "Lead us into all truth," error and discord will recede, and truth and harmony sit in royal glory in the assemblies of the saints.

ART. III.—IDEA OR DOCTRINE OF ATONEMENT.

In elucidating this great central truth of the Christian system, it would not be expected, that, in such an article as this, there would be any discussion of questions pertaining to this subject, about which different classes of evangelical Christians disagree; as, for example, whether Atonement is particular or general. All that would be expected, is an elucidation of the central idea common to all such systems. This it will be the exclusive object to accomplish, in the present article. That there is the great central idea designated by the term atonement, is an idea common to all forms of the doctrine, as held by evangelical Christians? All such Christians hold, that in consequence of provisions of grace, in the atonement consummated by our Savior, moral agents of a certain class, instead of being punished, under the Divine government, according to their deserts, are, in fact treated, in all respects, in opposition to their deserts. Individuals who have forfeited all privileges, are admitted to the highest privileges known in the universe. They who have become sinners to all evil, are rendered participants of all the blessedness which God can bestow upon creatures. That without which they could not properly be thus treated, and which renders it just "in God thus to treat them, is atonement. "Whom God hath set forth to be a propitiation through faith in his blood—that God might be just, and the justifier of him that believeth in Jesus."

But the question is, What end is answered by the atonement in such a transaction? We have seen in the preceding article, that when moral agents are treated in exact accordance with their real deserts, one great demand of the moral nature of the intelligent universe is perfectly met. Hence a deep and universal *satisfaction* is felt in view of the perfect rectitude of the Divine administration. On the other hand, when such agents are treated the opposite of their deserts, the moral nature of the intelligent receives a shock, confidence in the rectitude of the Divine administration is lost, and a sentiment of deep and pervading distrust and dissatisfaction is felt.

Let us suppose that two moral agents appear in the presence of God. One has, from the commencement of his moral agency, continued in full and absolute obedience to all the demands of the moral law upon him. The other has been an excuseless and flagrant violator of that law, and as such, and in himself, stands under a remediless forfeiture of all good. Yet each is alike admitted to the full and free enjoyment of the same privileges; each alike becomes the heir of equal and endless blessedness, and upon each alike rests down the cloudless smile of the Infinite and Eternal One. The former attains to all this on the ground of merit, personal desert; the other as an act of pure grace on the part of God. Let us now suppose that something has been done, on account of which it shall appear as just, as fitting that this infinite good should be bestowed upon one as upon the other, by which God shall appear as perfectly wise and just, in bestowing the same thing upon one as a matter of grace, as upon the other as a matter of desert; in other words, that God should appear to Himself, and to all intelligents, just as spotless in His integrity, as immutable in His justice, and as wise and satisfactory in His administration, in treating the one moral agent, in all respects, the opposite of his real moral deserts, as the other in perfect accordance with his deserts. That something which renders it thus just in God, thus to act, would be atonement, and this is, in fact, the great central idea every where attached to the term by evangelical Christians, in all the diversified forms in which the doctrine is held. All unite in this one belief, that there is, in the atonement consummated by the Lord Jesus Christ, a something which renders it perfectly just in God to treat sinners who believe in Christ, in all respects, as if they had never sinned, as just in God to treat those who have been unholy, as if they had ever been perfectly pure, the most aggravated violators of the law, and the infinitely ill-deserving, as if they had an absolute claim, on the ground of personal merit to all good.

From what has been said above, it will at once be seen, that we have no word that so perfectly expresses this idea as the term *satisfaction*. Atonement meets the ends of justice, and thus *satisfies* the great want of the moral nature of universal

mind, while the violator of law is treated, in all respects, the opposite of his real deserts.

To understand clearly the nature of the satisfaction secured by atonement, we must refer to those sentiments which are universally excited by a perfect realization of the ideas of justice, or moral order, on the one hand, and a departure from that principle in the administration of moral government, on the other. In all cases where moral agents receive in strict accordance with their real moral deserts, a sentiment of deep and all pervading respect and veneration is universally felt for God himself, as the universal law-giver, "judge of all," and moral governor, a sentiment of satisfaction with the absolute wisdom and rectitude of His administration, and corresponding confidence in the permanent stability of that administration, is secured among the subjects of the Divine moral government. Thus the highest motives are perpetually bearing upon all loyal subjects to perpetuate their obedience to the law of right and goodness. A departure from this principle, on the other hand, would destroy this sentiment of esteem and veneration for God himself, and the confidence in the wisdom and rectitude of His administration, above referred to, relax the reins of moral government, and tend to annihilate regard for the law itself, by creating expectations of impunity in sin. Now atonement must meet all the above ends and prevent all the above evils as fully and perfectly as the absolute realization of the principle of justice or moral desert in the administration of moral government would do. Else the satisfaction is not perfect. But when such satisfaction is fully rendered, then "justice and truth meet together and righteousness and peace kiss each other," while violators of law are treated, in all respects, as the perfectly obedient and meritorious.

There are two fundamental elements in the idea of atonement, in all the forms which it assumes, as held by evangelical Christians—*substitution* and *satisfaction*. Atonement takes the place of retribution in case of the violation of law. This is substitution. It answers all the ends of retribution. Here is satisfaction. The union of the two, in absolute perfection, is

perfect atonement. Such a consummation can be realized, but upon the following conditions:—

1. The sacrifice made must be of such a nature as to strike every beholder, at once, as presenting an all-adequate reason for the pardon of sin. A failure here would render the atonement worse than useless.

2. Atonement must be resorted to, only on great and important occasions, and then to meet some very special exigency in the progress of the Divine government. If it should become a thing common or universal in all cases of transgression, the practical effect would be the same as universal forgiveness without atonement. The same expectation of impunity in crime, and the same consequent relaxation of the reins of moral government, would result in the one case as in the other. But no such evils arise, when atonement appears, as a solitary exception to an otherwise universal and absolute law of governmental procedure, and an exception resorted to, to meet some great and special exigency in the Divine government.

3. The *form* of the atonement must be such as of itself totally to exclude the hope that it will be resorted to in any other circumstances, to meet the case of violators of law, especially that of individual violators. If it is resorted to but to meet exigences like those above referred to, and if the atonement itself involves sacrifices on the part of government, of such a nature that no individual not included in its provisions could have the least hope, that should he transgress, his case would be met by a similar sacrifice, then atonement presents to moral agents no hope of impunity in sin. On the other hand, it tends, in the highest conceivable sense, to impress universally the opposite sentiment.

4. Atonement should be only temporary in its operations, and should be closed up with a return to the principle of retribution, in such a form that it shall ever after stand out as a grand way-mark, or beacon light, in the progress of Divine government. If it were permanent instead of temporary in its operation, it would lose its reformatory effect upon those to whom its provisions pertain, and it would be a permanently disturbing element in the Divine administration. Its commencement, its close,

its temporary operations, as well as its form, should be such as to render it ever after a most marked era in the progress of Divine government.

5. The *conditions* on which its provisions become available should be such as to evince the highest conceivable regard for the law, on the part of government. Any departure from this principle would be of most dangerous tendency.

The question will come up in a future article, whether the doctrine of atonement through Christ, as set forth in the Scriptures, possesses all the above characteristics? That the two fundamental elements of the doctrine as therein set forth, are substitution and satisfaction, will be doubted by none who believe that such a doctrine is revealed at all, in the word of God.—All the symbolical representations of it given in the Old Testament rest upon this one principle exclusively. In all instances, the sacrifices are a substitution for the execution of the penalty of a violated law. That the idea of *satisfaction* is also always shadowed forth therein, is quite manifest from a single passage, which I will cite. Num. 35:31, “Moreover ye shall take no satisfaction for the life of the murderer, which is guilty of death; but he shall surely be put to death.” The two elements are here distinctly asserted, as embraced in all the other symbolical representations of this great doctrine. In other instances of violations of law, a sacrifice was substituted in the place of the penalty as meeting [satisfying] the ends to be secured by it. But in the case of the murderer no such substitute was permitted, as satisfying the demands of justice.

Now Christ, throughout the Scriptures, is represented as the great and exclusive antitype in whom, and by whom, the great idea shadowed forth, in all the types and shadows of the old dispensation is consummated. He is “the Lamb of God,” “our passover,” “the propitiation [the propitiatory sacrifice] for the sins of the people.” As the type which symbolized the idea consummated in Christ, contained fundamentally, if not exclusively, the two elements, substitution and satisfaction, these two must be the great constituent elements of the idea or doctrine of atonement shadowed forth in the Scriptures. The truth

of the above statements is so manifest, that I need not dwell upon the subject any farther.

The relations of this doctrine to Reason, next claims our attention. The fact of atonement admitting it possible, in itself, if such a reality exist, must of course be a matter of revelation exclusively. Of this we can know and affirm nothing *a priori*. We may, however, very properly compare the idea, when once originated and well-defined, with any of the fundamental ideas of reason bearing upon this subject, and inquire how far they agree or disagree. On this subject, the following considerations are deemed worthy of very special consideration.

1. From no principle of reason can we affirm, that the realization of the idea of atonement is *impossible* with God. Infinity and Perfection even, we know absolutely, cannot cause the same thing at the same time, to be or not to be. He cannot make a cone anything less or more than a third part of a cylinder of the same base and the same altitude. Does reason affirm that the full realization of the idea of atonement, is equally, or in any true sense, impossible with God? No principle of the moral or intellectual nature of moral agents, no sentiment, or idea of reason, makes any such affirmation. He who created mind, and established its laws, may, for aught reason can affirm to the contrary, "make reconciliation for the sins of the people."

2. From no facts actually known by man can it be affirmed that an exigency has not occurred in the progress of the Divine government, rendering such an interposition as the work of atonement supposes, necessary, and therefore infinitely reasonable. In order to pronounce judgment, in such a case, we need to know, not merely the actual condition of this, but of all other worlds, and the bearing of such an interposition upon the universal moral government of God, with which this world is connected. We have no such knowledge, and therefore cannot pronounce judgment in the case; but, as simple learners, must wait for the revelation of facts.

3. The actual interests involved in the destiny of this world alone are sufficient to banish all objections against the doctrine under consideration. The immortality of man, of every member of the human family, together with the undeniable moral

condition of universal humanity, presents interests sufficiently vast to justify most fully, in the judgment of reason, such an interposition as the atonement implies. If the sacrifice is infinite, such undeniably are the interests to be secured by it. Reason sits in silent adoration, in view of the idea of atonement, while in the presence of the infinite and endless interests for which revelation affirms it to have been made.

4. The idea of atonement, instead of being, in fact, contrary to reason, is really and truly one of the leading sentiments of universal humanity. An idea like the religious sentiment in man, an idea strictly universal with humanity, in the various stages of its development, from the lowest to the highest, cannot be false, but must vibrate to some corresponding reality. The same must be true of the central elements of such ideas. Such a connection precisely has the idea of atonement with the religious sentiment referred to. It is, as a matter of fact, the central element in every form of religion existing on earth, certain offshoots of Christianity, Mahometanism, for example, excepted, offshoots which, of course, deny its essential characteristics. Everywhere, without exception, there lies upon the consciousness of humanity, "the knowledge of sin," with the necessarily attendant conviction of demerit, and the consequent "fearful looking for" of coming retributions, and everywhere there is equally present the idea of escape by atonement, by some form of sacrifice *substituted* in the place of retribution according to deeds. This is the great idea shadowed forth in the sacrifices so common to all forms of religion existing on earth. Humanity, pressed down with "the knowledge of sin," is universally penetrated with the conviction that there is no escape from impending retributions, but upon one principle, that of *substitution or atonement*, and hence even the "fruit of the body is offered to atone for the sins of the soul." Now the existence of the idea of the atonement, as the central element of the religious sentiment in man, can be accounted for but upon one of two suppositions, each of which attests the absolute accordance of that idea with reason. 1. It had its origin by direct revelation from God, and has subsequently been retained as the central element of the endlessly diversified forms which the relig-

ious sentiment in man has assumed. Or, 2. It is a necessary consequent of the conviction of sin, and of the facts of the Divine government pertaining to humanity, indicating that man is under, not a legal, but remedial system of Divine administration. On either supposition, the absolute accordance of the idea of atonement with reason, becomes demonstrably evident.

5. The fact of atonement, should it actually occur, under the Divine administration, would, in reality, be the highest example and elucidation of the wisdom, love, and absolute perfection of the Godhead, of which the Intelligence can possibly form a conception. The visible creation is, to the finite mind, a vast and boundless mirror, in which are perpetual reflections of power limitless, wisdom unerring, and goodness unsearchable. The revelation of perfect moral law, and the establishment of a corresponding moral government, are manifestations of the same perfections in still higher forms. Now, if, in addition to all this, we can have an atonement for sin absolutely full and satisfactory, an atonement in which the law shall be most fully "magnified and made honorable," not "one jot or tittle" of it failing, while the violator of the precept is restored to all his forfeited privileges, this, as far as we can conceive, must be the last leaf which the Eternal Spirit is to unroll to the eye of an adoring universe, the last leaf upon which that universe shall read "the depth of the riches both of the wisdom and knowledge of God." This one revelation would ever after be the great central sun of the moral universe, the central sun from which all subsequent revelations must borrow their light. This statement, I think, no one can deny. Hence, I remark,

6. Finally, the existence of the idea, as a *possible* manifestation of the Divine glory, is of itself one of the highest evidences of the existence of a corresponding reality. Otherwise, the revelations of the Godhead would fall short of the ideas of finite intelligences of what is, or may be, "possible with God," reverse of which all right conceptions of the Divine infinity and perfection require us to suppose to be true. God has permitted the idea of atonement to enter the universe, as involving a *possible*, and yet the highest possible, manifestation of the Divine glory. We may rest assured, that the entrance of

the idea has not preceded that of the great all-overshadowing reality. If there is no atonement, there is a vacancy in the manifestations of God, towards which the eye of the moral universe will ever be turned with irrepressible desire.

The idea of a parental government on the part of God, having its basis in atonement, and as constituting the exclusive form of a legal and moral administration known in the universe, claims a moment's attention in this connection. That humanity is under a remedial system, there can be no doubt whatever. But the question is has this system its basis in atonement, or is it strictly legal in its character? If it is the former, then God is not only a Father, but also a moral Legislator, Judge, and Governor. If it is the latter, all fundamental characteristics which the universal Intelligence has attributed to Him, disappear, and the moral nature of all intelligents adapting them to a system of moral government is the correlative of the unreal. Now, I affirm, that no supposition is or can be more contrary to reason than this. It is a demand of our moral nature, that we should repose upon the bosom of the Infinite, as the universal Father, and at the same time, that we should esteem and revere Him, as the moral Legislator, Governor, and "Judge of all." A supposition which throws all these attributes into a deep and dark eclipse as the idea of a parental government, as the exclusive form of the Divine administration does, cannot be true. Reason and revelation bring a solemn protest equally absolute against it. But the idea of a parental government having its basis in atonement, while it throws not a solitary shade over a single attribute of the Godhead, throws such a halo of glory infinite around them all alike, as is adapted to render God the great central Sun of the moral universe, "the everlasting Light" of the soul. The idea of a parental government without an atonement as its basis, while it gives an unimpressive view of the Most High in one relation, obscures the vision of His glory in all others. The idea of such a government based upon atonement, on the other hand, renders the idea of God radiant with glories infinite, in all the Divine attributes and manifestations alike.

The perfect adaptation of the idea of atonement to the laws

of our moral nature, in one very important particular demands our special attention, before closing this article. I refer to its power to restore perfect peace and quietness to the conscience of the offender, while he is restored to all the privileges which he has forfeited by his violations of law. Forgiveness without atonement restores to those privileges, as far as external circumstances are concerned, but has no power to produce internal peace and quietude. From the constitution of our moral nature, this is impossible, while the individual is under merely legal influences. A young woman, for example, who had violated the law of chastity, was forgiven by her parents and family, and restored to all her forfeited privileges. She remained under the parental roof a short period, and then fled back to her former haunts of infamy, assigning this as the reason for the strange act, that she could not endure the aspect of purity with which she was there encompassed, because that in it her own former moral deformity was perpetually reflected upon her conscience. Here, she remarked, I can enjoy comparative quiet, since all around are as impure as myself, and there is, consequently, nothing to reproach me. Now, suppose that something had been done, prior to the restoration referred to, which made it perfectly manifest to her, as well as to all around, that there was the same fitness in her occupying the highest place in the gift of the family, that there would have been had she remained perfectly pure. In the light of such a fact, she could occupy that place, with the same internal quietude that any other member of the family would, whatever his or her purity might be. Here stands revealed a universal law of our moral nature. Nothing but atonement can, by any possibility, quiet the conscience, and alleviate the agony of remorse, in the consciousness of guilt, or, in the language of inspiration, "sprinkle the heart from an evil conscience." On any other condition, heaven itself could not be a place of perfect blessedness to those who are thus oppressed with the remembrance of violated law. Through atonement, the chief of sinners may have the same quietude there, that the purest spirits around the throne can.

ART. IV.—THE LATE GENERAL CONFERENCE.

During the whole history of the Christian church, we find ecclesiastical gatherings, larger or smaller, at regular or irregular intervals, among its most common practices. These have passed under various denominations, such as councils, assemblies, conferences, synods, and others. Indeed, the word church itself, by which Christian bodies of a more elementary character are recognized, signifies in the original, a congregation, or assembly. This tendency on the part of Christians to consociation, to mutual interchange of sentiment and sympathy, results not more from the principle of sociality common to all, than from the spirit and genius of Christianity itself. The love of the brotherhood or fellowship of the saints, meets with an ample recognition in all the teachings of Christ and the apostles, and has found a deep and permanent lodgement in the Christian heart. Those "who are made nigh to God by the blood of Christ," are at the same time, and by the same process, made nigh to each other, and can sing with a zest and unction unknown to the mere worldling—

"Hail sweetest, dearest tie, that binds."

Men may assemble for political, educational, or any other secular purpose, labor together for the promotion of a common object, and thereby cultivate respect and sympathy for each other; but it will not be Christian fellowship, it will not be the union of the saints. This is a far higher and holier sentiment, characteristic only of such as have the mind and spirit of Christ, and are co-workers with him for the world's redemption.

But the object of such convocations as are suggested by the caption of this article, does not end here. In the multitude of counsellors, there is not only safety, but strength, or efficiency. The results of the private investigations and personal experience of each are, in a practical sense, made common; and out of the aggregate spring those large plans of Christian enterprise, and appropriate means for their execution, which to the

individual, are not only improbable, but impossible. Moreover, the whole field of Christian labor appropriated to an entire denomination, is at once spread out under the eye. Its destitutions and its wants, its promises of glorious results under the hand of culture, pass in succession before the mind. The faith of some, the zeal of others, and the common hope of all, expressed in earnest Christian appeals, and in words of encouragement, elicit the response from every heart, "Let us go up and possess the land."

Besides, such mutual consultations, such free interchange of thought and sentiment, often throw much light in individual minds, on Christian doctrine and church polity, and tend to such unity of faith and practice, to such harmony of desire and purpose, as are due to Christianity, and conducive to its promotion and success.

How far the late General Conference bore the characteristics and accomplished the objects thus hinted at, it will be our object briefly to inquire.

It will be seen at once that the limits of this article forbid a full and detailed account of the various features and doings of a meeting continued through a period of seven days. We must content ourselves, therefore, with a general statement of facts, or a particular description of one transaction as a specimen of a whole class.

1. In the outset, a word may be pardoned respecting the composition of that body. Of course, in personal appearance there was a wide and striking difference, indicative of a diversity of habits, and mental characteristics. At one extreme was the toil-worn contemplative and woefully cadaverous student of books, and slave of thought. At the other, perhaps a representation of the same Yearly Meeting, was the short, thick-set, hardy, and somewhat sun-burnt man of practical mould, or of "easy to live" habits. However, it is hardly to be presumed that the delegates in general, in point of personal appearance, would answer to the modern "beau ideal" of a minister's "outer man." And yet there can be as little doubt that, on this very account, they seemed the more apostolic. For whoever conceived of "Peter, James, and John his brother," and a majority of the

rest as being soft, sleek, and delicate of person, with cloth and trimmings to match! But passing by all this, it is enough to add that the body was made up of working men, who, by punctuality in their seats, and earnest and determined looks, seemed to say, "We are here not so much to enjoy, as to work for Christ, and what is to be done must be done at once, since a similar work awaits us elsewhere."

2. The spirit of the meeting was eminently kind and harmonious. The warmest debates and sharpest clash of arms, so far from weakening, seemed to confirm the bonds of Christian union. And the closing scene was characterized by a spirit of deeper mutual sympathy, and a larger baptism of Christian love, than we expect to witness again this side of heaven.

The spirit also was one of zeal and earnestness. The temperament of Free Baptists is never so much as inclined to the phlegmatic. The nervous eminently predominates, impelling to unceasing earnestness and activity. We possess nerve and executive force enough to suffice the purposes of a much larger and wider-spread denomination, if it could but be intelligently and wisely directed. This spirit was omnipresent. Whether the question in debate related to the suppression of tobacco-chewing, or the spread of Christ's kingdom all over the mighty West—it was argued with about the same expenditure of force, whilst now and then an argument or an appeal would burst forth with an explosive energy that would fairly startle one.

3. The subjects discussed were of considerable importance though they related generally to the practices rather than to the doctrines of the church; such as terms of admission to the Lord's table; the propriety of administering baptism to persons not uniting themselves to the Christian church;—note preaching, and others. The discussions on church polity, which seemed of the most practical importance, were such as involved the question, on the one hand, of rigid church rule and discipline, and on the other, of liberality or laxness. There is abroad, at the present time, a spirit that boasts loudly of its liberalism, and denounces, in unmeasured terms, what it denominates the iron-rule and blinded bigotry of puritanic days. Without approving of either, we may say, happy will it be for

us, if, under the lead of the former, we are not hurried into an age of universal licentiousness. There is, if we mistake not, a growing tendency to break away from precedent, and to practice upon doubtful, not to say dangerous, experiments,—to the advocacy of sentiments and interpretations that excite interest only from their novelty. It is “Young America,” scorning the doctrines of the ages, as the relics of less enlightened times, or the fossils of an antediluvian world! But there are land-marks that must not be removed,—there are principles of church organization, and rules of discipline, which never become obsolete.

The discussions in Conference, however, were conducted with much fairness and candor, indicative of sincerity of motive, and honesty of purpose. And the strong current of feeling and formidable array of argument elicited in favor of order, regularity, and wholesome discipline in the church, were highly pleasing and satisfactory.

The discussion on note preaching was carried on with considerable spirit, and at times with decided energy and sharpness. The agitation of this subject seems quite generally to be deprecated among us, to say the least, as useless, since each one will feel himself at liberty to “walk in the sight of his own eyes,” as it regards his own practice. This does not argue against the discussion of this subject, however, more than against numerous others of the same class. The decisions of Conference are but advisory—and a little light elicited on this topic can do no harm, and possibly may do good. The arguments favorable to written sermons amounted to this: 1st, there are many men who are skilful and forcible writers, but indifferent extemporaneous speakers; or, in other words, so far from having been endowed with miraculous, they are not even blessed with the ordinary, “gift of tongues;” and, 2d, inasmuch as it is not a matter of principle, but of expediency, the manner of communicating truth should be left to individual choice, without occasion of grief to others.

On the other side it was urged, that extemporaneous preaching is apostolic in form, and more effective in fact. However, as the Scriptures afford no specific instruction on the subject, an

If so be Christ is preached—the manner is of subordinate importance. The Conference wisely concluded, that extemporaneous preaching should be encouraged and generally practiced, yet each one should be allowed to choose either method as might best answer his own conscience, without occasion of grief to any one. And whatever else might have been the result of the discussion, it cannot be doubted that those whose convictions condemn a practice whose beneficial tendency is, to say the least, questionable, experienced a renewed confidence in such as justify themselves in it as sincere and faithful ministers of the New Testament.

There are many other subjects that shared in the deliberations of the meeting, which must be passed over without specification, as it is only our purpose to present a few specimens of the topics which engaged the attention of Conference, and the manner in which they were treated and disposed of.

4. Discussions on the various benevolent enterprises in general, and consultations respecting particular “ways and means” for carrying them on prosperously, constituted a large and interesting feature of the meeting. This is as it should be. Religion is not faith alone, it demands works. Its blessings are not confined to acts of receiving; but abound more largely in those of giving. We place the Foreign Mission at the head for two reasons: With us it is first in order of time. It was the wedge by which access was found to the heart of benevolence among our people. The others may in a sense be accounted its offspring. Benevolence in one direction always paves the way for its exercise in another. Again, it is more eminently a work of faith. In proportion to the actual labor performed, it is more expensive than any other, and its fruits are of slower growth, and less apparent. Therefore, when it is said that our Foreign Mission has proved a failure, that is, the results are not in proportion to the expenditure, we say, it is not a matter of sight, but of *faith*, not a question of results, but of *duty*. It is well for us that some of the bread cast upon the waters should not return till after *many* days.

The exercises connected with this enterprise were enlivened,

and rendered the more interesting by the presence, accounts of personal experiences, and mature counsels, of two returned missionaries;—Rev. Mr. Phillips, and Mrs. Noyes, the companion in the labor and tribulations of the late lamented Dr. Noyes.—In their relations of what “their eyes had seen and their hands had handled,” of the superstition and idolatry of the benighted heathen, there was a freshness, and assurance of reality, that could not fail to awaken conviction and excite interest. The general impression seemed to be made upon those present, that whatever may be the present discouragements, or prospective difficulties, this, nevertheless, is the work of the Lord, and as such, admits of no abatement of “heart and hope.”

Occurring, as did the Conference, at a time of unparalleled excitement on the subject of slavery, it is not strange that the interest respecting it should have been, as it really was, marked and decided. Every delegate, so far as we were able to learn, was a living, praying, preaching, and voting anti-slavery man.—Every speech on the subject had the ring of the true steel in it—civil and religious liberty to all mankind. Every action evinced a stout determination to stand by this principle to the last, and to urge the execution of justice in this land, “though the heavens fall.” But as one speaker pertinently remarked, “the heavens wont fall; they never did fall when justice was done!” Two sentiments stood out prominent in all the action of the meeting on this subject: First, slavery is in itself and in all its developments a mighty wrong, immoral, unchristian, and inhuman. Second, Christian consistency requires that every man who prays against it, should vote against it. The entire discussion, and every resolution, bore marks of a settled and unalterable conviction that slavery is a crime of which the Christian church, both in its doctrines and membership, is to be kept free and clean—which contrasts widely with the dubious, hesitating and temporizing action of even some Northern religious bodies!

But God be thanked, there are Christians who have got through the Old Testament into the New—and have heard its grateful heraldry, “Peace on earth, and *good will* to all man-

kind." The Southern theology is to this day, plodding its way through the Penteteuch, not having as yet even reached the later Prophets—who, imbibing their inspiration from an approaching age of clearer light, and broader mercies, proclaimed, "Is not this the fast that I have chosen? to undo heavy burdens, to let the oppressed go free, and that ye break every yoke?" And there are even a few Northern divines yet hopelessly entangled in Abrahamic precedents, and antiquated curses upon Ham and Canaan, from which the gospel would proclaim to them deliverance, if they would but hear it.

On the subject of education, there were in all our deliberations, a heartiness of feeling and freshness of interest, generally wanting in like discussions by its patrons in other denominations of older and larger experience. With us, as a public enterprise, it is comparatively new; and hence, in part, the difference.

The discussion respecting the continuance of the Quarterly was of the most marked character, and of the most pleasing interest. It evinced one most gratifying fact, viz.: that there is among us a growing appreciation of a Christian literature of a high character—a longing for such food as men feed upon. The discussion proved that the necessity of such a work as the Quarterly, at this stage of our progress, is widely felt, and that the demand for it is becoming more and more imperative. Said a western man, in the true western spirit,—“Am I to go home from this Conference and sleep nights, and the Quarterly dead?” “Tell my family that they are to greet its welcome pages no more?” From the tone of this remark, one might suppose that had the sentence of death been passed upon it, he would have felt himself under the necessity of telegraphing the news to his family, from the sheer want of courage and confidence to bear it himself! This seemed to be the temper of the meeting. Having put our hand to the plow, there is to be no looking, much less going, back. To what extent that spirit is to be diffused through the body at large, is yet to be seen.

Much interest was elicited in behalf of the young College at Hillsdale. Its history, its present state and prospective pecuniary prospects, were largely unfolded by its immediate friends.

The importance of sustaining it, of lifting it above embarrassment, and making it worthy of the denomination and the cause it proposes to advance, was deeply and effectually felt.

There was one fact brought out respecting the funds of that institution, that ought to be especially noticed. Hillsdale county contributed some \$50,000, nearly all of which came from persons not connected with the denomination. We can reckon up some \$90,000, which have been given to our Theological and Literary institutions from without the denomination, within the last five years. Should this not be met by a corresponding liberality on our part, it should at once be stopped. "God helps those who help themselves," and doubtless this is the wisest and best economy.

But to particularize would be tedious. It is enough to say that the cause of education, theological and literary, has taken a strong hold upon the convictions and sympathies of the denomination, and efforts for its promotion formed a decided feature of the meeting, and cannot fail to share largely in the deliberations of future like gatherings.

Our limits will admit of particular notice of only one more branch of Christian enterprise, that shared the special attention of Conference, viz., Home Missions. Discussions on this subject had special reference to the wants of the West. The vast tide of emigration setting thither, the steady march of the sceptre of power in this nation to a point not merely beyond the Alleghanies, but beyond the Mississippi itself—have not failed to excite in the church at large a deep and painful anxiety relative to the future moral and religious condition of that vast region. This has called forth earnest exertions on the part of all evangelical sects. This is not, it is to be presumed, a struggle for denominational preferment, but a simultaneous movement to save that fair region from the dominion of infidelity, Catholicism, and abandoned ungodliness. The accounts given by Western members of the destitution of many portions of the country—of the strong irreligious influences springing up everywhere, of the loud calls for Christian labor, were touching in the extreme, and could not fail to awaken a most lively interest, and to call forth earnest resolves to do more than hitherto for the spread and tri-

umph of Christ's kingdom there. And it is to be hoped that the appointment of a general agency to explore the field, to set in order the things that are wanting, and to counsel with the Home Missionary Board, relative to the most promising fields where to expend their limited resources, will prove a judicious and successful expedient.

From the representations made relative to the good accomplished through the agency of this Society in aiding feeble churches at the East, and planting and maturing new ones in the West, it seems no field of labor is more promising than this—and the \$1700 subscribed at the meeting, are but an earnest, we hope, of a larger interest, and wider-spread effort, in this most Christian and promising enterprise.

On the whole, the Conference was successful. It was an occasion long and gratefully to be remembered by all those who personally participated in its joys and benefits, and in its results will, it is to be prayerfully hoped, excite the church to a renewed zeal, and a larger activity in "every good word and work."

ART. V.—KANE'S ARCTIC EXPLORATIONS.*

The deep and general interest excited by the expedition of Sir John Franklin to the Arctic regions, and by the several efforts on both sides of the Atlantic to learn something of his fate, marks a new era of human endeavor and scientific enthusiasm. Antiquity was distinguished by no such enterprises, and those which made some approach to it in character, took slight hold of the masses of the people. A few nobles or princes oc-

* ARCTIC EXPLORATIONS: The second Grinnell Expedition in search of Sir John Franklin, 1853, '54, '55. By Elisha Kent Kane, M. D., U. S. N. Illustrated by upwards of three hundred engravings from sketches by the Author. In two vols., octavo. Philadelphia: Childs & Peterson, etc., etc. 1856.

casionally fitted out expeditions for discovery, hoping to reap a harvest in the form of conquest and self-aggrandizement, while the rest of the world knew and cared little about the movements or the results. To the projectors and executors of the scheme attached the honor of its success or the disgrace of its failure.

It is otherwise now. Every scholar in the two hemispheres felt that he had an interest in that cruise in the Arctic waters, and gave the brave adventurers his benison as they set out from the English port; every philanthropist felt his heart touched by the picture of suffering, and destitution, and peril suggested by their long absence, and the delay of tidings; and millions of men talked eagerly at the fireside and in the street of the desolations which hope deferred was making in the hearts that were sorrowing, and watching, and praying for the return of the wanderers. The patronage of States and the munificence of private citizens were lent to aid in the search after knowledge and the search after its seekers; and the civilized world waited the result of those efforts with no common anxiety.

The expedition under the command of Dr. Kane has been especially signalized by its character, its promise, its history, and its results. It was fitted out chiefly through the liberality of a single wealthy gentleman; it was put under the charge of a man singularly fitted by his antecedents and character for the difficult and delicate undertaking; the interest and anxiety felt in its behalf were only inferior to what attached to that of Franklin himself; and the story of it is sought after with extraordinary eagerness by all classes, for the contribution it makes to their own life. It was planned by benevolence, prosecuted by heroism; its facts out-do romance, and its fruits enrich grateful nations. It is a new achievement of American enterprise, justifying a little self-gratulation. No maritime exploit will so much inure to the credit of our Navy as this; hereafter the brig "ADVANCE" will be linked with memories not less thrilling than the frigate "CONSTITUTION."

Of these two volumes which contain the narrative of the explorations of Dr. Kane and his party, there is room for saying

much. As specimens of book-making, they stand very high;—reminding one strongly of the best issues of the English press. The letter-press is superb; and the engravings—even those executed on wood—are spirited and instructive. They are copied from drawings made by Dr. Kane on the spot, and aid greatly in giving freshness to the narrative and distinctness to the characteristics of Arctic life and scenery. No expense has been spared; and yet every dollar expended has made some real addition to the value of the work. Dr. Kane has found some appreciating publishers, and the fact that 30,000 copies of the work were ordered in advance of publication, indicates that there are not less appreciating readers.

The narrative must prove one of absorbing interest to every class. It can hardly do less than fascinate every reader, whoever he may be. The style is easy and plain, yet highly finished—suggesting at once naturalness and cultivated literary taste. The author never attempts to appear the hero; he tells his startling and varied story in a pleasant, unassuming way. Heroism has evidently become a habit with him; and so he has no need of using rhetorical stilts when climbing the towering hills of difficulty. He fills each day with deeds, any one of which would make the human pigmies that nearly fill the world imagine they had grown gigantic. What are sublime achievements to most men, are to him the daily tasks that show a true man's duty.

Dr. Kane "had been engaged under Lieut. Dr. Haven, in the Grinnell Expedition, which sailed from the United States in 1850, on the same errand;" and so had become familiar with Arctic life. The high qualities which he had displayed during this first cruise, pointed him out as eminently fitted to conduct another expedition, and he yielded promptly to the appeal of humanity and the solicitation of his patrons to accept the hazardous service. The instructions under which he sailed were as follows:

"NAVY DEPARTMENT, NOV. 27, '52.

SIR:—Lady Franklin, having urged you to undertake a search for her husband, Sir John Franklin, and his companions, and a vessel, the *Advance*, having been placed at your disposition by Mr. Grinnell, you are hereby as-

signed to special duty for the purpose of conducting an overland journey from the upper waters of Baffin's Bay to the shores of the Polar seas.

Relying upon your zeal and discretion, the department sends you forth upon an undertaking which will be attended with great peril and exposure. Trusting that you will be sustained by the laudable object in view, and wishing you success and a safe return to your friends, I am respectfully, your obedient servant,

JOHN P. KENNEDY."

To these instructions, the following were added under date of Feb'y 9, 1853:

"SIR:—In connection with the special duty assigned to you by the order of this Department, bearing date Nov. 27, 1852, your attention is invited to objects of scientific inquiry; particularly such as relate to the existence of an open Polar sea, terrestrial magnetism, general meteorology, and subjects of importance in connection with natural history."

The instructions farther require the transmission of reports of the progress and results of the search to the Navy Department as opportunities are offered, and a detailed narrative of his explorations on his return to the United States.

In accordance with these instructions, preparations were at once made for the expedition. The brig was the same in which Dr. Kane had previously sailed, of 144 tons, strong, a good sailor, and easily managed. Attached were five boats. The whole company, including the commander, consisted of seventeen persons; another joined them soon after; and a hunter was engaged at a point where the vessel touched on the Greenland coast. Ten of the party belonged to the Navy Department; the remainder were shipped by Dr. Kane especially for the cruise. All were volunteers. Two of the number had been his companions in the previous cruise of 1850. The company framed their own rules, which were few, simple, and rigidly adhered to. 1. Absolute subordination to the officer in command, or his delegate. 2. Abstinence from all intoxicating liquors, except when dispensed by special order. 3. The habitual disuse of profane language. The equipment was simple; the store of provisions looked to simplicity of diet rather than to luxury. A wardrobe of woollens, a good supply of knives, needles, and other articles for barter, a large, well-chosen library, and a valuable set of instruments for scientific observations, completed the outfit.

The brig left New York on the 30th of May, 1853. Eighteen days after it entered the port of St. Johns, Newfoundland. Here a stock of fresh beef was purchased and put into preservable order; a team of noble dogs, intended for the sledge journeys was received as a gift from the Governor, and in two days the little craft was standing for the coast of Greenland. Passing up Baffin's Bay, on the 1st of July, they entered the harbor of Fiskernacs. Here Hans Cristian was engaged as hunter, whose skill and devotion were of the highest service to the party in the severe extremities to which they were afterwards driven. They lingered along the coast till the 10th, and continued their voyage northward, stopping at various points to add to the number of their dogs; when, on the 27th of July, as they were approaching the entrance to Melville Bay, they encountered heavy ice-fogs, which compelled them to drift with the currents. As the sun came out, they found themselves drawing near to the shore, and the icebergs, unseen till now, loomed up all around them, and the ice-peaks were stretching away in different directions. Dr. Kane determined to stand out from the shore, and attempt to double Melville Bay by an outside passage—working the brig through the loose and rotten ice as he was able. The wind blowing freshly off shore, and fearing a besetment among the bergs, he at length, after eight hours of severe labor, succeeded in fastening to an iceberg. The reward of that hard labor is thus stated:

“We had hardly a breathing spell, before we were startled by a set of loud, crackling sounds above us; and small fragments of ice, not larger than a walnut, began to dot the water, like the first drops of a summer shower. The indications were too plain; we had barely time to cast off before the face of the berg fell in ruins, crashing like near artillery.”

July 30th, a couple of bears were discovered on the ice and were shot; the brig was fastened to another iceberg some two miles from the open sea, in working to which she drove into a couple of bergs, lost the jib-boom and shrouds, and destroyed one of the quarter boats. On the 1st of August, it was discovered that the berg was drifting them back to the south, and by dint of much labor, they succeeded in fastening to a larger berg, whose movement was in the opposite direction by the

force of a deeper and stronger current. An observation showed the latitude of their position to be 75 degrees, 37 minutes. A day or two later, they disengaged the brig, and succeeded in working a passage through the leads which opened here and there among the floes.

On the 7th of August, the brig had passed Cape Alexander and approached Littleton Island, in Smith's Sound; while the continued blowing from the north brought the vast ice-fields into view. Dr. Kane's plan had been, before setting out, to sail northward until stopped by the ice, and then prosecute his investigations by means of sledges as far and as extensively as possible. Quoting from his journal, he says :

"My mind has been made up from the first, that we are to force our way to the north as far as the elements will let us; and I feel the importance, therefore, of securing a place of retreat, that, in case of disaster, we may not be altogether at large. Besides, we have now reached one of the points at which, if any one is to follow us, he might look for some trail to guide him."

Accordingly, a cairn was erected here on the mainland, and near it the life-boat, with a quantity of provisions and clothing, was buried. Her gunwale was filled with rocks, and the interstices filled with smaller stones, and sods, and moss, and then water and sand were poured among the layers, that the whole mass might be frozen together; that it might defy putrefaction and the strength of the bears. A beacon was then erected, a staff was wedged into the rocks, and the American flag unfurled to the breeze with three cheers—which Dr. Kane describes as "a little flicker of enthusiasm." In this way the days passed; the ice sometimes allowing the brig to advance, and then rendering it extremely difficult to prevent her from drifting southward, or being crushed by the bergs, or stove by grounding on the rocky bottom. The young ice had commenced forming, and, at times, it seemed as though the brig had reached her winter harbor. We quote from the journal :

"Aug. 17th. This morning I pushed out into the drift with the useful little specimen of naval architecture, which I call 'Eric the Red,' but which the crew have named the 'Red Boat.' We succeeded in forcing her on to one of the largest bergs of the chain ahead, and I climbed it, in the hope of

seeing something like a lead outside, which might be reached by boring. But there was nothing of the sort. The ice looked as if perhaps an off-shore wind might spread it; but, save a few meagre pools, which, from our lofty eminence, looked like the merest ink-spots on a table cloth, not a mark of water could be seen. I could see our eastern or Greenland coast extending on, headland after headland, no less than five of them in number, until they faded into the mysterious North. Everything else, Ice!"

The severest ordeal through which the brig passed was just at hand. No justice could be done to the account except by quoting it entire; but for this we have no space. On the 19th, while fastened to a projecting ledge by three hawsers, there was every indication of an approaching storm. The next day it broke upon them. The wind blew a hurricane, the ice drove past and against them, the six inch hawser parted with a twang like the snapping of a whip-cord. Then followed the whale line; and at length the ten inch manilla, after moaning in its vibrations like the swell of a death song, yielded to the strain; its strands gave way with the sharp noise of a shotted gun; the brig was dragged out by the wild ice, and in spite of the dropping of the heaviest anchor, the bergs swept her along like a plaything. One berg rose above the gunwale, smashed in the bulwarks, and deposited half a ton of ice in a lump upon the decks. Thus swept along, the brig was driven between two lofty ice-walls, and, while hoping for safety, it was discovered that one of the bergs was bearing steadily down upon the other, and the only fate of the adventurers seemed to be to see their craft crushed between the two. The rest shall be told in the words of the commander:

"Just then, a broad sconce-piece, or low water-washed berg, came driving up from the southward. The thought flashed upon me of one of our escapes in Melville Bay; and as the sconce moved rapidly close alongside us, McGary managed to plant an anchor on its slope, and hold on to it by a whale-line. It was an anxious moment. Our noble tow-horse, whiter than the pale horse that seemed to be pursuing us, hauled us bravely on; the spray dashing over his windward flanks, and his forehead ploughing up the lesser ice as if in scorn. The bergs encroached upon us as we advanced: our channel narrowed to a width of perhaps forty feet: we braced the yards clear to the impending ice walls. . . . We passed clear, but it was a close shave—so close that our quarter boat would have been crushed if it had not been taken from the davits—and found ourselves under the lee of a berg, in a comparatively open lead. Never did heart-tried men acknowledge with more grad-

tude their merciful deliverance from a wretched death. Our jibboom was snapped off in the cap; we carried away our barricade stanchions, and were forced to leave our little Eric, with three brave fellows with their warps, out upon the floes behind us. A little pool of open water received us at last. It was just beyond a lofty cape that rose up like a wall, and under an iceberg that anchored itself between us and the gale. And here, close under the frowning shore of Greenland, ten miles nearer the pole than our holding-ground of the morning, the men have turned in to rest."

After the subsidence of the storm, the vessel was worked still farther northward by running a line from her bows to the ice-beach, and harnessing the crew to it as horses tow a canal boat. As the tide fell the vessel grounded, but as soon as she was set afloat, the work of towing her forward commenced. Under date of Aug. 23d, appears this entry in the journal:

"Our latitude, determined by the sun's lower culmination, if such a term can be applied to his midnight depression, gives 78 degrees, 41 minutes. We are farther north, therefore, than any of our predecessors, except Parry on his Spitzbergen foot-tramp. There are those with whom, no matter how insuperable the obstacle, failure involves disgrace: we are safe at least from their censure."

The gradual falling of the temperature, the formation of new ice, together with the hardships undergone, and the dread of new and greater perils, made the crew feel anxious to make no farther attempts to secure a more northern resting place for the brig. Anxious to reach the highest latitude possible, and yet unwilling to risk the safety of the vessel or the lives of his companions, the commander at length decided to take a small company, fit up one of the boats, and make a tour of observation with a view of deciding where it was best to find a winter harbor. A short time sufficed to put the "Forlorn Hope" in readiness, and the party left amid the cheers and good wishes of their companions who waited their return. In less than twenty-four hours they reached the end of their boating—the ice allowing of no farther progress. The boat was drawn up and stowed away securely, and the sledge put into order. The rate of progress was slow. After an absence of five days, an observation showed that they were only forty miles from the brig. At this point the sledge was left, and the party proceeded on foot, each person carrying thirty-five pounds in

food, clothing, and equipments. After several days' travel, a high point was ascended, with a view of making final observations. The description of the view spread out is in Dr. Kane's best style. The conclusion was, that no accessible point was so favorable for a winter harbor, as the little bay in which the "Advance" was already lying. The path was retraced, and the brig was soon warped in among the islands, and in seven fathoms of water, protected from the outside ice, she found her resting place—"a long resting-place to her indeed, for the same ice is around her still."

The winter was approaching. By the 10th of Sept., the young ice was so strong that they were able to walk and sledge around the brig. In another month the sun would wholly disappear, and remain hidden for more than four consecutive months. All hands were busy with preparations for that long, dreary night. Those preparations required no ordinary forethought, and they were entered on with a spirit that showed both the mettle of the men, and the clear comprehension of the ordeal through which they were to pass. We quote from the journal:

"Sept. 11, Sunday. To-day came to us the first quiet Sunday of harbor life. We changed our log registration from sea-time to the familiar home series that begins at midnight. It is not only that the season has given us once more a local habitation; but there is something in the return of varying day and night that makes it grateful to re-instate this domestic observance. The long staring day, which has clung to us for more than two months, to the exclusion of the stars, has begun to intermit its brightness. Even Aldebaran, the red eye of the Bull, flared out into familiar recollection as early as ten o'clock; and the heavens, though still somewhat reddened by the gaudy tints of midnight, gave us Capella and Arcturus, and even that lesser light of home memories, the Polar Star. . . . We had our accustomed morning and evening prayers; and the day went by, full of sober thought, and, I trust, wise resolve."

The work of training the dogs for sledge service now commenced—of which there were some 50; ten of them of the Newfoundland species—the remainder being the common animals employed by the Esquimaux. Depots of provisions were established at various points along the coast, that they might be drawn on during the explorations northward still in contempla-

tion. An observatory was established upon an island near the brig, and the best possible arrangement was made for taking regularly magnetic and meteorological observations. The rats made sad havoc in the vessel, and in an attempt to dose them with carbonic acid gas, several of the men were nearly suffocated, and the brig was saved from being burned only with extreme difficulty. Traces of the Esquimaux were found in abundance, and foxes and hares afforded fresh articles of food. The walrus also were occasionally seen and captured. A party sent out to deposit provisions had returned after a month's absence, and the dark winter night was closing in upon them.

"Oct. 28. The moon has reached her greatest northern declination of about 25 degrees, 35 minutes. She is a glorious object; sweeping around the heavens, at the lowest part of her curve she is still 14 degrees above the horizon. For eight days she has been making her circuit with nearly unvarying brightness. It is one of those sparkling nights that bring back the memory of sleigh-bells, and songs, and glad communings of hearts in lands far away.

Our fires and ventilation-fixtures are so arranged that we are able to keep a mean temperature below of 65 degrees, and on deck, under our housing, above the freezing-point. This is admirable success; for the weather outside is 25 degrees below zero, and there is quite a little breeze blowing."

. . . . "Nov. 7. The darkness is coming on with insidious steadiness, and its advances can only be perceived by comparing one day with its fellow of some time back. We still read the thermometer at noonday without a light, and the black masses of the hills are plain for about five hours, with their glaring patches of snow; but all the rest is darkness. Our darkness has ninety days to run before we shall get back even to the contested twilight of day. Altogether, our winter will have been sunless for one hundred and forty days."

. . . . "Dec. 12. A grand incident in our great monotony of life! We had an occultation of Saturn at 2, A. M., and got a most satisfactory observation. Dec. 15. We have lost the last vestige of our midday twilight. We cannot see print, and hardly paper; the figures cannot be counted a foot from the eyes. Noonday and midnight are alike, and, except a vague glimmer on the sky, that seems to define the hill outlines of the south, we have nothing to tell us that this Arctic world of ours has a sun. In one week more we shall reach the midnight of the year."

As an indication of the buoyancy of spirit which could consist with the outward condition of our adventurers, of the readiness with which any new incident was laid hold of to add to the zest of their life, as well as to show the skill with which

Dr. Kane wields the pen of the quiet humorist, we add the following account of "old grim." There are few finer things of its kind to be gleaned even from Dickens himself.

"Dec. 22. There is an excitement in our little community that dispenses with reflections upon the solstitial night. 'Old Grim' is missing, and has been for more than a day. Since the lamented demise of Cerberus, my leading Newfoundlander, he has been patriarch of our scanty kennel. Old Grim was 'a character' such as, peradventure, may at some time be found among beings of a higher order and under a more temperate sky. A profound hypocrite and time-server, he so wriggled his adulatory tail, as to secure every one's good graces, and nobody's respect.

All the spare morsels, the cast off delicacies of the mess, passed through the winnowing jaws of 'Old Grim,'—an illustration not so much of his eclecticism as his universality of taste. He was never known to refuse anything offered or approachable, and never known to be satisfied, however prolonged and abundant the bounty or the spoil.

Grim was an ancient dog; his teeth indicated many winters, and his limbs, once splendid tractors for the sledge, were now covered with warts and ring-bones. Somehow or other, when the dogs were harnessing for a journey, 'Old Grim' was sure not to be found; and upon one occasion, when he was detected hiding away in a cast off barrel, he incontinently became lame. Strange to say, he has been lame ever since, except when the team is away without him.

Cold disagrees with Grim; but by a system of patient watchings at the door of our deck-house, accompanied by a discriminating use of his tail, he became at last the one privileged intruder. My seal skin coat has been his favorite bed for weeks together. Whatever love for an individual Grim expressed by his tail, he could never be induced to follow him on the ice after the cold darkness of the winter had set in; yet the dear good old sinner would wriggle after you to the very threshold of the gangway, and bid you good-by with a deprecatory wag of the tail which disarmed resentment.

His appearance was quite characteristic:—his muzzle roofed like the old-fashioned gable of a Dutch garret window; his forehead indicating the most meagre capacity of brains that could consist with his sanity as a dog; his eyes small; his mouth curtained by long black dewlaps; and his hide a mangy russet studded with chestnut burrs;—if he has gone indeed, we 'ne'er shall look upon his like again.' So much for Old Grim!" . . . "Dec. 23d. We tracked Old Grim to-day through the snow to within six hundred yards of the brig, and thence to that mass of snow-packed sterility which we call the shore. His not rejoining the ship is a mystery quite in keeping with his character."

The dreary arctic night still continued, and the cold became still more intense. On the 17th of January the thermometer indicated 49 degrees below zero; on the 20th, 67 degrees; on

the 5th of February 75 degrees. Chloric ether became solid, and carefully prepared chloroform "exhibited a granular pelticle on its surface." The first traces of returning light were observed on the 21st of January, but the sun was yet far below the horizon at noon. The dogs grew sickly, hydrophobia appeared in some of them; a large portion died. Spots of scurvy began to show themselves on the persons of the men. Feb. 21st the sun was seen for a few moments by climbing to the peak of a lofty crag. March brought back the perpetual day, but not the vigor or the ambition of the crew.

But the burden of the work was yet to be met. The explorations on foot and on sledges in search of Franklin and the Polar Sea, the surveys of the coast and the country—these were now to be seriously and systematically undertaken. Till now the labor had been preparation; hereafter it was to be execution. Not a single one of the splendid pack of Newfoundland dogs had survived: and of forty-one Esquimaux dogs six only remained, and one of these was wholly unfit for draught. A picture of their ordinary life on board the brig is so vivid, and gives so clear an insight into their long-protracted arctic life, that we can hardly forbear transferring it to our pages at length.

"March 9th. How do we spend the day, or rather the twenty-four hours! for it is either all day here, or all night, or a twilight mixture of both. How do we spend the twenty-four hours!

At six in the morning McGary is called, with all hands who have *sleep* in. The decks are cleaned, the ice-hole opened, the refreshing beef-nets examined, the ice-tables measured, and things aboard put to rights. At half-past seven all hands rise, wash on deck, open the doors for ventilation, and come below for breakfast. We are short of fuel, and therefore cook in the cabin. Our breakfasts, for all fare alike, is hard tack, pork, stewed apples, frozen like molasses candy, tea, and coffee, with a delicate portion of raw potato. After breakfast the smokers take their pipe till nine: then all hands turn to, idlers to idle and workers to work; Ohlsen to his bench, Brooks to his 'preparations' in canvas, McGary to play tailor, Whipple to make shoes, Bonsall to tinker, Baker to skin birds—and the rest to the 'Office!' Take a look into the Arctic Bureau! One table, one salt pork lamp with rusty chlorinated flame, three stools, and as many waxen-faced men with their legs drawn up under them, the deck at zero being too cold for the feet. Each has his department; Kane is writing, sketching and projecting maps; Hayes copying logs and meteorologicals; Sontag reducing his work at Fern Rock. A fourth, as one of the

working members of the hive, has long been defunct: you will find him in bed, or studying 'Littell's Living Age.' At twelve a business round of inspection, and orders enough to fill up the day with work. Next the drill of the Esquimaux dogs,—my own peculiar recreation,—a dog-trot, specially refreshing to legs that creak with every kick, and rheumatic shoulders that chronicle every descent of the whip. And so we get on to dinner time; the occasion of another gathering, which misses the tea and coffee of breakfast, but rejoices in pickled cabbage and dried peaches instead.

At dinner, as at breakfast, the raw potato comes in, our hygienic luxury.—Like doctor-stuff generally, it is not as appetizing as desirable. Grating it down nicely, leaving out the ugly red spots liberally, and adding the utmost oil as a lubricant, it is as much as I can do to persuade the mess to shut their eyes and bolt it, like Mrs. Squeers's molasses and brimstone at Dotheboy's Hall. Two absolutely refuse to taste it. I tell them of the Silesians using its leaves as spinach, of the whalers in the South Seas getting drunk on the molasses which had preserved the large potatoes of the Azores,—I point to this gum, so fungoid and angry the day before yesterday, and so flat and amiable to-day, —all by a potato poultice: My eloquence is wasted: they persevere in rejecting the admirable compound.

Sleep, exercise, amusement, and work at will, carry on the day till our six o'clock supper, a meal something like breakfast and something like dinner, only a little more scant: and the officers come in with the reports of the day. Dr. Hayes shows me the log, I sign it; Sontag the weather, I sign the weather: Mr. Bonsall, the tides and thermometers. Thereupon comes in mine ancient, Brooks; and I enter in his journal No. 3, all the work done under his charge, and discuss his labors for the morrow: McGary comes next, with the clearing up arrangements, inside, outside, and on decks; and Mr. Wilson follows with ice measurements. And last of all comes my own record of the day gone by; every line, as I look back upon its pages, giving evidence of a weakened body and a harrassed mind.

All this seems tolerable for common-place routine; but there is a lack of comfort which it does not tell of. Our fuel is limited to three bucket fulls of coal a day, and our mean temperature outside is below 40 degrees, 46 degrees as I write. London Brown Stout, and somebody's Old Brown Sherry, freeze in the cabin lockers; and the carlines overhead are hung with tubs of chopped ice, to make water for our daily drink. Our lamps cannot be persuaded to burn salt lard; our oil is exhausted; and we work by muddy tapers of cork and cotton floated in saucers. We have not a pound of fresh meat, and only a barrel of potatoes left.

Not a man now except Pierre and Morton, is exempt from scurvy;—and as I look around upon the pale faces and haggard looks of my comrades, I feel that we are fighting the battle of life at disadvantage, and that an Arctic night and an Arctic day, age a man more rapidly and harshly than a year anywhere else in all this weary world."

Such was the state of things on board; and the thermometer showed an average temperature of forty-six degrees below

zero outside. But the preparations for exploration went on.— On the 19th of March, a party was despatched northward on foot with a sledge load of provisions, to make a deposit for the use of a second party, which Dr. Kane was himself to lead, as soon as the first had returned. On the twelfth day from their departure, at about midnight, three of the number staggered unheralded into the cabin, “swollen, haggard, and scarcely able to speak.” They had left their companions in the ice, the snow drifting around them, risking their own lives to bring intelligence; and were so fatigued and bewildered that they could give no definite account of their comrades’ locality. Ten men, including the commander, set off to effect a rescue, with no clothing save what was worn,—for they could not trust a smaller company, nor suffer the burden of a load—the temperature being nearly fifty degrees below zero. A march and search of twenty-one consecutive hours brought them most wonderfully and fortunately to the camp of the sufferers. They were living and conscious. A tent, carried with them, was struck—it would hold by close stowing eight persons;—the whole number was fifteen! While one half the party snatched a little sleep, the rest kept up a brisk walk outside to keep from freezing. A little respite and food, and, uniting in a brief prayer, they set out for the brig—the disabled men upon the sledge. Through such a series of sufferings as can only be thought of with curdled blood, the whole party arrived alive. The freezing had been severe. One man suffered amputation of the foot to save him. On the 7th of April another was seized with lock-jaw and died, and a little more than a month afterward another fell a victim to the illness begotten by that terrible exposure. So late as June second, the health-roll ran thus :

“ OFFICERS.

Mr. Brooks, unhealed stump.
 Mr. Wilson, do.
 Mr. Sontag, down with scurvy.
 Mr. Bonall, scurvy knee,—mending.
 Mr. Peterson, general scurvy.
 Mr. Goadfellow, scurvy.
 Mr. Ohlsen, well.
 Mr. McGary, well.

CREW.

Wm. Morton, nearly recovered.
 Thomas Hickey, well.
 George Whipple, scurvy.
 John Blake, do.
 Hans Cristian, well.
 Geo. Riley, sound.
 Geo. Stephenson, scurvy.
 Wm. Godfrey, snow blind.”

Fortunately, about the time death entered the brig, it was visited by a party of Esquimaux, from whom four additional dogs were purchased, and thus commenced that intercourse between the party and the natives, which proved essential to the life of the party in the later and sadder portion of its Arctic sojourn. On the 27th of April, Dr. Kane, at the head of a little party, set out on the great journey which he supposed was to give its character to the expedition; but the snow grew deeper, the strength of the men gave way; it was feared that the bears had torn open the provision depots of the previous autumn and eaten or ruined their stores, and then Dr. Kane broke down altogether, became delirious, and on the 14th of May was brought back to the brig by a series of forced marches, fluctuating between life and death; and it was not till some time later that his vigorous constitution triumphed. During nearly the whole of the summer season it was impossible for him to undertake any service requiring hardship and exposure. Still his courage bore up, and at once surveys were planned and executed under his direction. A party, commanded by Dr. Hayes, left the brig for this purpose on the 20th of May, and returned on the 1st of June, having effected some important objects. June 5th another party was sent out, with definite instructions to travel to the north-west, of which Morton was, in some sense, leader. A part of the men were to perform the principal labor for the early part of the journey, until exhausted, when they were to return and leave the remainder, yet fresh, to continue the exploration. The last part of it was performed by Morton and Hans Cristian, the Greenland hunter. The first section of the party reached the brig June 26th; the second section arrived on the 10th of July. It was this second section of the party that reached what is supposed to be the open Polar sea. As they went on, the ice grew more rotten, the birds increased in number and variety, the temperature rose, the waters in the channel ran freer, until, as they reached a bold promontory around whose base it was impossible to pass, there broke upon their field of view the wide waste of waters, iceless and white-capped, making music with its billowy voices at their feet. For some hours they stood there, planted a flag-staff in the crevice of the

rock, and the stars and stripes waved for a time on the shore of that sea which had been the subject of speculation, and the object of search for years.

The season of mid-summer had come; and with it fresh meat, comparative warmth, sunlight, cheerfulness and vigor. The sledge parties had all returned, the season of travel was passing; Arctic flowers were on the hill-sides, and animal life was having its holiday. It was time that the channel up which they had come, was beginning to discharge its ice and liberate them from their frozen harbor. The thoughts of the men turned toward home. But the ice did not yield. It seemed as yet to be all solid between them and Baffin's Bay. The winter had been unusually severe. Estimates were made, facts furnished by previous explorers were hunted up, plans of escape considered, tried and abandoned, and little by little the conclusion came sadly and fearfully upon them that the brig could not be liberated and got into open water before the young ice stopped them altogether. This extract from the Journal will indicate the state of things:

" Aug. 18. I inspected the ice again to-day. Bad! Bad!—I must look another winter in the face. . . . It is *horrible*—yes, that is the word—to look forward to another year of disease and darkness to be met without fresh food and without fuel. I should meet it with a more tempered sadness if I had no comrades to think for and protect.

Aug. 20th, Sunday. Rest for all hands. The daily prayer is no longer, ' Lord, accept our gratitude and bless our undertaking,' but, ' Lord, accept our gratitude and restore us to our homes.' The ice shows no change: after a boat and foot journey around the entire South-eastern curve of the Bay, no signs."

A large signal-beacon was placed upon an adjoining island, and buried beneath it was a document containing a succinct statement of their experiences and condition, to give information to any searching party, should their fate ever come to be shrouded in the same mystery as that surrounding the party of whom they were in search. On the 24th of Aug., the whole ship's company were called together, and the commander unfolded his plans, and gave every man twenty-four hours to decide whether he would stand by the brig and prepare to winter in her a

second time as best they might, or make an attempt to escape to the open water—at the same time expressing his conviction that this attempt was impracticable. Eight out of the seventeen decided to remain, and after receiving a liberal portion of the remaining resources, departed; carrying a written assurance of a brother's welcome, should they be driven back—a pledge which was afterwards nobly redeemed.

Of what followed—by far the most wonderful, trying, and thrilling portion of their experiences—we have no space to speak at length. What could be done was done to prepare for that terrible winter. Destitute of fuel; having but a limited supply of food, and that of a poor quality; with the best season for securing fresh meat already past; with wasted energies; and a future before them such as any stout heart might quail to think of—they set about their work with the energy of men who would die no coward's or misanthrope's death.—Of the straights into which they were driven, of the timely relief when hope was dying out, of the alternations of almost childish glee and terrible desperation, and especially of the wonderful courage and patience which nothing could wear out, manifested by some of the party—all these must be left to the reader of the volumes, and the imagination of the sympathizer. Dr. Kane had become a good deal invigorated, and so was able to preside actively over every arrangement, and infuse his hopeful endurance into the hearts of his comrades. After having done what was possible to provide for their limited numbers, on the 12th of Dec. the deserting party staggered back, thoroughly broken down, to crave the promised brother's welcome.

Sickness came to most of the party, and several just barely survived the winter. The old diseases came back with redoubled force, and new ones were added. The great lack was fresh food—especially meat. Walrus blubber was both a medicine and a luxury, but it was rarely obtained; and the quantity of oils and flesh required by the system in those high latitudes is almost beyond belief. The cables and a large portion of the brig were consumed for fuel, so that her final abandonment was an absolute necessity.

The winter had passed, and the middle season was returning. It was at length decided to abandon the brig, take the boats which yet remained, set them upon the sledges that they might be drawn over the ice to the open water, and then launched.—It was hoped that the party might thus be enabled to reach some Greenland port whence they could find the means of conveyance home. Thirteen hundred miles lay between them and the most practicable Greenland port, and half the party were absolute invalids. And amid difficulties not less than the severest with which they had become familiar, that journey was made without the loss of more than a single man. The collections illustrating the Natural History of the Arctic region were of necessity abandoned—they had been obliged to melt their ice with some of the best volumes of the well selected library. The Journal and other documents detailing the movements of the expedition, were soldered securely within a sort of tin box, and so preserved against accident. The brig was formally abandoned on the 17th of May. On the 3d of Aug. they encountered a vessel from one of the Danish settlements of Greenland, and learned that a steamer and a barque had passed northward two weeks before from the United States, in search of Dr. Kane and his party. A few hours and Kasarsoak was in sight, and then they had entered its harbor, while the people greeted them with a song expressive both of humane and Christian welcome. They had lived in the open air for eighty-four days. A passage home from this port had already been arranged, the vessel was waiting her papers of clearance, when a man from the lookout announced a steamer in the distance. She drew near, and it was discovered that a barque was in tow—it was evidently the Rescue Expedition, and so it proved to be. In the Spring of 1855, the Navy Department had despatched Lieut. Hartstene in search of Dr. Kane. He had been northward and fallen in with a party of Esquimaux, who gave information of the departure of Dr. Kane and his party to the South. Returning, he reached Upernavik just in season to find the objects of his search. On discovering the steamer approaching, one of the boats was lowered—"The Faith," which had shared the fortunes of the Arctic explorers, and which is

now kept as a precious relic at the Brooklyn Navy Yard—they rowed out to meet it, accompanied by nearly all the boats at the settlement. It was on the 11th of Sept., 1855. The closing paragraphs of Dr. Kane's narrative tells the rest.

“ We neared the squadron and the gallant man that had come out to seek us ; we could see the scars which their own ice-battles had impressed on the vessels ; we knew the gold lace on the officers' cap-bands, and discerned the groups who, glass in hand, were evidently regarding us.

Presently we were along side. An officer, whom I shall ever remember as a cherished friend, Captain Hartstene, hailed a little man in a ragged flannel shirt, “ Is that Dr. Kane ! ” and with the “ Yes ! ” that followed, the rigging was manned by our countrymen, and cheers welcomed us back to the social world of love which they represented.”

We had hoped to speak of the expedition in view of its relations to commerce, to science, to navigation, and to ethnology ; but the epitome of the narrative has extended this article already beyond its proper limits. We need not tell our readers that two such volumes as these are rarely issued from the press. Our extracts will show the quality of the contents, and we hope stimulate to their study. It is a wonderful narrative ; whether considered as a record of remarkable adventures, as a clear development of the characteristics of Arctic scenery and life, as a story of skill and heroism ; or as a modest but admirable portraiture of one of the most remarkable men raised up by Providence for tasks as noble as needful. One can believe and hope nobler things of his race after becoming familiar with this life of our young but honored countryman. Heaven grant him the vigor he has gone abroad to seek, and spare him for other services to the cause of science and humanity.

ART. VI.—THE LAW OF RETRIBUTION.

There is no chance work, no experiment, in God's natural or moral government. There is an established way of his acting in both. He never makes use of an expedient. Similar causes under similar circumstances always produce similar results. As he acted forty centuries ago, so he would act to-day, to-morrow, eternally. Were this otherwise, the natural world would be in chaotic confusion. Planets might leap from their orbits, zig-zagging against each other, or wandering into the unexplored regions of the unbounded heavens, where primeval silence has never been broken, save by the chariot wheels of some rushing comet. The sea might overflow its bounds, drowning the animal creation and leaving the fish to perish on dry land. The sun might disappear for months, and then returning, not remain long enough to warm the bosom of the earth into maternal fertility, so that the grain of the husbandman could ripen or the flowers be painted. And in the moral world the results would be not less disastrous. What would be punished as sin to-day, to-morrow would be rewarded as the most exalted virtue.—What would be worship at one time, at another would be blasphemy. We might be required to love our fellow brethren, and then to hate them: to pray and then to curse: to deal justly and then falsely: to speak the truth and then to lie. So that turn whichever way we may, to the natural or to the moral world, we are shut up to this conclusion: that if there is a creating, sustaining, and morally governing Intelligence in the universe, he must of absolute necessity to his self-consistency, to all his perfections as a Ruler over thinking beings, dependent for their subsistence and spiritual salvation upon the use of means, have an established method of acting, both in the natural and moral world. Accepting of this, our next step is to ascertain what his established method or methods of action are, so far as it is necessary for us to know them to provide for our physical and spiritual wants. When to plant and when to harvest are not difficult to learn. Nobody plants his corn in the fall, expecting to gather it in mid winter. The law of nature—

God's method of acting—in this respect and many others, is very easily discovered. But moral laws are sometimes more difficult to decipher. Passion and prejudice oftentimes blind-fold the sight of our spiritual discernment, and then lead us into strange doctrines. The senses are delighted with sweet-smelling savors: with flattering words the ears are entranced; the fleshly appetites pampered; the fancy busy in revelling in ideal halls; while worldly ambition waves its wand of sorcery over us, and we are completely chloroformed into moral insensibility in regard to the real truth. This however by no means proves that the moral laws are variable. It only shows us that as they are more subtle to our senses than some of the physical, so we should examine with the more care our opinions, and study the more earnestly for the truth. It is for this reason that I propose discussing in the present article the law of moral retribution.

I design to speak first of the penalties for the violation of God's law which we receive in this world, and then consider the question of future and eternal punishment.

I. 1. There is a punishment that may be called a judicially moral retribution, similar to the transgression, which often falls upon the heads of evil doers. It has become a proverb that wealth gained dishonestly will not remain long with the possessor. So frequently do we see it verified, that if a man rises by dishonesty, he will fall by the same, if he cheats, somebody will cheat him, that when we see one rapidly increasing his goods, and that not by right, we expect to behold his downfall. And it comes about all naturally. There is no superstition about it. But there is a law. God never designed a man to be self-confident and worship himself. Now when a man in wrong doing has met with one success after another, he becomes exceedingly self-confident and begins to think he cannot err, and so he becomes careless and plunges into ruin before he is aware. Undue self-confidence is wrong; God designed that men should not forget their dependence upon Him; but great success in wrong doing tends to cause one to despise God and to worship his own wisdom; and this tends to make him careless in his course of action, which gives an opportunity for the same

advantages to be taken of him which he has taken of others, and thus brings him to ruin.

Undoubtedly we can all recall many cases where the miser has overworked himself and family, denying them sometimes the bare necessities of life; and wronged the widow and fatherless, oppressed and ground down the face of the poor, and, in short, sacrificed everybody and everything to his own unhallowed selfish interests, as though the earth and all mankind; the rain and the sunshine; the very air of heaven; all things and the fulness thereof, were made for him and him alone. And thus grown worldly, great and rich, as well as selfish and hard-hearted, at the price of human life and comfort around him, his children have become proud and exclusive, discarding their young associates, old neighbors, and everybody else who have not houses, and farms, and bank stock. Thus he has gone on; but if we watch carefully, we shall see that there is One who seems not to have forgotten the tears of the oppressed, and the other great evils he has done; for the tide of fortune begins to turn with him. One unwise speculation follows another, till his great possessions are all swept away, and he is as poor as when he began, and poorer too, for he has spent all the best years of his life, and blotted out all the good he once had in his heart. Doubtless every reader of this article can call to mind the case of one man in our own country, who had the effrontery to publish to the young men of the world in his autobiography, his tricks of deception and dishonesty which had made him the possessor of half a million of dollars. But where is his fortune now? Every dollar taken away, not by fire or loss at sea, but by dishonesty, the same means by which it was gained.

Now, if this punishment was sure to follow the transgressor, we might have some reason to show it sufficient for the crime; but it is not. If we can recall cases where it has followed, we can just as easily recall others where it has not. Disturbing forces come in and prevent this result. There are those we all know, who grow rich and worldly-great by dishonesty, who rise by meanly crowding others down, and become mighty through fraud and other unprincipled conduct, who never meet with any reverses of fortune in this life, but live in state, die in state,

and are buried in state, and leave their families in the quiet possession of their ill-gotten gains. Now it does not satisfy us to say that these are mere exceptions to the general law. We want a justice which will apply to *every one* or to none. Circumstances are such, so many disturbing forces enter to prevent this punishment from being realized, that we are not satisfied with it. It is too uncertain. And our reason assures us if there is a just God, who has a moral government over human beings, then he must have some other way of vindicating the law of right and wrong in our dealings with our fellow men. Our ideas of justice convince us that in this way wrong-doing is not sufficiently punished.

2. But beside this, there is a physical retribution in this world. There are laws of health which must be observed, or disease is the penalty. If a man eats to excess, he must suffer for it. If he sleeps too much, or too little; if he takes too much or too little exercise, he may expect pain. If he expose himself long enough to the inclemency of the weather, colds and fevers will be the sure result. All this is so well known to us that it is like a self-evident truth. No one will deny physical retribution. But is this punishment so administered in this world as to satisfy your ideas of justice? Let us see. This law has no reference whatever to the moral quality of actions. The man who watches all night by the bedside of his sick friend, and saves his life by his sleepless faithfulness, is just as likely to take the disease from him and die, as though his intention in spending the night with him was to destroy his life, that he might gain possession of his money. For it is evident enough that a man would be just as likely to take the cholera and die, by going from house to house and administering to the wants of the sick, as he would by going to rob them in their dying moments of their property. So a man who should deprive himself of sleep by spending the night in rescuing the inmates of burning houses from their danger, might have just as much headache on the next day, as though he had spent the night in the halls of revelry, or carousing in vice. So, generally, a man would suffer just as much if he violated the laws of his body in a good cause as in a bad. And such, too, would be

the result if this violation was accidental or intentional. For a man who should ignorantly, when even on the most pious errand, walk off from a precipice in a dark night, would be likely to injure himself just as much as though he did it with the intention of disabling himself, or committing suicide. Therefore our ideas of moral justice are not satisfied in the way this punishment is administered, if we consider it alone and in reference to this world only. Justice demands something more.

3. There is a mental retribution. The powers of the mind are strengthened by a proper use, and weakened by disuse. Now, a man who neglects the improvement of his mind, has, as a consequence, a weaker intellect than he otherwise would. He cannot be as successful in trade; he cannot have that power and influence over others; he is not so safe against superstition and imposition; he is more easily led into temptation; he is not as independent, and often has to work harder and fare worse every way on account of his ignorance. But if this mental punishment is confined strictly to this world, our ideas of justice are not satisfied by it. For it makes no difference whatever, whether the person were ignorant from necessity or choice. Now, there are a great many whose circumstances are such in early life, that they cannot obtain much of an education; while there are others who can, but will not. But the penalty of an undisciplined mind is the same to both.

Again, by violating the laws of the mind, idiocy or insanity may ensue. Sometimes, however, that mental excitement which produces idiocy or insanity, cannot be avoided. A man may be assaulted with a bludgeon so as to cause such mental excitement that insanity will result, or the brain soften and idiocy follow. Whilst another may bring about the same result by the sensual gratification of his passions. In both cases the penalty of violated mental law is the same, but how different the deserts of the two.

Mental retribution, therefore, as we see it administered here, as a final retribution, does not satisfy our ideas of moral justice. We feel that there is not a proper distinction observed between the guilty and innocent to correspond with our ideas of a just and benevolent God.

4. We look further and find that there is a social retribution which sometimes falls upon the heads of offenders. Good society, theoretically, at least, excludes the unprincipled and vicious from its social circle; so that the man who sinks into vice, finds, as his punishment, the doors of the best society closed against him. The drunkard finds himself a welcome visitor nowhere. The thief is shut up in the penitentiary, which ever after leaves a stigma upon his name that nothing can obliterate. The slanderer is shunned as the pestilence. The liar is passed by in contempt. The profane swearer, parents caution their children to beware of. The licentious is excluded from the society of the pure. Now this may be right so far as it goes, but it can never be a perfect retribution, for society is most partial in its judgments, and when not partial, often very short-sighted.

In the first place, it does not, and cannot, know all who are guilty, and, of course, it cannot mete out punishment to those of whom it is ignorant; so that some escaping, and others being punished for the same transgression, makes this retribution most partial. And this is not all; society is warped in its decisions by outward circumstances. It condemns the petty thief to prison as disgraced forever; and almost any parent would say that he would far rather bury his daughter than marry her to a man who has been in the State prison, for, it may be, some small offence against his country's laws. But at the same time, he who has saved a fortune of a few hundred thousand dollars by proving a government or railroad defaulter, or by failing in business and cheating his creditors, is received by society with open arms; and many a parent, of professed piety, too, would think him a most desirable match for his daughter, and he is welcomed wherever he goes, by father, mother, daughters, and all. Now this is manifestly unjust. But there is still more injustice in this social punishment. Let a woman become immoral, and she is shut out forever from all decent society. There is no stopping to inquire who is without sin, before the first stone is cast at her. Her fellow sisters seem to hate her so that you would think they could not speak her name without washing out their mouths immediately after. But at the same time they take her paramour in vice, if, especially, he happen to

be wealthy, as a welcome guest, as a very household pet, into the very best society, who is equally to blame, and, indeed, perhaps more so, for he may have seduced her into sin. Now this does not appear to us right. There is something within us that tells us this is not just. We feel, taking life as it is, if there is a just God, there must be other punishment than this for wrong doing. It is so uncertain and so partial, that we cannot be satisfied with it.

5. We turn next to the retribution of conscience, and hope to find that here, at least, all are dealt by alike fairly. It is certainly oftentimes a severe punishment. Twenty years after a dishonest deed, persons have received money in letters from some unknown source, in which it was stated that conscience was ever upbraiding them, and their only hope of peace was by making restitution of what had been wrongfully taken. What a twenty years was that! Every time, perhaps, he laid his head upon his pillow for rest, the thought of that money was in his mind, and the possibility of his waking up in eternity with it still unreturned. In the midst of his pleasures, when his spirits were the lightest, the thought of that money appeared to him, like Banquo's ghost, and his cheerfulness was at an end. It appeared to him in dreams, at all times, in all company, and under all circumstances. Every time he was in danger, every time he was sick, or thought of dying, that money was ever before him.

There have been old, hardened reprobates, who sneered all their lives at religion, and theoretically and practically trampled upon every right of humanity and justice, that were afraid to be left alone a single moment when they felt their earthly end approaching. This retribution of conscience is terrible—the guilty one alone knows how terrible. The ancients fabled that Prometheus was chained to a rock in the other world; and that every day the vultures tore out his heart and devoured it before him, whilst it grew again every night. But he who has a guilty conscience, has something more than a fabled vulture gnawing within. The fable has become a living truth to him. The thought of his guilt is ever before him. It disturbs his peace; it destroys his happiness; it drives him whith-

ersoever it will; but it is always gnawing and tearing within. Such is sometimes its effects, and such it would always be, but in this world there are disturbing forces which prevent this punishment frequently from being realized. The conscience may become so seared, so hardened by constant repetitions in vice, that it has lost its power to act; or one may become so engrossed in worldly business or wickedness as not to heed it, and seemingly pass along much more agreeably than the true Christian, whose conscience is so tender that he weeps over even the smallest sin. And so the very worst men may have the very least of this punishment all through this life. This being so, our ideas of justice are no better satisfied with the administration of this punishment in this world, than with the others already considered. We are ready to cry out, if this is all the moral government which God exercises over the world, where, then, is the evidence of his justice? Is it not clear that we are not all punished here according to our moral deserts? But it may be said that if we are vicious, we are degraded, whether we are conscious of it or not, and that we are truly degraded in the sight of God just in accordance with our real guilt. This is no doubt so; and if we could realize it, would be a most severe punishment. But it is not realized, and, of course, just so far forth as it is not, just so far it is no punishment. The intoxicated man imagines that he has great wealth, and whilst his intoxication remains, it is in vain that he is told of his poverty and shame; it does not seem so to him; he thinks he is rich, and his sensations are just the same as though this were true. Thus it is with those who are morally degraded. They are unconscious of their real state, for at least the major part of their time thoughts of their moral welfare are completely driven away. And if a thought of their true condition does occasionally cross their minds, it is not there long enough to cause more than a passing regret; it is soon banished by the calls of business or pleasure. So, therefore, the question comes back with more force than ever. Looking only to this life, where is the evidence of God's justice to each one in the administration of his moral government here? We are

thus brought to the consideration of the second part of our subject.

II. The law of moral retribution must extend to our future state of existence beyond this life. What way is there to escape this conclusion? We are driven either to adopt it, or to deny the existence of a Moral Governor. For after carefully examining the penalties received for violated laws in this world, we are forced to the conviction, that all are not punished impartially alike, according to their actual moral guilt. We see people suffering in poverty and distress, both of body and mind, who have violated no more of God's laws than others who revel all their lives in luxury. We see some educated intellectually and morally, while others, apparently just as good at heart, are ignorant, superstitious, and benighted in idolatry.— We see children honored, not for any worth or worthiness of their own, but because their parents are influential, whilst other children, evidently just as worthy, of themselves, are slighted and despised on account of the vices of their parents. We see many suffering from hereditary disease all their life long, who are not to blame for their pain. We read that it was not because those eighteen on whom the tower of Siloam fell were sinners above all others, that they were deprived of life.— Therefore, from such considerations as these, and from a careful examination of the different modes in which punishment for transgression is administered here, we are forced, willing or unwilling, to the conclusion that there is another state of existence beyond this life, a state of compensation, where every wrong here endured shall be suitably rewarded, and every punishment for sin which has been escaped in this life, shall be there received, or that there is no just God exercising a moral government over the world. We have considered all the different kinds of punishment received here, and in every case, our reason and our moral sense, enlightened by the principles of the gospel, teach us that the guilty often escape merited suffering, while the innocent quite as often receive a double portion. Is not the reasoning correct, used in the first part of this article, in examining the different modes of punishment received for transgression? And if so, where are we to look for

complete justice to each individual? To any part of his life in this world? But it has been shown that this is vain. We doubt not that light does come out of darkness in this world, that truth is steadily advancing all the time, and that principles of righteousness will advance any people in true prosperity, while wrong-doing will destroy them. But while this is being accomplished, there are, it may be, an uncounted number of *individual* sufferers who are sacrificed by the wicked, and are deprived of their God-given rights, whilst on the other side, there are quite as many who receive more good things in this life than they actually deserve. And again, the question returns: Where shall these find justice? In the future state of existence, is the only sensible answer that can be returned; for with all the evidence before us, how can we deny the existence of a just God? The next question that presents itself, is; What shall be the nature of the retribution received in eternity?

1. We reply, first, that it cannot be judicial in the sense in which we have used this term in the former part of this article. For we cannot suppose that God has any vindictive feelings that would delight in seeing beings punished in the same way there, in which they have done wrong here. Besides, there are other difficulties. One man here has abused his parents, and not having children of his own, has escaped this kind of punishment in this world; shall now God cause him to become a parent in eternity, that he may be abused by his children in the same manner he has abused his parents? Here is another who has cheated his neighbor out of his farm, and died in the possession of his ill-gotten wealth, shall now we suppose that God will so arrange it that somebody in eternity shall cheat him of a farm there? This is manifestly absurd; for there are no farms in eternity. And so it would be equally absurd to suppose that a man who had slandered, abused, or murdered his fellow being on earth, and escaped the same infliction here, would in eternity, be slandered, abused, or murdered. Therefore, this which we have denominated a judicially moral retribution, must, from the nature of the case, be confined to this life.

2. So also, it may be observed in the second place, physical retribution must be confined strictly to this world. The bodies

we shall have in eternity will be spiritual bodies and subject to spiritual laws. There is no possibility of our suffering physical pain in a future life beyond this, for we shall have no physical bodies. All our sufferings there must be of the spirit, because we shall be nothing but spirit ourselves. A diseased body, which is the result of the transgression of the physical laws of our being here, cannot be carried into eternity; and if the punishment is to be continued, it must of necessity be continued under some other form. This is not only the doctrine of reason, but of revelation also. Lazarus is not represented as having his body of sores when in Abraham's bosom. Paul, in answer to the question: "How are the dead raised up? and with what body do they come?" says, in illustrating the point by referring to the sowing of grain, "That which thou sowest, thou sowest not that body that shall be. . . . So also is the resurrection of the dead. . . . It is sown a natural body, it is raised a spiritual body; There is a natural body and there is a spiritual body." And again, he says: "Flesh and blood cannot inherit the kingdom of God." Now from this it is evident that our spiritual bodies will not be bodies of flesh and blood, and therefore, that the saints in heaven will not have the physical enjoyments of a flesh and blood body, and also by a parity of reasoning, that those who suffer in eternity cannot be subject to the sufferings of a flesh and blood body.

3. But will mental retribution reach into eternity? This must be answered in the affirmative. It is generally conceded, that when an impression has once been made upon the mind, it can never be obliterated till the mind ceases to exist. Analogy would teach this. Wound the sapling, and years after, when it has become a great tree with a massive trunk and wide-spreading limbs, against which the storms beat in vain, and in which the feathered songsters trill their sweet notes, let it be cut down, and away in, next to the heart, you will find the scar of that wound. From the nature of the case, it must last as long as the material upon which it is made. So if you wound the body, the scar will remain as long as the body. It may be too minute for the naked eye, but the microscope will reveal it.—Now as the mind is immortal, it would follow from this reason-

ing, that an impression made upon it must be co-existent with it. This is in accordance with the belief that we never really forget what we have once known; an opinion much confirmed by the experience of persons who have been nearly drowned, and after resuscitation, affirmed that the whole history of their lives passed through their minds in the short time they were in the water. Now if this is so, it follows, that, if through neglect of mental improvement, the mind is not developed in this world—is in fact weakened by disuse—it must enter eternity in that weakened state, and be conscious there of the intellectual inferiority to which its neglect of mental improvement here has reduced it. It will be like the man of one talent. Now as we shall undoubtedly be always advancing in knowledge, it is certain that the more real wisdom we acquire here, the better prepared shall we be to gain knowledge in eternity. And it is just as sure that the want of that wisdom we might have acquired, will be felt as a punishment for our earthly indolence, as the old man so feels it now, when he looks back upon the wasted hours of his youth, and thinks how different might have been his life; how different now might be his feelings, if he had been studious in his school days. But after all, when ages and ages shall have passed away in eternity, and the children of God shall have surpassed in intelligence, in intellectual attainments what the highest arch-angel now possesses, it will apparently make but little difference to them whether or not they had much human knowledge upon entering heaven. So that the punishment of an unimproved mind, when we are received into heaven, will not be accounted very severe, unless, indeed, which is very probably the case, we shall carry our habits of mental indolence there with us, so that our future progression shall be as slow proportionally as on earth. The same may be said of those who become insane and idiotic in this world. If they can only enter upon a state of progression in knowledge when received into heaven, however slow that progression may be, the time will come in eternity when they will be above what the highest are now.—But there will be the same relative difference between them and those whose mental powers have been well improved, then as now; and this will be their punishment. Indeed, we must go

farther, and say that the relative difference will be constantly increasing, for the advancement of the mind resembles what is called a geometrical ratio: so that whilst he is making his infant progress in heaven, whose mind was weakened by unimprovement on earth, another may be stepping forth with the strides of a giant, constantly going farther and farther from his feeble minded brother—and this will be mental retribution, which must be endured in eternity. But again, after all, it may be said that such a punishment may be no great terror to evil doers.

4. There is a social retribution which, from the laws of the mind, must reach into eternity. Like sympathizes with like, seeks it, and is only happy with it. The pure-minded can enjoy the society of none but the pure-minded. We are selecting our companions here for eternity, by the improvement of our minds and the cultivation of our hearts. Just that circle in eternity that we are intellectually and morally prepared to enter and enjoy, just that circle we shall enter at death and continue in. For how can it be otherwise? How can that man, whose whole study through life has been for the sinful gratification of his appetites and passions; whose affections are wrong; whose desires are all impure; whose thoughts are ever upon sin; who has made no mental and moral improvement; who knows nothing to converse about save subjects connected with vice; how can such a one, let the question be repeated, be received into the pure society of the angels, and enjoy their conversation upon spiritual things? Why, the supposition is perfect absurdity. But if such is his real condition on earth, and if here he cannot be happy in the society of the spiritually pure, since death changes not the soul, it being only the opening of a door, so that the soul may leave its earthly house, how can he love the society of the pure in heaven, and be loved in turn by them? They would wish to talk about the perfections and wonderful creations of God, and he upon vice, sensuality, and all his earthly loves. But if this is so, if we are excluded by our sinfulness from the society of the best circles in eternity, some may say this is no very severe punishment. There are social circles so aristocratic in this world, that many cannot en-

ter them, and yet they are not very unhappy about it; and if it should be so in eternity, it might not affect their happiness there very materially; for there must be a large company of them left alone, and they can thus form a society by themselves. The cases, however, are not parallel. For here, many of those excluded from what are called the highest circles of society, are conscious that they are in reality more worthy than those admitted, and they are looking forward to eternity, to be placed in their true social position; while in the other case, there is a feeling of unworthiness, a consciousness that they are receiving justice. To feel that, as one star differs from another in brightness, so there are different social circles in eternity, and that there is society there which we cannot enter because it is morally advanced of us, and which, also, we never can become so as to fully enjoy, will be no slight punishment to bear forever and ever.

5. But there is the remorse of conscience, which must also reach into eternity as retribution to evil doers. This must follow us into eternity, because we shall always preserve our own identity. We never here forget, not even in our dreams, that we are ourselves; we can never so forget in eternity. The consciousness, then, of our purity or impurity, must remain with us forever, and so, never forgetting anything, our deeds of wickedness will always be before us. The lost opportunities, our misimproved privileges, will be constantly in the mind. And besides all this, the knowledge of our evil influence over others, and their accusations, will be ever held up before us in the mirror of conscience. Then there will be the constant wish that we could go back and live life over again, so that we might do differently. And then we shall look back and see how easily we might have pursued another course, and how foolish we were to do as we did. Like a man who, in a fit of passion, has killed his best, his dearest friend, and then coming to his reason, sits down by his side and laments, and laments again his deed, and wishes he could undo it, and could restore the life he has taken; but all is hopeless; and he hates his passion; and hates himself, and in his remorse resolves to commit suicide; so is

the remorse in eternity; but there is no opportunity to commit suicide; but he must spend an unending eternity in just that state of mind which would drive him to suicide on earth.

6. But once more. There is the soul degradation of vice which will reach into eternity. This retribution will, perhaps, be more severe than all others. The consciousness of our degradation, our littleness, our meanness, when we might have been different, will be a terrible punishment to bear. That this is so, scarcely admits of a doubt. For we know, to a great extent, and indeed always, when no disturbing forces enter to prevent, that our characters are to-day the results of past thoughts, words and deeds; we know that the health of the old man is affected by the exposures of his youth; we know that the wisdom of grey hairs is in just the proportion to the study, the reading, observation, and reflection of former years; we know that a man's wealth, with the exceptions mentioned, when he becomes aged, is in proportion to his industry, his frugality, and his business talent exercised in previous years; we know, also, that a man's goodness of heart, his purity and impurity, are the results of cultivation and growth. Hence we see the law of retribution in this life; or rather, we see what would be, were it not for disturbing forces. We must not forget these. One man has a weaker physical constitution than another, and the same exposure will bring on violent disease in the one case, while it will not be felt in the other. One man has a fortune to begin with, and friends to help him, and loses nothing by the business failures of others; while another has none of these aids, and loses by others, when no human foresight could have prevented—hence the same effort made does not secure him the same wealth in old age. Again, another has strong passions to contend with, and is corrupted in early life by the vices of others, hence the same effort put forth does not make him as good, as pure-minded, as it does another, who has neither of these difficulties to contend with. But notwithstanding these disturbing forces, we can see plainly enough what the law is. Well, now, as we are identically the same beings in eternity, it follows that our purity, or impurity there, must be in accordance with our moral course here. That is, that our noble-

ness or littleness of soul there, will be the result of our life here. This retribution can hardly be said to depend upon memory, or remorse; it is rather a present consciousness in the presence of the noble and pure, of inferiority, of degradation and a want of true manliness. To a being so high-minded as man, it must be a most terrible punishment. We may blot out memory and conscience, but we feel none the less our inferiority and meanness, and till we can fly from ourselves, lose our consciousness of our true condition, we cannot escape it. Such are all, or rather include all, the modes of punishment in the future world, of which we know anything. Revelation reveals no others, and reason can explain no others. But that these exist, seems almost too much like a self-evident truth to deny. There may be other moral punishments in eternity; for revelation throws but little light on the nature of future retribution. The Bible likens it to a continued fire on the body, and represents it as most fearful. And such it is universally expected to be. It is implanted in the mind of every one, that there is punishment after death. It is no more true that all nations, wherever we look and however far back we go, have believed in a God and another state of existence after this, than it is true that all have believed in a future state of rewards and punishments. Now take this, with the arguments of our reason, and the solemn declarations of the Scriptures, and what mathematical demonstration could be clearer to our minds?

7. But one question remains to be asked: Will future retribution be eternal? Were it asked if the rewards of virtue would be eternal, all would answer in the affirmative. But all do not profess to be able to see that the punishment of sin will be eternal. Now, we know from the nature of the case, that just so long as there is enmity in the heart against God, right and purity as such, just so long *must* there be future retribution. Till we love God, we can find no happiness with him. So, again, we know that the man who has committed sin, by no after repentance can make that act in its effects upon himself and the world the same as if it had never been, or can change it to an act of virtue, or even place him in his progression in holiness where he might have been, if he had never com

mitted it. Eternity is not long enough to change an act of sin to an act of virtue, or to annihilate what has been, so that everything will be as though that act had never been committed. Taking this view of the subject, there is no escape from the conclusion that moral retribution must be eternal. But perhaps the real question is not thus met. Is there probation beyond this life? Do we not feel there ought to be an opportunity for repenting of our sins and receiving forgiveness in eternity, when we consider under what adverse circumstances for piety we are placed, and how unequal here are our advantages for becoming good? Life is short; violent passions are raging within; evil companions are enticing us into sin; we must supply our natural wants of food, and clothing, and shelter, and the supply of these often takes nearly all our thoughts and energies. Faith sometimes wavers in relation to the reality of eternal things. Will not, then, in another state of existence, when many of these disadvantages are removed, our Heavenly Father give us an opportunity to turn to Him with the assurance that we shall receive his forgiveness? This is certainly a strong argument; and not at all unreasonable, when considered by itself alone. But where is the scripture authority for it? There are but a few passages that can be turned into a seeming support of such a doctrine. Besides, if Jesus Christ and some of the apostles meant to teach eternal retribution, they would have used just such terms as they did. But it may be replied that Greek writers sometimes used those same terms to denote a limited space of time. This is true, they did so use them occasionally. But it is also true that if a Greek had desired to denote eternal duration, he would have used just these terms, and no others. We must then determine by the connection where they are used, which is meant. And by this method, it would seem just as easy to prove that the rewards of virtue will not be eternal, as to prove that the punishments of vice will not be so.

And then again: What is the tendency of vice? Does it grow better or worse? Does one bad act have an influence to deter from further transgression, or does it rather prepare the way for another and worse deed? We all know the tendency

of vice is from bad to worse, and that continually; our best way is, therefore, to trust to no speculating theory about a future state of probation, but to repent of sin, and work the works of righteousness, when we know we shall be forgiven.



ART. VII.—BIOGRAPHICAL SKETCH OF REV. JOHN FREDERICK FARRENT.*

Rev. John Frederick Farrent came from England, his native land, to this country, in 1848. Soon after his arrival, he became pastor of the Freewill Baptist church in North Berwick, Maine. Subsequently, he took charge of the New York Mission station, under appointment of the Freewill Baptist Home Mission Society. When that station was organized into a church, he became the pastor. His early and lamented death was one peculiarly interesting to Christians, as showing the power of their hope in what the world must ever regard as most melancholy. It is hoped that the following sketch of this interesting young stranger, whose stay among us was so brief, may render service in the cause of Him to whom the subject was so deeply devoted.

The subject of this sketch was born in London, September 9, 1822. Both his parents were pious—the father a minister in the General Baptist denomination. It seems the father showed more zeal than wisdom in the education of the son. It is related of the latter, that he was compelled to study in his father's library from "early morn to dewy eve," while at the tender age of eight, at which time he had made considerable progress in the Greek, and another language, either the Hebrew or Latin. At times he had these weary tasks to perform before

* Records of the Freewill Baptist Church, New York city; Manuscript Sketch of Mr. Farrant, by E. W. Page, one of the deacons of that church; and manuscript sermon by Rev. D. M. Graham, the present pastor, on the occasion of his predecessor's death.

taking food, which, though sometimes proffered by maternal kindness, he refused, saying, "My father commanded me to learn these lessons before eating, and I must do it." Unwittingly overtaking his son, the parent unwittingly planted in those early years the seeds of the malady which so early matured in his death. The day has not altogether passed when parents strive to cause the minds of their children to shine, even at the expense of their health. We are making our complaint, not against persons, but against a system which defeats the very objects it seeks to accomplish.

The system to which we allude, not only neglects the care of the body, but also that of the heart; as if it were admitted that the intellect is all of any worth in man. John Frederick, however, as we have seen, was not without a restraining power from conscience. But upon the death of his father, which occurred in the ninth or tenth year of the boy's age, upon being placed at a boarding school, he strayed so far from the right path as to cause his mother great anxiety. It may be that this very wandering was, in part, the result of re-action from a system which was too severe, and, in part, it may have been the result of the circumstances connected with boarding schools, whose reputation for moral influences has been anything but favorable since the time of the poet Cowper. At all events, the mother had more hope from a clerkship in this respect, and accordingly removed him from the school to a mercantile house in London.

In his new occupation in the great metropolis, however faithful he might have been to its duties, he did not improve as a son, at least for a length of time. The seeds of truth, early sown in his mind, though for a time so unpromising a soil, were not, however, destined to perish. At the age of sixteen, he was converted. This event brought relief, as well as joy, to the anxious heart of his mother. These brief hints are all that we have been able to collect concerning the first sixteen years of his life. From this time on, our accounts are more full, but, as will appear, in some respects wanting definiteness.

His conversion occurred among the Methodists, and among them he began to preach at the early age of seventeen. A cul-

tivated intellect is, as to the development of Christian life, an advantage which the Holy Spirit employed, even in the case of the persecuting Saul, as an occasion of constituting him a chosen vessel of mercy. It is not surprising, therefore, in this case, that we find the Divine life rapidly putting forth buds of promise. With him practice in preaching kept pace with his study of theology—an example worthy of more general imitation. From about the time he began to preach, he pursued his studies under the tuition of Rev. John Stevenson, of London, an able and excellent General Baptist minister. A year or two later, he joined the General Baptist College at Leicester, having been previously baptized and become a member of the connexion. Soon after leaving the college, where his progress gave high promise, he became pastor of a church at Manchester; and his marriage occurred about the same time. At Manchester he remained five or six years. Subsequently he preached about six months at Alexandria, Scotland. In 1848, he met with Revs. E. Noyes and J. Woodman, who visited England that year as delegates from the General Conference of the Freewill Baptists to the Annual Association of the General Baptists. This event seems to have decided Mr. Farrent on a matter which he had been considering for years, viz., that of coming to this country to settle. Immediately he sailed for this country, June 3d, 1848, and arrived some time during the following month.

As to the success of his ministry at Manchester and Alexandria, we have nothing specific to communicate. We merely have it in general terms, that Mr. Farrent during these years was very studious, and that his was rather more than an ordinary commencement in the pastoral life. The studies to which he devoted himself were precisely those best adapted to strengthen and mature his mind, as well as to fit it for the peculiar duties of his calling. We allude, of course, to the direct and thorough study of the Scriptures, with all the appliances at his command. A ministry thus prosecuted, continues to edify while it lasts, and there is no such thing in it as a want of new and interesting subjects. This application of himself to the Scriptures was the chief point with him, and next to that was

the study of the best volumes of printed sermons within his reach. It was doubtless owing to this course of study that his later sermons are not only eminently scriptural, but singularly comprehensive and complete in the treatment of their respective subjects, affording the reader, as well as the hearer, a rich and invigorating feast.

In a short time after his arrival in this country, he became pastor, as before stated, of the Freewill Baptist church in North Berwick, Maine. His preaching in that place was very acceptable, and his success such as to induce his people to call urgently for his ordination. Often had he resisted similar solicitations, in other places, and it was not without reluctance that he now yielded. His ordination occurred February 21st, 1849. His example in refusing ordination year after year, is one which, when his qualifications are considered, ought to have an influence to prevent those of inferior age and qualifications from being in haste to assume all the responsibilities of the ordained ministry. Premature ordination brings with it many embarrassments, not to say hinderances. It prevents natural and symmetrical growth. It prevents its subject from the attainment of the position of usefulness quite within his reach in a more moderate course. Still, it ought not to be forgotten that there are extremes on both sides to be avoided.

In May, 1849, Mr. Farrent reluctantly yielded to the repeated solicitations of the Home Mission Board, to visit New York, with a view of accepting the charge of the mission station then recently commenced in that city. Not only did new responsibilities cause him to hesitate in this step, but the thought of parting with the people of his charge in North Berwick, where, as a stranger, he had been welcomed, and where for him were now all the endearments which usually gather around a pastor in a series of years. A sad occurrence soon recalled him to Berwick, where he had left his family, while he decided upon, and arranged for, removal. His promising and only son, John Frederick, three years of age, died after an illness of a single hour. This unexpected intelligence, as it reached him over the electric wires, seemed to give a more than usual shock to his system, already laboring under disease. He often spoke

with warmth of the kind attentions of the people of Berwick to him while on this sad farewell visit.

Immediately after the last duties to his son were over, he returned with his family to New York, and there continued his labors a number of months. In a few weeks, however, his health began to decline so rapidly that he came to the painful conviction that it was his duty to resign his charge. He accordingly sent to the Home Mission Board his resignation, to take effect as soon as his successor could be secured. No successor having been procured, he continued to preach, though suffering severe pain from a disordered state of the nervous system, till the close of the year. It was doubtless a very serious error to continue his ministry, through the hot season of the year, under so many admonitions to seek rest. It is not easy, however, to one never accustomed to spare himself, to be-take himself to the ways of an invalid.

Without a little reflection, we are liable to overlook the severe tax these last months of his ministry imposed upon his failing strength. A stranger in a strange land, charged with the important duty of founding the first church of a denomination less known than himself in a city of half a million of souls, is not the man to escape the severest trials that ever fall to a post of responsibility. If he is a man with a right heart, he remembers the very bread upon which he subsists is the purchase of money saved up by toil and self-sacrifice. His salary is but the accumulation of "widows' mites." If it were money of his own earnings, he could see it go without a constant weight upon his heart, as if conscious of sacrilege. It would be some relief if his labors brought anything to pass; if he could see some hope of a time ever coming when his efforts might result in raising up a self-supporting church. But he makes his way through thronging thousands, from Sabbath to Sabbath, to the hall where he pretends to preach, though without an audience. He knows no one, though in the midst of half a million; he can do nothing, though he wastes all his strength, but wait, wait, wait. If it were a city without churches, he might have the stimulus of opening to those perishing of thirst the gospel fountain; but it is a city filled with churches with every possible at-

traction. On the other hand, if he could come to the conclusion that it is time and money thrown away, he could close his labors and go to some useful and congenial field of effort; but as he looks to the future, he dares not desert his post, for he is convinced that, once under way, there is no more hopeful field. So he goes on, taxing himself in a kind of labor which is called preaching, while almost every possible stimulus is absent. Add to these considerations the debilitating influences of a crowded city, with the mercury running well up toward one hundred week after week, and we may well conclude his burdens are quite too much for a well man.

No wonder that under such trials, the health of Mr. Farrent gave way, almost visibly day by day. The burden was too great for his over-taxed nerves. No wonder he could not sleep after the labors of such Sabbaths. Still his mind, rather than his body, bore him onward to the last Sabbath in December. That evening, as he came in from his services, he observed, as if admonished by his sufferings, that his work was done, "If that is my last sermon, I have tried to do my duty." He preached that evening a sermon on the subject of free communion. "It proved," says the manuscript sketch, "to be his last; and as the faithful husbandman returns from his day's toil, conscious of well-spent time, looking forward to an abundant harvest, so he ceased from his labor. * * * During the seven months he was permitted to be with us, first as an evangelist to sustain and build up the religious interest, and after the church was organized, as pastor, an attachment was formed such as is seldom formed between minister and people. He was a man peculiarly calculated to gain the affections of those with whom he associated."

At the time of Mr. Farrent's resignation, the brethren of the station wrote thus to the Board:—"We are perfectly satisfied with Bro. Farrent, and should not be willing, under any circumstances, to give him up, would his health permit him to remain. We have the utmost confidence in his piety and his fitness for this field of labor. Every week we become more and more convinced that he would, could he remain here, gather a permanent and flourishing church."

As we were not personally acquainted with Mr. Farrent as a public speaker and as a pastor, we are happy to condense from the manuscript sketch the statements of one very competent to speak of him in these respects.

In manner, Mr. Farrent was easy and familiar; in disposition, cheerful and affectionate; in conversation, interesting and instructive. Capable of readily adapting himself to the circumstances and positions of others, deeply pious, and even zealous, blessed with ready wit and judgment how and when to use it, and with a retentive memory, and that well-stored from a very extensive reading, he was highly qualified to influence and interest those with whom he came in contact in private life. In preaching, his quick perception and logical power enabled him to lay hold of, develop, and apply with great force, truth that many would pass unnoticed. Though profound and elaborate, his method made everything clear. Though his manner as a speaker was not inferior, his preaching did its execution mainly by the power of thought.

In speaking of personal piety, the manuscript sketch observes, that it was not of the kind which seeks to be seen of men, though not ashamed to be seen of men, it shone more brilliantly than anywhere else in private life and in the domestic circle. "It was my privilege," says the writer, "to enjoy his society some months while boarding in the family of my brother, Ezekiel Page, and never did I know one of whom it might be said with more propriety than of him, 'he acknowledged God in all his ways.'"

The reader will permit us to recall for a moment the image of a very dear personal friend. Mr. Farrent was under the average height, with a well-proportioned and well-wrought frame. In dress, he preserved the clerical style, falling little, if any, short of punctiliousness. His regular, but rather sharp features, and lofty forehead, indicated a man of mature and discriminating thought. Singularly cheerful in conversation, a smile unconsciously testified to the presence of a happy spirit. When conversation turned upon redemption, it was easy to perceive his devotion had in it something of the Pauline enthusiasm, arising from gratitude to Christ as to one who had mani-

fested signal mercy toward a rebel. In repose and self-abstraction, there were, to be sure, in his face, evident traces of sadness, running off toward melancholy, rather than toward lighter shades. Though each heart alone knows its own peculiar errors, the countenance rarely fails to indicate it, if there is or has been an inward fountain of grief.

Deep as was the interest which Mr. Farrent had enlisted in his behalf as a pastor and friend, it was as a sufferer that his crowning excellence was seen. It is in that respect we are now to speak of him. Though others may feel little interest in anything under that head, we think the following description of his last days, taken mostly from the sermon delivered on the occasion of his death, the Christian reader would not have us omit. It is not without benefit to our religious life, even in the pages of a Quarterly, sometimes to relax our minds from the merely intellectual, to give attention to that which calls into exercise other departments of our nature.

Here is as good a place as any to observe, that we hope, at some future time, to afford our readers the pleasure of perusing Mr. Farrent's last sermon.

The first day of the year 1850, Mr. Farrent was obliged to confine himself to his room. In a day or two, he was unable to walk. From that time to his death he was almost entirely helpless, and a very great sufferer nearly every hour. His patience and cheerfulness surprised all who saw him. Many times he was so low that every one who attended him thought it impossible for him to survive a day. Fully resigned always, the only anxiety he was heard so much as to whisper was, that he might be permitted to accomplish something more in the ministry.

In the spring he was removed from the city to Oyster Bay—a place some forty miles from the city, on Long Island Sound, on the island side. He was removed to that place to a Water Cure establishment, with the hope of some relief from the mode of treatment there. Some two weeks previous to his death, feeling that he could not long survive, he was anxious to be removed to the city, that he might die in the midst of the friends among whom he closed his ministry.

“ On the Tuesday but one before his death,” to adopt the language of the sermon, “ learning that Bro. Farrent was worse, I hastened from the city to him. Found him very feeble, but anxious still to be taken to the city. As arrangements could not be made to remove him next morning, it was postponed to Thursday morning, as there was no communication with the city by boat only in the morning. During Wednesday, he seemed to be rather freer from pain than for a day or two before. In the evening, though our arrangements for his return next morning to the city were completed, upon learning that the excitement aboard the boat was likely to be more than usual, he cheerfully postponed the attempt till Friday morning. Such was his anxiety to die in the city, this postponement cost him, no doubt, a great mental struggle. He rested well through the night, and felt much refreshed Thursday morning, observing that, if he continued to improve, he could perform his journey next day with comfort.

How soon are our hopes often dashed! Returning that morning, about 9 o'clock, from a short walk, an attendant met me in great haste, with the intelligence that Mr. Farrent was in a spasm. Hastening to his room, found him struggling for breath, a tremor, meanwhile, in his whole frame. Approaching he could not revive, I said, ‘ Are you going?’ ‘ I do not know,’ he replied. For a few moments he was a little easier, but, the alarming symptoms returning, the same question was repeated, and the same answer received. Becoming still worse, he was told he was probably dying. ‘ My hope,’ said he, ‘ is in Christ.’ Soon after, ‘ The blood of Jesus Christ his Son cleanseth us from all sin.’ Again, in a few moments :

‘ Jesus sought me when a stranger,
Wandering from the fold of God.’

He prayed, if pleasing to God, he might have an easy death. For two or three minutes he was calm and apparently breathless. ‘ Bro. Farrent,’ said I, ‘ have you a desire to say more?’ Upon putting my ear to his mouth, I caught the words, ‘ Tell my mother I am grateful for all her kindness. She has been an exceedingly good mother. Give my great love to all the brethren in New York!’ Again, though we thought he was silent in death, ‘ I hope you will convert many sinners.’ Again he sank and revived. During the time just described, he requested us to remain in silent prayer.”

From this time, though he considerably revived, he gave up all hope of returning to the city. He expressed gratitude that we had not started at the time arranged; that God had raised him up new friends at Oyster Bay, and that some old friends were with him. He was content to die in their midst. The new friends alluded to were a family of the place, and two from Brooklyn, who were passing the hot season there. These were indeed friends, both in personal attentions and in the way of furnishing means.

The spasm occurred a week to a minute before his death. Though he considerably revived, from that time onward the change was perceptible. Thursday, save a difficulty of breathing, he was quite free from pain. It was, perhaps, his easiest day for months. The difficulty of breathing remained to the last.

Friday the pastor had to return to the city, and Mrs. L., a member of the church, came to take his place. By her the notes of changes were kept till his return on the following Monday evening.

Friday night he was quite easy till 12 o'clock, then suffered much, but uncomplainingly.

Saturday morning, still worse; breathing very difficult, and severe pain in the head. In the afternoon it was difficult to keep his mind from wandering, as he observed. In the evening still another change for the worse. "I will soon," said he, "be at rest. All my hope is in Christ." Seemed happy and requested us to lift our hearts to God in his behalf. In answer to a question, he said to Mrs. B., one of his Brooklyn friends, "The blood of Jesus Christ, his Son, cleanseth us from all sin." He spoke of communing with celestial spirits. We shall never forget the quiet of that hour. During the night his sufferings were severe. Towards morning we thought he was gone.

Sunday morning, at 7 o'clock, he was able to speak again. He spoke of his family; expressed gratitude for friends; hope that he might be buried in Greenwood; surprise that he was able to live through so much suffering. Afterward he slept a little.

From this to Monday evening, the notes make mention of suffering by spasms. Also of his conversation about the church, a cause near to his heart through all his sufferings. He hoped all would be faithful to their solemn covenant, to sustain it according to their ability through life, and meet him in glory.

Upon the return of the pastor Monday evening, he found a great change had come upon the poor sufferer, who could now bear no word louder than a whisper, and very little light in the room. At 12 o'clock that night, and again toward morning,

the friends were called, as he was thought to be dying. In these solemn moments he loved to repeat the words :

“ O, to grace how great a debtor
Daily I'm constrained to be !
Let thy grace, Lord, like a fetter,
Bind my wandering heart to Thee.”

He thanked God that the little church in New York was still sustained ; for the kindness of the brethren of that church in standing by him to the last ; he observed we all were soon to follow, and hoped that we might come, bearing our sheaves with us. “ Now,” said he, “ may it please God to give me a speedy release, but not my will. Pray for me.”

He spoke, also, during the night, about the grave of his son, of the place of his own burial, and gave directions concerning the disposition of some of his writings.

Tuesday morning, about 6 o'clock, when told he was fast falling, looking up with a smile, he said, “ Good news. I have no transport, but I have a calm assurance !” Through the whole day and night his suffering was intense. During the night his mind wandered for short intervals. He requested us, when fully himself, to repeat passages from the Bible. “ Glorious,” said he, with warmth, as one said, “ As we have borne the image of the earthy, we shall also bear the image of the heavenly.”—When the first words of the twenty-third Psalm, “ The Lord is my shepherd,” were recited, he continued, “ I shall not want.” He was greatly delighted in listening to the words :

“ Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high.
Hide me, O my Savior, hide
Till the storm of life is past ;
Safe into the haven guide :
O ! receive my soul at last.”

Wednesday morning, at 6 o'clock, his spasms were again severe. At 12 o'clock, noon, he became to all appearance, entirely unconscious, his feet and right hand became cold ; and we thought his sufferings were over. But, to our surprise, he re-

vived a little before 3 o'clock, P. M., and said, "Let me go." His consciousness was again complete. He said he had not suffered the three hours past, though he had held sweet communion with God. He wondered how he had returned to this world. On being asked, if he was dying, he said he did not know. His left hand, yet warm, being placed upon his right, cold as death, he seemed pleased, and remarked, "This is death. Bless God, I am going."

Here he took leave of his wife, saying, we should be happy, exhorting her to put her trust in Providence, and strive to meet him in the better world. Afterward, he said to us, "Remember my wife and child whom I leave in a strange land." He soon continued, "I am going young. I have done but little for the cause of Christ. I have often wandered from his ways, but he has redeemed me from my backsliding. Tell the church and other friends in New York, I am to be happy. Tell the young to give their hearts to God. Tell Frank and Henry to turn to Christ in youth. I can see them no more, but tell them to remember the counsels I have already given them."

In the above, the dying man alluded to two lads, as they then were, whom he had often followed in prayer. It is gratifying to state they have both, since the death of Mr. Farrent, been converted. They both became members of the church in New York. One of them was looking forward to the ministry, but more than three years ago, he was called to follow the youthful minister, whose prayers, doubtless, were blessed to his conversion. The other still survives, and, God grant, when his last hour comes, he may depart in the same Christian triumph we rejoiced in, during our first sorrows for Frank's untimely death.

Soon after the above message to his friends, we observed his communion with God was becoming more intimate. As he conversed, he manifested more emotion than we had seen him manifest before. With deep fervor he exclaimed, as he was speaking of the immortal hope, "Praise God." He then sank into sleep.

About 6 o'clock, Wednesday evening, the dying man again came to his consciousness. No one was present but Mrs. L. and

the writer. In a whisper he gave directions how to take care of him to the last. He sent another brief message to the church. He again reminded us that his communion with God was sweet. "I am now going," said he; and shaking us by the hand with his own death-cold hand, he added, "Good-by: Tell them all good-by from me. I can speak no more. Let me go to my Heavenly Father." He immediately sunk into an unconscious state, from which, though he lived several hours, he revived not in this world.

Thursday morning, at 9 o'clock, on the 29th of August, he expired. Next day his remains were removed to New York to the house of Dea. E. Page, 53 Vestry street. In the same house he had passed several months after his attack, up to the time of his removal to Oyster Bay. On Saturday was the funeral, after which his remains were deposited in Greenwood, according to his request. The spot where he sleeps is not yet marked even by the humblest gravestone. These last attentions have been delayed with the hope that, some day, something better, for historical purposes, can mark the spot than the slender means of his sorrowing church could, at the time, command. The Home Mission Society, under whose directions his last labor had been performed, generously offered, at the time, to share the expense. We have reason to expect the matter will not be much longer delayed.

"Thus," says the church record of that date, after a brief statement of facts, "thus has fallen, in the prime of life, one of Zion's most faithful watchmen, and he, the choicest flower of the little vine planted here, was the first to be plucked by the hand of death. Though we deeply mourn our loss, and feel that for us it is irreparable, yet we rejoice in the expectation that, when the shepherds of Israel shall meet with their flocks in the fold of the Great Shepherd, we shall greet him there, never more to part."

It is proper to notice here, in a word, the unremitting attention of the church to Mr. Farrent through his sickness. It is not out of place to mention that the expense to the amount of hundreds of dollars, in addition to those incident to sustaining worship under the circumstances of manifold embarrassments

and discouragements to which that infant church was subjected, required a degree of sacrifice not often manifested. The example is worthy of imitation, not simply on the score of obligation, which none having the Christian spirit could fail to meet, but it is one which tends directly to the conversion of souls by means of profiting by the providential discipline requisite to success in the kingdom and patience of our Lord. The handful of brethren who commenced that church, for instance, could not have been prepared in a better way for the severer sacrifices before them in their undertaking of sustaining our cause in that city. In church capacity, as well as in the progress of individual Christian life, God leads us, if we consent to his plan, in a way we know not. It would greatly increase our wisdom, as well as our enjoyment, to repose more trustfully on that Providence.

“Remember my wife and child, whom I leave in a strange land,” said the dying man. Affecting words! They impose a duty, and besides, our readers would not pardon us, if we should leave without saying a word of the widow and the orphan thus committed to their care, as well as ours. The amiable woman, a daughter of Rev. Mr. Wigg, of Leicester, England, had followed, in rapid succession, her son and husband to the grave. In a few weeks after the death of the latter, as if to complete the accumulated afflictions of a life-time within a few months, she was called to mourn the loss of the last of her interesting family, the child alluded to, a daughter of a year or two.

A year or two after Mr. Farrent's death, Mrs. Farrent was married to Mr. Neal, a respectable citizen of North Berwick, where she now resides.

Among the things that tend to deepen the melancholy interest connected with Mr. Farrent's name, is the fact, if we are correctly informed, that he was the last male descendant of his family. This commits peculiarly the preservation of his name to the denomination in whose service he died. No doubt our members, from every part of the denomination, who visit—in far-off years—Greenwood, that unrivalled city of the dead, on this continent, will turn, at least for a time, from the costly attractions of art, to read the inscription upon a plain granite

block which marks—for we may anticipate—the spot where reposes, in the same grave, the dear dust of the first pastor of our first church in New York, and that of his last child, little “ELLA.”

ART. VIII.—THE RELATION OF BUSINESS TO CHRISTIAN CHARACTER AND CULTURE.

It is often urged by men whose business is extensive and pressing, that this is a sufficient reason for the dwarfed condition of their moral and Christian qualities, and even an adequate explanation and apology for the entire absence of religious character. It is said that business absorbs nearly the whole time and energy of those who successfully conduct it—leaving little or none for a more spiritual sphere; and, besides, the moral influence of this high business activity and energy is decidedly adverse to religious culture. And yet the demands of business seem so pressing and imperative, and, withal, so closely allied to the development of human resource and the true progress of society, that men do not feel called on to withdraw themselves in any great degree from its sphere, even while confessing that they tarry there at the expense of the soul.

This state of things is a very unhappy one, and suggests not a few queries and anxieties in the minds of thoughtful men. It is worth the while to study the relations of business and Christian culture, and ascertain whether this actual and admitted hostility is real, or only apparent, necessary or accidental, inherent or circumstantial. If the prevalent opinion be a misconception, it should be removed; that the minds of those who would, if it were possible, make the counting-room and the exchange schools for the proper culture of the heart, may be relieved, and that they who are glad of an apology for pressing the claims of religion out of sight may realize that it is always

an unqualified crime to forget or ignore the omnipresent law of God. A few considerations bearing on the subject are all that can be put down in this brief paper.

1. The first fact to be noted is, that men are put and left in just such a world as calls for high business qualities—for sagacity, activity, forecast, enterprise, skill, and energy.

The earth is full of objects, meant evidently to stimulate inquiry, awaken hope, excite ambition, and induce earnest effort. Every new fact discovered appeals to a mind that cannot be satisfied until the law it symbolizes has been searched out, and itself has been interpreted and classified. A truth is never wholly seen at first; men only catch a glimpse of its half-hidden features, and at length discover its entirety by means of long and patient searching. A new resource is discovered; but its advantages are to be wholly learned and fully secured only by means of experiment, long-trying, careful and laborious. A new element of prosperity and power appears; but between the discovery and the complete appropriation of its wealth, there may be years of time, and the earnestness and heroism of effort. Particles of gold are gathered up in the mill-race at a western frontier settlement; but before the placers and quartz rocks of California yield up their vast treasures, the ingenuity and the physical endurance of ten thousand men must be taxed for years. The very spirit which prevails in the spheres of successful business, must be evoked and stimulated in order that these waiting benefactions of Providence may be gathered up. And these waiting resources were evidently meant to subserve just these ends. Coal, and lead, and silver, were hidden in the earth to be discovered, exhumed, and appropriated; and that can only be brought about by awakening the business spirit.

And the case may be put still more strongly. Absolute necessity drives men to the tasks, which both stimulate the business spirit, and encourage and reward it. Increase of population in any given locality, and the consequent diminution of the means of subsistence, impel to emigration, and the settlement of new territories—and business enterprise enlarges thereby. Higher culture adds to the number of items that go to make up the necessaries of life; and the supply of these can only be ef-

fectured by means of an increase and higher activity of the business spirits. Each new step of progress taken, requires conditions which can only be met by increasing the number of business spheres, and setting in operation higher forces than have previously wrought in them. And so, as dormant faculties wake, as undeveloped resources appear, as human aspiration climbs higher, as schemes of benevolence multiply, so there must be new fields won for study, new expedients employed, loftier ladders set up, and fresh agencies summoned forward to aid in reaching these results; and the spirit of business must hasten to execute its tasks, new, and difficult, and varied as they are.

No man, therefore, need wait for the coming of any long period of outward repose, with the idea of atoning then for his long neglect of spiritual culture, by the earnestness with which he shall then devote himself to its security. There is no promise of such a period. Inventions are to multiply. The competition of business will only grow more earnest,—Heaven grant it be not more passionate and unprincipled! In the quickening of intellect yet to be witnessed, its action will be more and more intense. The scream of locomotives will startle every hour of the night, and continents talk with each other so constantly that even the swift feet of the lightning will find no time for repose. Crises and failures may stagnate the stream of enterprise for a brief period; it will sweep on with added momentum when it resumes its flow. It seems, therefore, the order of Providence that business energy should be a constantly enlarging factor in the problem of life.

2. The next fact to be noted is that, right along side by side with this increasing business energy, the law of religious obligation has walked with equal pace.

That is, religious obligation has been better and better understood; conscience has had an increased sensitiveness and activity; the ideal of the religious life has risen higher and higher; duty has become a clearer and more significant word; religion has attained more and more comprehensiveness in human view—its evidences have been multiplying, its exactions are seen to be larger, its objects and aims stretch more dis-

tinctly and grandly away. What would once pass for a satisfactory religious character, is now repudiated for its deficiencies. The relations of Christianity seem forever multiplying; its law is heard in new spheres; its old utterances have a depth and breadth of meaning, of which they who first caught them from heaven had hardly dreamed; the character on which Christ showers his beatitudes grows more and more heavenly as we gaze on it; and the true kingdom of heaven is daily invested with some new sanctity.

And it is, doubtless, according to the design of God that thus it should be. There is the same certainty and the same necessity of this growth of conscious religious obligation, that there is for the growth of business energy. The very same influences that help the one, foster the other. The constitution of the mind, the constitution of the universe around us, and the influence of supernatural teaching, all combine to produce this result.

Now that suggests anything rather than real hostility between religion and business. If one could thrive only at the expense of the other, it would be reasonable to look for such an order in Providence, as looked toward the depression of business by the influences that developed religion, and blinded men to the claims of religion, when business was multiplying its achievements and enlarging its sphere. Business enterprise should be brooded over by deep spiritual darkness, and great religious triumphs should fetter the inventive intellect, and palsy the wonder-working and ever-acting arm. As God's government is a unity, and as he is ever aiming not to multiply but to destroy the moral contradictions in human life, it is natural to believe that these two spheres of service—the business and the Christian—are not necessarily hostile, but really friendly.

3. Consider now what is the real aim and spirit of Christianity, on the one hand; and then what is the only valid and conclusive plea in behalf of devotion to business, on the other.

Religion aims at the completest development and the highest culture of men—to give to human beings that character which most ennobles and blesses its possessor. It aims at the supply of all man's real wants in their appropriate order, at the development of all his inward forces,—their harmonious balance, their

normal action. It is an intelligent benediction over the head of mortals, a heavenly discipline seeking the perfection of men. Jesus went about doing good, and so illustrated and incarnated the gospel. He instructed ignorance, strengthened weakness, fed hunger, consoled grief, made abundance take the place of want, made despair hopeful, healed sickness, restored wandering, showed beauty and glory to blindness, forgave guilt, gave despondency courage, taught self-distrust to look upward, and learned sensual and heedless souls to be reverent before their spiritual capacities and the glory offered to their immortality. Thus did he show himself intent on the proper development, the real welfare of the human being.

Now is not this the very and only plea in behalf of devotion to business that is really urged with seriousness, or recognized as valid? Men claim that such a life is needful to the welfare of themselves and their kind;—that is the condition of genuine prosperity; the lever to lift men upward; the hand that takes off the crushing loads of necessity from human shoulders and hearts. It is claimed that suffering is thus relieved or prevented, want kept away, the elements of valuable discipline purchased, hidden power developed, energies kept from stagnating, and life enriched by an increase of its possessions and ennobled by an elevation and an enlargement of its sphere. The devotion to business is never seriously sought to be justified except on such grounds as these; on such grounds only, can it be justified. This is an adequate justification whenever it really exists; and it is identical in spirit with the aim and ministry of Christianity. It suggests no hostility between these spheres of life, but indicates that one spirit really animates all true workers in both these departments of life and effort.

4. Consider, again, what are the conditions of the best and most rapid development of the human soul. These are energetic, self-denying, constant, earnest, noble toil—activity of mind and devotion of energy. These bring out the high qualities of a man. These are the elements of his daily school. Indolence is a palsy, falling on every noble power; earnest, heroic action is an inspiration. But it may be asked, whether dealing with butter and cheese, flour and calico, cotton and

stocks, does not divert attention from religious things, and so leave a sensibility dead—a heart unnourished? Is not the distribution of merchandise opposed to the concentration of thought, without which there is no true prayer? The reply is NO! if the dealing with merchandise, and the free mingling in the midst of earthly scenes, be accepted as parts of religious duty,—as the tasks which God has appointed in order that duty may be done and the human heart find help. Was Jesus less prayerful or consecrated to his work when rubbing the chaff from the grain that he might satisfy his hunger; or when he was eating with the publican? Was Paul any the less a Christian, or an Apostle, when occupied with tent-making? Whitefield once said, that if God should commission two angels at the same time, one to govern a new and immense world, and the other to sweep an obscure street in a city, he had no idea that either would be dissatisfied with his function, or jealous of his companion, or less reverent toward the Infinite Monarch. That is, doubtless, true; and if the Christian spirit belonged to men in an eminent degree, each such service would be promotive of culture for the soul. All work would be worship; all speech a tribute to the gospel; and each deed would be an offering laid on the altar of Christ. Religion means something more than the promotion of certain pleasant states of the sensibility. These are the simple effects of the religious life, not its vital elements. Religion has a law for all spheres, and a benediction for every true deed. Earnest work for God and for man is the best and completest incarnation of its spirit, and the most important condition of growing up into the strength it offers. The earnest heroic work for Christianity is the chief thing; the sphere where it shall be performed is of less consequence.

5. This suggests the thought that, if there be ground for a choice of spheres, there is no better one than that occupied by the business men of this land. Their position gives them great prominence in the public eye; their dealings bring them directly into contact with the masses of the people. Their deeds are not done in a corner; their life is constantly open to the inspection of eager critics, ready to be affected by what they

discern. A true life there tells with power and effect. It is religion incarnate; out of the monk's cell and the pastor's study; it is in the temple of actual, practical, tempted life, where crowds always assemble, where the doors are always thronged, and where the heart of the observer is not systematically and carefully defended against the assault of the truth. A merchant's counting-room is often far better than a pulpit for speaking an effective word; for his unyielding integrity and Christian meekness may captivate the heart, at the door of which the preacher has long stormed in vain. And if enforcing Christianity, silencing the cavils of the skeptic, rebuking effectually the man of expedients, encouraging the timid who are beginning to waver in the purpose to be loyal to the decalogue and the Sermon on the Mount, and winning over observers to the side of the gospel—if these services imply and promote the Christian spirit in a high degree, then the man of business occupies a platform of spiritual eminence and distinction which a zealous apostle might well covet. His sphere gives him access to the mind and heart of the people; his Christian spirit will enable him to write there the name of his Master, whose responsive "well done" will start stronger life-currents in his own soul.

If all this be true, it may be asked why religion and its virtues do not flourish pre-eminently in this sphere of life;—why trade does not foster integrity, and stock-boards are not made up of men of prayer; why counting-rooms are not closets, and the thoroughfares of business sections of the straight path, over which the feet of the ransomed pass. It is a natural question; and the fact which it implies—that things are far enough from being so—is too obvious to be overlooked. The replies must be very brief.

1. Men fail to carry a settled religious purpose into business. They carry it into the church; into the prayer meeting, and to the communion table. The only valid argument for business devotion—that it is really essential to human welfare—a means of higher and better development—is practically ignored. Instead, they go there to get gain, to build up a social pedestal on which to stand, to multiply possessions for selfish

ends. Or they accept the anxieties and burdens of business as an unavoidable hardship—a load laid on them by misfortune, of which they are to free themselves as soon as possible; a something of which they have a right to complain, and in view of which they may demand special charity, and sympathy, and pity; on the ground of which they may insist on exemption from the claims resting on others, and refuse the single eyed devotion to duty and the Christian heroism of soul called for by the gospel. That spirit would sensualize every sphere, and taint every service rendered in it. Whoever should read his Bible, recite his prayers, go to the sanctuary, preach from the pulpit, wed himself to missionary life in Burmah, or walk up to the stake of martyrdom in such a spirit, would find each exercise palsy-ing his affections, and destroying the religious life. With such a motive, the more abundant the labors the more speedy would be the entombment of all Christian graces. And it is the spirit, not the sphere, that explains the dwarfed condition of many professed Christians, whose profession towers so above their character.

2. Going there without a religious purpose, they act there on other than religious principles. This second thing follows legitimately from the first. The prevalent maxims of trade get their endorsement. They enter the lists of competition in the worldly spirit, and, as a result, the worldly spirit becomes predominant. And practically disregarding the lofty justice and the chastened humanity of the gospel in the six days' life, they do not find a ready entrance into the heart, even on the seventh day. Crucifying Christ in the sphere of business, it is not easy to feel his quickening presence swelling the reverent heart in the sphere of worship. It is not possible to serve God and mammon. It is not merely physical prostration that divests the religious exercises of the sanctuary of their power over the hearts of business men; it is the vicious bias which a week of worldly discipline has given to the spirit. Physical weariness, induced by an earnest and protracted effort to direct a group of penitents to the Savior, would effect no such disqualification. And if the labor performed in the sphere of business were ani-

mated by the same spirit, not even its excess would leave behind it such a torpidity of conscience and affection.

3. Men go into that sphere expecting the religious life will sink there; and according to their faith, so it is unto them. Too many of them make out a programme of service in their own thought, in which religion appears near the bottom, in small type and parenthesis, as though that were almost the last thing likely to be served. Few men go to their sphere of business expecting that the character they bear will take on any higher phases under the discipline they meet; instead, they look for moral torpor; and so, when they feel it stealing over them, it excites no alarm, no surprise, and no earnest effort to escape from the influence. Faith is the inspiration of all Christian life; the supporter of all religious character. He who loses its influence, is henceforth a spiritual paralytic. His enemies have penetrated the citadel where he sought safety, and he falls an easy victim to their assaults. He who has made up his mind to be conquered, is ready to capitulate on most dishonorable terms. And such is he who goes into the sphere of business with no confidence in the grace that offers him a daily triumph.

4. Such souls are usually looking to the future to bring them relief, and so do little in the way of securing a present victory. They yield to the pressure of evil influences to-day with comparatively little self-reproach, because they promise themselves deliverance to-morrow. They are deferring the noble life to the close of some important scheme which they are now busy in executing; or to the period when they can better afford to do business on Christian principles; or to the time when the perplexing sphere may be altogether abandoned, and its terrible worldly tide cease to set against their souls. That deception is so transparent—though so subtle and influential—that we need not stop to point out the methods of its evil work. There is no more fatal as there is no more common snare into which a soul runs, than that of pledging a future fidelity to satisfy a conscience that insists upon a loyal spirit to-day. He who refuses all effort to make his present life heroic and Christian, lacks the very spirit of heroism and Christian faith; and

when to-morrow comes to demand the redemption of his pledges, their fulfilment is more readily adjourned to a more distant date, till procrastination becomes a habit, the ideal life sinks nearer to the earth, and the soul stumbles on in its blindness and fetters, a burlesque upon the divine assurance that "the truth shall make us free."

May the day be hastened when religion and business shall enter into a holy covenant; when trade shall incarnate justice; when enterprise shall be coupled with prayer; when the tone of daily life shall be keyed up to the pitch of the sanctuary; when the practice of the disciples shall incarnate the precepts of the Master; when diligence in business and fervor of spirit shall blend in perfecting the service of the Lord.

ART. IX.—CONTEMPORARY LITERATURE.

ANNALS OF THE AMERICAN PULPIT; or Commemorative Notices of distinguished American Clergymen of various denominations, from the early settlement of the country to the close of the year eighteen hundred and fifty-five. With Historical Introductions. By William B. Sprague, D. D. New York: Robert Carter & Brothers, 1857. 2 vols. octavo, pp. 723, 778.

No one has before attempted such a task as that suggested by the title page of these volumes, and whose completion will be seen only when five more octavos, bulky like the brace before us, shall have come forth from the press. Few men would have the courage to undertake a work of such unusual magnitude, such multiplied difficulties, and such peculiar delicacy. And few men, certainly, could bring to the work higher qualifications, or be more likely to satisfy, in a high degree, the numerous, varied, sensitive, and frequently jealous readers whom his volumes will be sure to find. He has already been occupied ten years, as he tells us in the Preface, with the work—that is, such portions of this period as could be spared from the duties of his large and important pastoral sphere. His plan, modified from time to time as the work proceeded, now embraces as subjects of notice, "All who have been in any considerable degree distinguished, from the earliest settlement of the country to the present time." The American ministry, therefore, have such an assurance of being held in remembrance as has been given to the ministry of no other land. Dependent, as he must often be, on the judgment of those whose opinions of ministerial ability are not always the most critical or profound, for the data on the basis of which he makes his selection of subjects, it is not to be

supposed that he has always found every really eminent man, or been prevented from sometimes taking up a subject less worthy of commemoration than many others whose names find no record on these pages.

In respect to the justice which is done to the various characters that find a portraiture here, there will very likely be differences of opinion. But the method adopted is in itself as judicious and promises as much as any method that could be conceived. The biographical facts are obtained from the best available sources, and the sketch is generally prepared by Dr. Sprague himself. This, of course, is executed in his usual chaste, exact, and unambitious style. Then follows—except in the case of the older ministers—where such contributions could not be had—a letter addressed to himself by some one or more who had personal knowledge of the subject, presenting a portraiture of the character, especially indicating the salient points and idiosyncracies, and detailing such illustrative incidents as serve to give a living freshness to the pen and ink picture. Where such appreciating contemporaries cannot be found, the next best method is adopted—the aim being always the same.

The two volumes before us are wholly devoted to men connected with the "Trinitarian Congregational" denomination—that being the oldest, and at the same time furnishing the largest number of subjects. Nearly two hundred names find honorable mention here. Of course both the sketches and the portraiture are brief—each subject having assigned him, on the average, not more than from six to eight pages. When the work is completed, any person may obtain simply the volume or volumes in which subjects from his own denomination have a commemorative place—though we have no encouragement to give to such restricted observations. We would much prefer to see each Christian anxious to fill up his picture gallery with the portraits of Christian laborers from every section of the church. The spirit of Catholicity and unity needs culture, and a familiarity with the lives and labors of those who have honored God and been honored by Him, will sink petty differences out of sight in the development of that love to a common Master which makes all his disciples one.

We have spoken thus at length of the nature and plan of these volumes, because the plan is a novel one, and because its merits are such that its exposition is likely to commend the work, at the same time that it satisfies curiosity.

Of Dr. Sprague's work in the preparation of the volumes there seems opportunity to say but little except in the way of grateful commendation. It must have cost no little patience, anxiety, and meekness, to bring his mind to the point of undertaking it. The labor in anticipation is sufficient to terrify courageous men. The correspondence must have been immense, and often far from agreeable in its character, or satisfactory in its results. The enlistment of so many diverse minds in his undertaking exhibits the Catholicity, the social influence, and the skill of the author; and this very diversity is made to contribute very essentially to his success. A large portion of the eminent men of the land are enlisted in the work—clergymen of various denominations, men of letters, men of science, jurists, civilians, poets, &c., &c., all are represented in the large list of contributors. Some of the letters are beauti-

ful and graceful testimonials of friendship ; others are skilfully executed portraits of character ; others still are fine specimens of analysis and critical insight ; and here and there may be found a collection of quaint or touching reminiscences. These contributions, as might be expected, are of very unequal literary merit. But they have one common excellence—they reveal the characteristics of the authors ; and, for the most part, give a life-like picture of the subject. Some are philosophical and elaborate ; and others—and these are often not the least charming—are little more than a spontaneous expression of reverence for a character which, it is evident, was only half comprehended. For the most part, the selection of contributors appears judicious—they knew and appreciated the men of whom they were to speak, and apprehend more or less clearly what it is we wish to know about them. That the surviving friends of these deceased clergymen will all feel satisfied with what is written of their cherished dead, is not to be expected ; but we question whether they will have very great reason to complain, when the difficulty and delicacy of the author's work are understood.

From no other available source may there be so much learned of the Congregational ministry of the country as these volumes tell ; and if the remaining volumes redeem the promise which these are giving, the entire work will be a treasure inestimable to all who venerate manly character, who love the study of the methods by which the scheme of human redemption is carried forward, and who find spiritual stimulus in the developed life of Christian faith and labor. And we expect nothing less than such success. Dr. Sprague has evidently no sectarian ends to subserve in this publication. His aim is to develop faithfully the men who have given character and tone to the American pulpit ; and he will select just the men for the work who are able to serve this purpose. Theodore Parker and N. P. Willis have contributed to these volumes ; they were selected in view of the knowledge, and appreciation, and ability which they could bring to the task, and no one who reads their letters will feel otherwise than grateful for the things they have said. No one would be able to tell, from anything appearing in these pages, to what denomination Dr. Sprague is attached ; and the work itself, as well as the method in which this portion of it is performed, indicates how cordially he can clasp the hand of Christian manliness wherever and in whomsoever it is met, while devoutly thanking Heaven for all its grace manifested in their love to God and devotion to the highest interests of man. We shall wait the appearance of the remaining volumes with interest and hope, turning, meantime, to these memorials of the departed to find facts for the instruction of the understanding and sacred impulses for the heart.

Dr. Sprague, we may add, has already commenced his labor of collecting the necessary material for presenting on the pages of his work a portraiture of several subjects taken from among the deceased members of the Freewill Baptist ministry. May God spare his life, and prosper his high and important undertaking.

POLITICAL ESSAYS. By Park Godwin. (From contributions to Putnam's Magazine.) New York : Dix, Edwards & Co. 1856.

To those who have read 'Putnam's' this work will need no introduction ;

to those who have not, we can commend it as deserving of their attention. The essays have no mere partisan heat about them, but they grapple with political questions fearlessly, and lay bare political vices, however heavy or consecrated, or popular, without shrinking or timidity. The author has evidently rather a conservative and genial spirit; but, as is the case with many men of that class, the recent aggressions of the Slave Power, and the sharply defined issues between the party of freedom and the party of slavery, stir up his feeling, and give point to his sentences. The topics discussed are as follows:—“Our Parties and Politics;” “The Vestiges of Despotism;” “Our Foreign Influence and Policy;” “Annexation;” “America for the Americans;” “Should we fear the Pope?” “The Great Question;” “Northern or Southern, which?” “Kansas must be free.” No man of Mr. G.’s ability and spirit could write on such topics now without interest and effect; and the dedication of the volume to CHARLES SUMNER is an index to the method of treating these great political themes.

THE HISTORY OF THE REIGN OF THE EMPEROR CHARLES THE FIFTH, by William Robertson, D. D. With an account of the Emperor’s life after his abdication, by William H. Prescott. In 3 vols. Boston: Phillips, Sampson & Co. 1857.

This History of Charles the Fifth has been for many years a standard work, both in England and in this country. It is learned, accurate, and written in a style which indicates both the fidelity and literary taste of the author. It suggests the well-bred, self-conscious, aristocratic Englishman; and an appreciation of his task, such as seems forever anticipating that his readers would follow him with reverent listening, as though an oracle were coming up from the tripod. Still the work is one of high merit. The period of history covered by it is an important one; the actors figuring on the stage of affairs are no common characters; and impressive and significant events follow each other onward in rapid succession. The “View of the state of Europe,” with the appended “Proofs and Illustrations,” covering some 400 pages of the first volume, is very valuable in itself, and constitutes a most fitting introduction to the history of the monarch who was brought into such intimate and important relations to the various civil empires of the continent. The character of the emperor seems well appreciated and well portrayed; and the Reformation, which was just coming into the field of public view, is assigned an appropriate place in the records of that time.

This work of Robertson bridges over the chasm in Spanish and European history, which divides Prescott’s “Ferdinand and Isabella,” from his “Philip II.,” and is therefore essential to a consecutive and complete view. Mr. Prescott’s publishers have, therefore, rendered a good service to American readers, in issuing this new edition of Robertson in a style uniform with the works of our own eminent historian. We cannot doubt that they will find the service remunerative.

The work of Robertson had one serious deficiency; and, though it was one for which the author was not responsible, yet it was none the less serious. Very little was or could be known at the time he wrote respecting the life of Charles after his abdication of the crown, and his retirement to the monastery

at Yuste ; as the only existing authentic records were inaccessible both to foreigner and native. Recently, however, the archives of Simancas were thrown open to scholars, and the collection of manuscripts has been found rich in memorials of the court life of that period. The study of those records brings out the evidence that the abdication was a thing more of form than of fact. The Emperor, unlike what has been generally reported of him, became no anchorite ; and the ordinary self-denying habits of the fraternity among whom he dwelt, were put far away from the royal monk. He still took the deepest interest in public affairs ; raised funds for the prosecution of wars which his son was conducting ; drew out plans for the campaigns ; advised in respect to the whole civil administration ; and infused his determined spirit into the princes who had succeeded to his outward dignities. And his majordomo complains bitterly of the difficulty he encounters in supplying the table of his master with the luxuries upon which he still insists, in spite of the remonstrances of his physician and the admonitory torments of the gout. Robertson disposes of this whole period of the Emperor's residence at Yuste in half a dozen pages ; and, according to the usual impression, represents him as having withdrawn himself from all connection with, and interest in, human affairs, and devoted himself, with pious scrupulousness, to the usual monastic life of religious fasting and flagellation, penance and prayer. Mr. Prescott, having availed himself of all the new and abundant materials found at Simancas, gives us the Emperor's cloister life, in his usual picturesque and transparent style. His contribution covers nearly two hundred pages, and constitutes one of the most interesting chapters of history which he has yet written. The more one reads Prescott, the more remarkable will his acquisitions and power as a historian appear. His style is wholly free from the ambitious element, he never writes a sentence for rhetorical effect. But his excellences are of such a character that every reader, while chained to his page as to a romance of Walter Scott, feels all the while that his information on the subjects he treats is of the most ample sort, his judgment trustworthy, and his fidelity and justice unimpeachable. When he shall have finished his Philip II., it will complete a collection of historical volumes whose mechanical excellence leaves nothing to be desired, and whose solid merits will be likely to render them authoritative and final for a long time on the subjects to whose elucidation they are devoted.

RELIGIOUS TRUTH, Illustrated from Science, in Addresses and Sermons on special occasions. By Edward Hitchcock, D. D., LL. D. Late President of Amherst College, and now Professor of Theology and Geology. Boston : Phillips, Sampson & Co. 1857.

The previous publications of Dr. Hitchcock, as well as his standing both as a philosopher and a theologian, suggest readily, in connection with the above copy of the title-page, the character of the present volume. There is the same scientific enthusiasm apparent, blended, as always, with his genial, and humane, and profoundly religious spirit. He is himself, and has been, for the last twenty years, a standing argument against the doctrine that theology and science are natural antagonists. He has been suspected by men who

represent the narrow and partial views which find a place both among scholars and clergymen. The first complain of him because he will not join them in irreverent theorizing, and the other hold him at bay because he spurns the absurdities which have been palmed off under the name of 'doctrines of revelation.' Patiently he keeps about his work; now reading a leaf of the 'elder Scripture writ by God's own hand,' with the zest of a discoverer, and then accepting a thought which Biblical criticism has just drawn out of the Bible, with a child's unquestioning trust, and a Christian's ascending adoration. His religious prejudices have never seemed to blind him to a new fact in nature, nor his philosophical habits of mind shut out the smallest spiritual influence that came to make his faith in Christ more self-subduing and powerful. His great leading sentiment is the unity and sanctity of truth; his one effort to trace back every ray to the central and divine sun. And his faculty for exhibiting the mutual dependence and sympathy of religious and scientific truth, is both a large and a happy one, as his previous works have shown.

The title of this volume precisely describes its character. The one thought from which these discourses sprang is simply this: that religion is the highest and grandest human interest, and that the noblest office of science is to serve the cause of religion. And it is to that service he summons her in this volume. We need not say that he is successful; it is only just to say that he is *eminently* so; and that his methods are specific rather than general; they are not common, but many of them eminently novel. A few of the discourses have been before published separately, but few of our readers probably have ever met them. Incidentally there is communicated a large amount of scientific information, and the new relations into which it is put will give it a peculiar attractiveness to religious minds. The volume will suggest many valuable things to clergymen on the subject of illustrating the truths of religion in the pulpit. Most hearers of the gospel take peculiar interest in the facts of science, and a skill to use them for religious purposes must add not a little to the usual range and power of the Christian pulpit.

NEIGHBOR JACKWOOD. By Paul Creyton, author of "Father Brighthopes," "Martin Merrivale," etc., etc. Boston: Phillips, Sampson & Co. 1867.

Here is something fresh, sparkling, entertaining, and original. Paul Creyton has done nothing at all comparable to this before, though his skill is not a new revelation. We do not often read a story entire, covering over four hundred pages, almost without laying down the book, but we paid this book that compliment. The story—exhibiting the varied fortunes of a young, beautiful, and intelligent slave girl; the traces of whose African lineage were scarcely discernible—is in itself a thrilling one, and happily told, though the merit of the book does not consist chiefly in that. The groupings of incident, the constant change of scenery, the increasing interest which he makes to gather around the principal personages of the story, all these attest the ability of the author. But his great excellence consists in his power to conceive and portray character. There are some creations here that will not soon be forgotten. Good, blunt, honest Farmer Jackwood—carrying so noble and true a heart beneath his uncomely exterior, and the sound sense lying always beneath

the sentences that would torture Lindley Murray like an inquisitor's rack—is such a character as one rejoices to meet now and then in this lack-a-daisical artificial world of society. And his namesake son—simple, honest, blundering 'Bimelech—makes more unconscious merriment than a circus clown. Then there is daughter Phœbe, a buxom country lass, aping bashfulness, confessing to the meaning of all her transparent, coquettish ways to everybody—even her rivals. But Grandmother Rigglesly bears off the palm—a wrinkled, enivelling, prying, presumptuous, mock-humble, hypocritical, blood-sucking, old crone, who has, after all, sagacity enough to make herself appear a perpetual martyr, and yet who makes all around her more terrible sufferers than many a victim of the inquisition. And then there is Esquire Greenwich—one of those domestic tyrants, who are always burdened with a sense of the immeasurable dignity and solemn responsibility of "the paternal head," who repress all gladness by a scowl, and annihilate all spontaniety by an awful frown; who makes his children hate while they fear him, and is terribly punished in the ruin of his son, whom his want of sympathy drives abroad into a school of vices. Hector and Camille are also well drawn. On the whole, the work shows rare genius and talent.

BIBLICAL COMMENTARY ON THE NEW TESTAMENT. By Dr. Herman Olshausen, Professor of Theology in the University of Erlangen. Translated from the German for Clark's Foreign and Theological Library. First American edition. Revised after the fourth German edition, by A. C. Kendrick, D. D., Professor of Greek in the University of Rochester. To which is prefixed Olshausen's proof of the genuineness of the sacred writings, translated by David Fosdick, Jr. Vol. I. Sheldon Blakeman & Co. 1856.

We understand the remaining volumes of this great work are to be out during the year 1857, following each other in quick succession. Before this, in this country, there has been nothing published which can be called with any propriety a commentary on the New Testament for a minister's library. This edition is better than the imported edition, the able reviser having greatly enhanced its value by improving the translation, and by judicious notes. We are not acquainted with any thing on the subject equal to the author's essay on the genuineness of the New Testament. It, in addition to what it specifically undertakes, is most valuable by way of preparing the mind to study the New Testament, especially in its masterly delineations of the respective spheres of the four Evangelists. This edition, though superior to the imported in many respects, will be considerably cheaper. The whole of it will cost, if purchased together, we believe, about fourteen dollars, possibly less. When we see such works as this, we can but mourn that so few ministers are able, without much pains-taking, to procure it. Advice given without the asking is proverbially unwelcome, yet we will run the risk of urging our brethren in the ministry to strive to procure this work by the close of the year, by means of "savings up" through the year. It is better to go without many inferior books for the sake of being possessor of this. It may be even a better way, however, to procure it volume by volume, paying as each one comes from the press, engaging, however, to take the whole, so as to purchase on the most favorable terms.

We ought to say, before closing this notice, that the paper and type are such as to attract rather than repel the reader, the latter of which most commentaries do most effectually. While this book is fully up to the times as a learned work, and especially in the criticism of the Greek text, the arrangement is such, so far as we have noticed, that the mere English reader can follow the author so far as concerns the results at which he arrives. To this remark there may be a few passages which such a reader will consider exceptions.

It may be a matter of information to some to observe that the author follows the chronological order in treating of the Gospels. The first part, for instance, is devoted to the birth and childhood of Jesus Christ; the second, to John the Baptist, Christ's baptism and temptation.

THE DOCTRINES OF BAPTISMS. Scriptural Examination. Of the questions respecting the translation of Baptizo, the mode of Baptism and the subjects of Baptism. By George Armstrong, D. D., Pastor of the Presbyterian church in Norfolk, Virginia. Charles Scribner, New York: 1857.

The author's plan in this work may be further indicated by observing that it is "purely Scriptural,"—that every passage in which the terms baptize and baptism occur, is examined, and also such other passages as are admitted to have a bearing on the subject; but he does not refer to the classic use of these terms. In the place of such reference he attempts to adapt his work to the present state of the controversy in a popular way. The book makes a greater show of fairness than books on that side of the controversy are wont to do. It not only has a good degree of plausibility, but manifests a good degree of ability. Though all his arguments have been answered over and over by Baptists, the author has done a good service by way of narrowing the controversy by abandoning much that is extraneous, which usually finds place in this controversy. He has indeed prepared the most inviting target we have seen for many a day, and we are greatly mistaken if a marksman is long wanting.

THE BIBLE IN THE WORKSHOP; or Christianity the friend of Labor. By Rev. John W. Mears. Charles Scribner, New York. 1857.

The founder of Christianity was a working carpenter. Christianity was given through the laboring class to the world; indeed, the whole manifestation of Deity in revelation has shown peculiar interest for the laboring class. Not many learned and wise are called in as chosen instrumentalities. In Christian books we find the Divine prayer for daily bread. Yet it has come to pass that a very large portion of the mechanical class, especially in cities, regard Christianity as an enemy. This peculiar prejudice, it is true, is an exotic, but it is taking deep root in our soil. This book is as timely as it is well executed.

From the same press, "A Book of Public Prayer, compiled from the authorized formularies of worship of the Presbyterian church, as prepared by the Reformers, Calvin, Knox, Bucer, and others, with supplementary forms."

Here we have one of the rapidly increasing evidences of the tendency of the times to Liturgies—not to say formalism. We can say of this book, in its externals, it will pass for a respectable "Prayer Book," and we presume it is all that within.

"Life of Prince Talleyrand, with extracts from his speeches and writings, by Charles K. McHarg," from the same house, is a book of more than ordinary interest. It is concerned with an extraordinary character and extraordinary scenes.

NOTES ON THE PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES. By Francis Wayland. Sheldon, Blakeman & Co. New York. 1857.

The venerable ex-President of Brown University has done many good things in his life, but few, if any, that will be of more extensive usefulness in the kingdom of Christ, than this last book, though it is a collection of articles published originally in "The Examiner," a weekly religious paper, of New York. It will do much to recall many to the simplicity of the gospel. He hesitates not to tell the whole story. He is the last man to spoil a story "for relations'" sake. He approves and disapproves with the utmost freedom. The hyper-Calvinism is neither concealed or spared by his sharp pen. His candor no man can question. In speaking of the re-action of the Baptists from Antinomianism, he omits to mention, however, among the influences which caused it, the rise and progress of the Freewill Baptists. When the complete history of that great re-action shall be written, the fathers of the Freewill Baptist denomination will be remembered as having exerted a wide influence.

There has no book fallen under our eye better adapted to our denominational wants than this very book; especially in its bearing upon the ministry. Most forcibly does it urge the encouragement of men from every calling in life to enter the ministry.

CALIFORNIA, INN DOORS AND OUT; or how we Farm, Mine, and live generally in the Golden State. By Eliza W. Farnham. New York: Dix, Edwards & Co. 1856.

Mrs. Farnham, we believe, was formerly the energetic and efficient matron of the prison at Sing Sing. She proves herself to be a woman of no common character. She emigrated early to the Golden State, met with many and severe hardships, dressed in male costume more or less to facilitate her farming labors, before Mrs. Bloomer cut off her skirts, conquered difficulties that would have frightened half a dozen men, and at last evidently acquired the means of procuring whatever was necessary to an easy and luxurious life. The pictures of life are well drawn, and some of the sketches are fine specimens of unartificial and yet picturesque writing. Even in defending her sex against suspicious and false charges, she admits enough to present the morals of social life in California as far from high and unimpeachable. The story brings us down to the days of the Vigilance Committee and their resignation, whose assumption of power she thinks was warranted and demanded by circumstances, and whose administration she commends with deep and

hearty enthusiasm. The book is a very readable one, and suggests that the author is capable of something much above the simple writing of a 12mo. volume.

DRED: A tale of the Great Dismal Swamp. By Harriet Beecher Stowe, Author of Uncle Tom's Cabin. In two volumes. Boston: Phillips, Sampson & Co. 1856.

It is not very easy to criticize this work satisfactorily. Its subject induces an approach to it with a conscious or unconscious mental bias; its author occupies a position that draws one to her in sympathy, or repels him with great moral power; and her previous work—'The Cabin'—will crowd forward as a standard by which 'Dred' is to be tested.

This work, however, is not a duplicate of the other. The phase of slavery it presents, is, for the most part, another and different one; the characters here are not the old ones simply arranged in new costumes, and surrounded by new circumstances; and the individual and aggregate impressions which the work leaves on the mind of the reader, have specific qualities of their own. The work reveals as much genius, taste and skill, as much breadth of view and clearness of insight, as keen a relish of the ludicrous, and as tender and humane sympathies, as are incarnated in the 'Cabin.' It is a unique and brilliant production, and would be certain to arrest attention and win its way to favor if it were to appear without the prestige which circumstances combine to give it. And yet, we must confess that we cannot predict for it such a popularity or power as the 'Cabin' won.

It is less spontaneous; it reveals far more of the artistic structure of the plan. It seems to have grown up less from a palpitating vital force within, and more by the fitting of polished and well hewn blocks, after the manner of Solomon's temple. Its spirit does not so penetrate the deeper recesses of the reader's moral nature, and set all its subtle chords vibrating. It does not so link us in sympathy with the lives and loves and fortunes of the actors, who suffer and rejoice, exult and wail, all through the story. And especially there is no character revealed in the last work that calls out our pity and our reverence, our sympathetic wail and our congratulatory shout, as does 'Uncle Tom.' 'Dred' exhibits no such transfiguration of religious faith; it pours no such celestial splendor into the thick and terrible darkness of this world's sorrows. And there is here no radiant face like Eva's, in whose presence earthly passion lies hushed, and above whose Madonna head the clouds seem ever parting, even up to heaven. And then the character of 'Dred' seems artificial, contradictory, absurd, and little less than horrible. It awakens no human sympathy, and binds us to his fortunes by no human tie. We came to have a shrinking from the chapters where he figured conspicuously, and felt like stopping our ears whenever his stilted Jeremiads broke into the field of the narrative. Anti-slavery literature has ceased to be the novelty it was; and doubtless the taste of readers has grown somewhat critical, since public attention has been so long and steadily fixed on this phase of our life. 'Dred' has a much severer ordeal to pass through, than Uncle Tom ever found. Thus much in the way of comparison.

One of the finest creations in the book is 'Tiff.' Indeed, there are few

finer creations anywhere. He will live long in the best affections of all who love simple, unaffected Christian goodness, and who can be reverential while laughing at its quaint exhibitions. Clayton is not less interesting than St. Clare, and gives us a fine portraiture of a noble spirit struggling up in spite of the moral and social millstones that assay to hold him in earthly durance. Nina is a fascinating creature; and is calculated to relax the stern visage of those religious bigots who measure the inner life by the length of a sanctimonious face, and the strength of the nasal twang with which stereotyped theological phrases are repeated. 'Tom-tit' equals Topsy, without belonging to the same family.

But we need not specify. The volumes will be widely read, highly appreciated, and long remembered; and the influence of the work will contribute not a little to deepen the growing feeling which works to decree the doom of slavery. And the work will stand, too, as a monument to the consecrated genius, the enlightened philanthropy, the strong Christian yearning, which distinguish the author. It is a noble and beautiful example of the high mission which talent may fulfil, and a prophecy of the lofty work which is to be assigned in the future to Christian womanhood, when the wider sphere it is craving shall be seen and won.

A HISTORY of the Struggle for Slavery Extension or Restriction in the United States, from the Declaration of Independence to the present day. Mainly compiled and condensed from the Journals of Congress and other official records, and showing the vote by Yeas and Nays on the most important divisions in either House. By Horace Greeley. New York: Dix & Edwards. 1856.

Within this royal octavo pamphlet of 164 pages, closely printed in double columns, are to be found just the facts which it becomes every American citizen to possess and study. It is a document of great and permanent value—a thesaurus of forces wherewith to fight the battle of freedom now waxing hotter and hotter. No better evidences of its judiciousness and accuracy could be wished, than the fact that Mr. Greeley compiled it. Let it be read, studied, lent and appealed to, and the effect upon the minds of Northern freemen can hardly be a doubtful one. It is sold for 50 cents, and is worth ten times that sum as an educational document. Mr. G. and the publishers deserve the thanks of the whole community for this high service.

THE ANCIENT HEBREWS; with an Introductory Essay concerning the world before the flood. By Abraham Mills, A. M., author of "the Poets of the Ancient Greeks," "The Literature and Literary men of Great Britain and Ireland," &c. New York, 1856: A. S. Barnes & Co.

Mr. Mills has, in a plain way, rendered an important service in an important field of knowledge. His book is the result of much labor of that kind called drudgery, and so it is far more useful than showy. The author has "sided, after drawing a general sketch of the history of the world from the creation to the call of Abraham, to give a simple and unambitious narrative of all that transpired in connection with the history of the Hebrews, from the latter event, to the final destruction of Jerusalem by the Romans." We have found the book of more service in obtaining a clear view of the order of events recorded

in the Scriptures than large works of much greater pretensions. Cheap and simple, it will doubtless find a place in every Sabbath school library, and in those of many Sabbath school teachers.

THE WESTWARD EMPIRE, or the Great Drama of Human Progress. By E. L. Magoon, the author of "Proverbs for the People," "Republican Christianity," "Orators of the American Revolution" and "Living Orators of America." Harper and Brothers, New York : 1856.

By one of those little vexatious events, for which no one is to blame, and which everybody regrets, because there is no opportunity to find fault, our readers were deprived of the pleasure of reading in our last number one of the best chapters of Mr. Magoon. "The Philosophy of the Greeks" Mr. Magoon, in his good will to us, contributed originally to our pages, and also "The Literature of the Greeks," which, by the event alluded to, was mislaid till after the publication of his book.

The portion of history from which the author draws his materials, extends from the age of Pericles, about five hundred years before Christ, to the present. This he happily divides into four periods, the age of Pericles, of Augustus, of Leo the Great, of Washington. Then he as happily treats of each of these under the respective heads of Literature, Art, Science, Philosophy and Religion. He treats the whole with a direct reference to the progress of civilization, rather than with reference to what is termed history, that is, with a view to trace history back to its causes, and forward to its results. No man will ever read this book without frequent surprises, as he comes upon evidence after evidence of vast research. His surprise will be heightened to amazement, if he learns that the book was prepared while the author was engaged in the duties that fall to the lot of the pastor of a large church in the city of New York. The industry and perseverance requisite to such a work, under such circumstances, are not often known.

It is unfortunate when author and critic are friends. If the latter is liable to be too favorable, owing to motives arising from friendship, he is not less liable to withhold the proper approbation from a sort of constrained effort to be impartial. Avoiding both of these extremes, if possible, in what we say of this book, we cannot too much emphasize the commendation in respect of research, industry, and the divisions and general plan of the work. In reading it, every man of thought will often experience great pleasure, as the far-reaching views and important reflections pass before him. He will feel himself drawn into deep sympathy with the race to which he belongs, and whose struggles he learns to regard from new points of view. As he gazes upon the mighty stream of humanity, as it bears upon its waves all the great blessings of life Westward, he will not feel any regret, if he has launched his own little bark in some place west of Greenwich. No man can read the book without signal profit, if he has the preparation requisite to communion with the author.

In these days, when we feel more sensibly than Solomon could, of making many books there is no end, it is a great merit in an author to avoid prolixity; and no man has done more to earn this merit than Mr. Magoon in this work. We fear, in striving in that direction, he has fallen into the opposite error, not

to a trifling degree, but to a degree rather serious in a work which is manifestly the work of one's life. The fact is, that to read Mr. Magoon's book to good advantage, a man needs to have read beforehand not a small library on these very subjects. But Mr. Magoon's sympathy is manifestly for those whose occupations allow no such leisure and opportunities. He would fail to interest others, it is true, but last of all would he fail to benefit the people. We cannot but think his object would have been much better reached by double the number of pages, despite the drawback of increased price.

ESSAYS AND REVIEWS. By Charles Hodge, D. D. Selected from the Princeton Review. Robert Carter & Brothers, New York : 1857.

This is a large volume of over six hundred pages of vigorous polemical Reviews. It may be a matter of interest to our readers to know what are the subjects treated by this champion of what is now known as Old-School Theology ; and in keeping with our design to be useful in preference to anything else, we will name them, even at the risk of being tedious. Regeneration (review of Cox) ; Stuart on Romans ; the Latest Form of Infidelity (Norton) ; Beman on the Atonement ; Ground of Faith in the Scriptures (Thomwell) ; Theories of the Church (Maning) ; Is the church of Rome a part of the visible church ? Finney's Lectures on Theology ; Bushnell on Christian Nurture ; Doctrine of the Reformed Church on the Lord's Supper ; Responsibilities of Boards of Missions ; God in Christ (Bushnell) ; Slavery (Channing) ; Emancipation (Breckinridge) ; Theology of the Intellect and that of the Feelings (Park).

It is a pleasure to read almost anything from the pen of this reviewer, however you may be compelled to dissent from his views, owing to his vigor, thoroughness, and perspicuous style.

"THE MODERN WHITFIELD." The Rev. C. H. Spurgeon, of London, His Sermons, with an Introduction and Sketch of his life, by E. L. Magoon. Sheldon Blake-man & Co., New York : 1856.

The remarkable man (it appears from this introduction) who has startled London, and with it Christendom, by his preaching, was born in Kelvedon in Essex, 1834, and is therefore only about twenty-two years of age. We must confess we looked into these sermons with more misgiving than curiosity. The conflicting reports which had reached us concerning Mr. Spurgeon, some representing him as a bigot, and others as a man with a 'live spirit,' naturally tended to excite both curiosity and misgivings. After reading, we are prepared to give our verdict. Mr. Spurgeon is manifestly a 'live man.' He does not, however, escape revealing a certain tinge of bigotry, or, to put it in the most favorable light, a want of broad and deep culture. His enthusiasm is not far at times from fanaticism, but, if one may so say, excusable fanaticism. The sermons have a greater body of thought than we had been led to expect. They are better than the reported sermons of Whitfield ; but both serve to impress us with the importance of delivery in producing effects upon the minds of auditors. The common-place truths of the gospel incarnated in a man who truly feels them as from God, produce effects so far beyond elaborate sermons, that the minister who reads these sermons will feel he has more need of prayer than of study, however deficient in the latter.

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Thomas P. Kirk

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ART. I.—HIDDEN POWER.*

The prophet of Israel once needed a new inspiration of courage and of hope. He was called out upon Horeb to receive the lesson, when a wind passed before him which rent the mountain; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice. The prophet wrapped his face in his mantle, bowed his head and recognized Jehovah.

Oppressed by power and mocked by pride, his heart had failed him. He had required some Divine manifestation in his behalf, so mighty and overpowering as to silence forever the insolence and the wrath of men. He was taught the great lesson that the weak things of the world shall confound the mighty, and that things that are not shall bring to nought things that are. The combinations of social and political power which appeared and threatened his cause, though specious and splendid, should yield to forces as yet unseen, and leave scarce a relic of their greatness.

The same truth had long been taught in nature, illustrated in all her operations and impressed upon all their results; but Elijah had forgotten it, and men from that day to this have been

* Delivered as an Address before the Literary Societies of Hillsdale College, at the Annual Commencement, June 19, 1856.

wont to overlook it. The storm, the earthquake and the fire have seemed to us symbols of power. We look to such as these with mingled emotions of hope and fear. Yet the wind which rent the mountain was but the external token of a power which had long wrought wondrously though unobserved. The solar rays that had fallen so silently but so constantly, had generated a force of which the tornado was but a faint expression. Men hear the tempest and talk of its power. They forget that the tempest itself is the child of the sun. The power of which it boasts is not at all its own. The torrents which it precipitates have been lifted quietly but steadily from the ocean's surface by a force mightier than the storm; and what shall prevent their fall when the power that sustained them is withdrawn? The winds in which it glories have been called from their hiding-places by the same quiet power. The noise and show are in the tempest, but the work is done by an unseen force. We tremble at the voice of the thunder and stand in awe as if God himself had spoken; but the mysterious agent, of whose power the thunder is but the echo, was waked from sleep and sent upon its mission by the same quiet glance of the sun which roused the whirlwind and the storm. Content to do its work and let another bear the honor, it paints upon the retreating storm its rainbow-smile of satisfaction. Men walk abroad again as if the power which they dread had passed away; but still silently and beneficently it works on every hand. It melts the frozen bosom of the earth, and warms into life the dormant seed. It feeds unseen the growing plant, preparing for its reception the materials of earth and air. It paints the flower with its own rainbow hues, and breathes life and cheerfulness and beauty all abroad upon the land and sea. How widely separated here are the power and the display, and how strangely do we mistake the one for the other! Yet this is but a single instance. The great forces of nature all do their work unseen. The results we see, but the operations are almost wholly concealed; and even the most minute analysis may fail to detect the presence of an agent that is well-nigh omnipotent. No one doubts that *electricity*, an all-pervading element in nature, has much to do with her complicated operations.

But who can tell whence it comes, or whither it goes? Nay, so quietly does it pursue its work that for ages its presence was wholly unknown, except as in some unusual freak it revealed itself in the lightning flash or in the brilliant coruscations of the Northern Lights, which the rude tribes of Britain thought were the rays from the heads of their gods whose dwelling-place was beyond the horizon. Yet these displays were the sports of that mysterious power, and not its work. When and where it does that work no man has yet discovered. We find it everywhere, and we notice grand results of some unknown force, but we cannot connect these things in the relation of cause and effect. We find vast and systematic currents in the air, which pass and re-pass each other, equalizing the temperature of different zones, and distributing in refreshing showers upon the land the vapors gathered from the sea. Again there are corresponding currents in the ocean, carrying the waters of the equatorial regions to the polar circles, and counter currents which float the huge icebergs of the frozen ocean towards the tropics. We have the mysterious gulf-stream, "a river in the ocean," equal in volume to a thousand Mississippi, drifting the heated water from the tropics through the whole length of the North Atlantic to ameliorate the climate of North Western Europe. On how grand a scale has the Creator constructed this warming, ventilating and irrigating apparatus! But what force is it that works the vast machinery? Philosophers have conjectured that it is electricity or magnetism, mainly because they find no other adequate cause. They find here and there an agency which seems to accelerate or retard or regulate the motion, like the engineer and brakeman of the rushing train; but from what source comes the mighty impulse? The work is no less real though done so quietly.

The Geologist tells us of great changes which have transpired upon the surface of our globe. The ancient rocks which form the solid earth have been ground to dust and deposited in successive layers to the depth of many miles, and then the entire mass has hardened into rock again, but not to rest. Some hidden force has lifted it from its bed and elevated its broken edges into mountain ranges, has transposed oceans and conti-

nents again and again, until everywhere beneath our feet lie entombed the forms of ancient living things from land and sea.

Such vast convulsions, to common apprehension, would indicate forces exceeding in violence aught of which human experience testifies. We dream of volcanoes and of earthquakes which shook the entire sphere, as far transcending those of modern times as the monsters of the pre-historic periods exceeded those of the present era. But what is our surprise to learn that the end is not yet; that the solid earth on which we stand—the terra firma of our imaginations—is not yet at rest; that even while we sleep some giant Atlas is heaving at our continent, elevating one side and depressing the other; that the vast mountain range of South America cannot confine the western shore to its proper level, and that on the coast of Greenland the waters already cover the huts of the earliest missionaries. How quietly has the work been done, and where are the forces that have done it?

Men marvel at the pyramids as monuments of human power and industry; and we are told that one of these required the labor of a hundred thousand men during a period of twenty years. In the South Pacific an insignificant polyp is building, not pyramids of a few hundred feet in breadth, but islands and continents. Their foundations are in unfathomed depths, and slowly but surely they rise until the bosom of the ocean teems with life and beauty. What are all human structures compared with the results of this coral engineering! But how humble the instrumentality, and how long concealed from human observation!

The principle of *Organic Life* is one of the ruling powers of nature. All-pervading in its influence, magnificent in its achievement, it yet hides itself from our scrutiny. The most laborious analysis cannot detect its presence. We determine where it is from what it does. At its bidding the same inorganic matter takes the countless forms of life with which the earth is covered. The minutest animalcule and the hugest monster are fashioned alike by its plastic power; the frailest mushroom, the product of a night, and the giant oak the growth of centuries; the shapeless fungus without form or meaning,

and the fairest flower too delicate in its tracery and coloring for human art ever to dream of imitating. The chemist can decompose for you these organic bodies, and talk learnedly of their proximate and ultimate principles, fibrine, gelatine and albumen, oxygen, hydrogen and carbon. The physiologist will lay open the minutest structure—discourse of the mysterious cell, the elementary form of all living things, and establish anew the ancient maxim that all things are produced from an egg. But physiologist and chemist combining their wisdom and marshalling all their forces, acids, alkalies, and galvanism, with the world's myriad forms of life before them, have never been able to call forth from inorganic matter the meanest living thing. Nay, after having ascertained to the thousandth of a grain the proportions in which the simple elements combine to form oil, or starch, or sugar, with those elements around them in untold profusion, they cannot produce a single ounce of oil, or starch, or sugar, or any other proximate principle. They understand better than you the recesses of nature, where she hides her stores; and she yields her treasures to their "open sesame." They can express oil from what seems to you the solid rock, and obtain sugar and starch from straw and saw-dust and other most unlikely sources; but these substances were already there. Nature's great organic chemist, Life, had been before them and prepared these things ready to their hand. But no mortal has fathomed the process or defined the power. We cover our ignorance with the fiction of a name. There is a power which breathes upon dead matter and it lives. From its laboratory come our food and clothing, yea our very bodies so fearfully and wonderfully made. How close our connection with this unseen force, and yet how little do we know of it! Its more obvious and grosser operations have only begun to attract our attention. Scarce two centuries have passed since Harvey announced the circulation of the blood in the animal system. Yet it would seem that nature had taken special pains to reveal this movement—a sort of connecting link between the merely mechanical and the organic—the gateway to her marvellous labyrinths. What foot shall tread those hidden paths? What clew shall thread their devious windings?

Thus everywhere does nature, like her Author, hide herself. The great agencies by which men are provided for, their wants supplied, work so secretly that they are almost overlooked; still they toil on willing to be known only in their beneficent achievements.

In almost equal obscurity lie the sources of the material evils to which we are exposed, and a similar illusion rests upon our minds in regard to their potency. We tremble at the distant thunder; yet how narrow the chance that the bolt will fall upon any individual head. Scarce one in a million perishes thus yearly, even of those who live in the region of thunder-storms. We magnify the danger in view of the pomp and circumstance which accompany it; but in reality death is more probable from any one of a thousand casualties to which we are daily exposed. One such instance with its terrific accompaniments impresses the whole community. It is remembered and exaggerated. But death may call at every door with the stealthy tread of consumption and excite no terror. So much do circumstances impose upon us. A danger not obvious to our senses is almost the same to our apprehension as one that does not exist. We fear the tempest because it heralds its coming; but we welcome as a friend the insidious breeze which bears malaria and death upon its wings.

The causes of disease are in fact potent almost in the same proportion in which they escape our senses. Who has marked the coming and going of the pestilence which has scourged our land, or been able to lay out in advance the path it should pursue? Wasted cities and desolated homes lie all along its track; but why did it spend its fury here, and there make no tarrying? Why was one taken and another left? To these questions it deigns no answer. It is as mysterious in its origin and its laws to-day as when it first began its carnival upon the continent of Asia.

Not only is man himself in his own person and life thus beleaguered by unseen foes, but the works of his hands and the fruits of his fields are similarly exposed. He prepares the soil and sows the seed and looks for an abundant harvest. First comes the blade, and then the ear; but ere he gathers the

full corn in the ear, a blight or mildew falls upon his crop and cheats his hope. Or a diminutive insect, too minute to excite alarm, gathers in swarms upon his field and leaves the grain a worthless husk. No wisdom could have anticipated the evil, no vigilance could have averted it. It comes in silence and leaves a wide-spread ruin. Monster evils men can grapple with. They can meet them as they come and dispute with them the ground; but invisible agencies elude their grasp. No weapon reaches them. The remedy must be as attenuated, as all-pervading as the evil itself. The same hand that sent abroad the one can provide the other. An ichneumon-fly, a parasitic insect, still more minute than the wheat-midge, may follow him to his hiding-places and make him a prey. If rumor do not deceive us this avenger is already on his way, and an abundant harvest shall again follow the seed-time as of old.

The silent forces which produce change and decay are little understood. We see the wide-spread ruin, but who has wrought it? Palaces and cities, once the wonder of mankind, have left us scarce a stone to mark their burial-place. Again we deceive ourselves, and lay the mischief to the charge of an irresponsible phantom which we call Time. And what is Time? At best but a sleeping divinity, like the unconscious Budh of the Hindoo mythology. He is wholly innocent of any participation in the crime. Too amiable or too simple to resent the unjust charge, he has borne it till we believe it true. Air and sunshine, rain and frost, the real perpetrators of the deed, have slunk away and left old Time gazing unconsciously on the scene; while we, summoned to the inquest, stupidly bring in the verdict, "Demolished by the hand of Time." "Perished by visitation of God," would be a far more sensible judgment.

But why multiply examples? Turn which way we will, we find that Nature's great forces are hidden powers, doing their work in ways mysterious to us. From the building of continents in the ocean depths to the wheeling of worlds through the celestial spaces, all is done with a quiet so profound that the careless observer doubts whether it is done at all; while those operations which most excite his wonder, from the crash-

ing of thunder in the storm-cloud to the blazing of a comet in the heavens, are among the least significant of Nature's operations. She wastes no force upon noise and show. We may look for God in the storm and the fire, but when we discern him in the grandeur of his silence we shall bow with the prophet and worship.

Passing from the physical to the moral and the spiritual, the first object which we meet is the soul itself. But how do we meet it? What is its form and where its dwelling-place? To which of our senses does it reveal itself? Whence came it, and whither does it go? The anatomist with keenest scalpel separates osseous, fibrous and nervous tissues, but finds only inert matter, or at the best matter endowed with the principle of life. He discovers perhaps the material organs of the soul,—the machinery it uses when it acts upon the world without; but how is the spiritual force applied? And where does it rest in its seasons of apparent quiescence? Or what work employs it while its exhausted servant, the body, is refreshing itself for further duty? Are our half-remembered dreams the dim record of its wanderings and its toils? How many such questions can we ask and how few can we answer! and how subtle must be the essence which thus eludes our scrutiny! We become acquainted with it as with the powers of Nature generally—we know it by its works; but we never meet it face to face. Nor are its chief works of a specially demonstrative character; for here as everywhere the great distinction holds between show and substance. With reference to this ethereal agent the entire system of society exists. Here are the springs of life and action. This is either the source or the recipient of all the influences which modify character and which affect destiny. Here they find their origin or here they produce their results. It would not be surprising if many of these influences should transcend our scrutiny, and if others should be over-estimated because addressed to the outward senses.

The moral world involves a system of causes and results at least as complex as that of the physical. This frame-work of interests and agencies which we call society is sustained by countless influences, some of which lie open before us, while

others, equally or more important, we may overlook. The outward symbol of an unseen force commands our attention. We mistake it for the reality, and often attribute to it results with which it has little or nothing to do. In our short-sightedness, we refer great effects to the last cause which operated, however inadequate it may have been. Sometimes the discharge of a gun on the mountain-side starts the sleeping avalanche from its bed and carries desolation and death to the hamlet in the valley. We at once leave out of account the slow accumulations of ice and snow upon the mountain top, and the ever-acting force of gravitation which drags these masses from their unstable position. We utter some old maxim in reference to great results from little causes, and fancy we have explained the fact.

It is a law of the physical world that the moving force and the work done must sustain a fixed proportion to each other. No combination of levers or wheels can ever alter this proportion. There is no such thing in physics as great results from little causes. The same law holds in the moral world. For every great movement there is a corresponding force, and when we attribute any apparently great result to what seems to us a trifling power, we have made one of three mistakes. We have either over-estimated the work done, or under-estimated the force employed, or have fancied the relation of cause and effect where it did not exist. We do not live in a chance world. There is no room for such accidents as shall give to weakness the effect of strength except in name. The merest spark may explode the magazine; but who combined the destructive elements and laid the fatal train? The moral responsibility of such a catastrophe may attach to any one of the intelligent agents who have helped in the work, or to all, or to none. Such responsibility is involved in the least intentional instrumentality in the transaction. But let us not confound each responsible agent with the efficient cause. Ten thousand hands may have contributed to the work, while he who had least to do with the thing may sustain the entire moral responsibility. To distribute this responsibility is one thing; to assign each event to its efficient cause is quite another.

Words are the great medium of communication among men, and we naturally and spontaneously assign to them a power which is not their own. We see vast consequences follow in their train, but in themselves they are too cheap and trivial to accomplish what we attribute to them. They owe their vitality to the spirit which animates them. Their life is in the thought which they express. By a sort of general consent thought is reckoned the great power in the moral world. There are few that do not look in the end beyond the words, but there are multitudes that stop with the thought. Yet how cheap a thing is thought, and what is its right to the power it claims? From what source does the orator obtain his influence? That influence itself may be over-rated. There may be a charm in his eloquence which moves for an hour, but that movement may be scarcely more significant than the rustling of the forest leaves in the summer breeze. The power which moves men to great deeds is almost independent of the orator. It would exist if he were dead. The thought which stirs men's souls would find some expression if every mouth were sealed. The very stones would cry out. The simple utterance of Patrick Henry, "Give me liberty or give me death," once thrilled the hearts of men more than a trumpet call to battle. But where was the source of that power? Not in the simple words, nor even in the thought apart from time and circumstance. That thought was struggling for utterance in every patriot's bosom. It nerved every arm. It flashed from every eye. The orator's word was the spark which fired the magazine. The concentrated energy of a people was the slumbering power which obeyed the summons and wrought the grand result. Other words might have delayed the outburst, or might have diverted into other channels the resistless force. A simple rod pointed heavenward will sometimes silently disarm the storm. But it can neither create nor destroy the dreaded power. It is however more probable that if the orator had been dumb at that hour, other voices would have been lifted up eloquent with the same soul-stirring thought.

Thought that moves men exists before within them. The word which echoes that thought falls upon the ear like the

voice of God. It needs no guaranty of inspiration. New thoughts seem to many to have a special value as being more impressive and influential. But if the thought be impressive and influential it is not new, but old. It must already have found a home in many minds. It may never before have been framed into words; it may never have found expression in any form; but it is already a living power. It is an experience. The final utterance may be a comparatively insignificant item in its history. A thought actually new may be the germ of a future power. Its utterance produces no commotion. We pass it by as an idle thing. It will somewhere find a lodgment and be nursed into life; but years and perhaps ages of probation will test its vitality. It is like the grain of mustard seed which a man took and sowed in his field.

Books, like individual thoughts, are influential or insignificant according to their relation to human experience. No nice array of words, or of sentences and figures can make a book which the world will recognize. It must be an utterance of the thoughts of men, or rather of their experiences. Books must be lived before they can be written. They may represent the life of many or of few, but they have value only to those who have felt what they express.

The literature of a people necessarily has its limits. Myriads of pens may be constantly in motion, and thousands of presses may scatter their effusions like autumn leaves abroad upon the land. They fall and perish like those autumn leaves unless they derive their vitality from a source without themselves. They must have a living connection with the living world. Works of history and of fiction, of science and religion, all come under the same law. The books must be the record of an experience, else they are lighter than the vapors of the morning. Hence there is a limit, not to the number of books but to their substance. All else is chaff before the wind. A book may have a temporary interest because it expresses a transient experience; but nothing can become a part of the permanent literature of a people which is not a permanent part of their life.

A literature then which seems so potent an influence is but

the exponent of an unseen power. Its incorporation into books is but the minutest part of the labor which it has cost. If the books were blotted from existence it would be a loss indeed, but an infinitesimal loss compared with the loss of the experience which gave them their significance. We sometimes speak of the creations of the novelist or of the poet, as if he alone were the author of the ideas which he utters. We regard his hero as the product of his fancy. It is only in a very restricted sense that the author can be said to create the character which he represents. He may determine the name and outward adornments, the circumstances of time and place; but he scarcely more makes the character than the tailor makes the man when he fits him with a coat. A made hero is a body without a soul. Men will pass him by as you pass the scarecrow of the cornfield, amused perhaps at the ingenuity displayed in its getting up. The hero whom men recognize must have in him the breath of life, must share their labors and their sorrows, their hopes and fears. They will not demand historical evidence of his existence. They will not press you as to when and where he lived. Their hearts embrace him. They know him as the mother knows her child. Who made "Uncle Tom"? Not Harriet Beecher Stowe. She first introduced him into refined society. But if he was made, no one made him but the great Maker of us all. I would rather say with "Topsy," he was not made, he grew. Mrs. Stowe might as well try to galvanize into life a festering corpse as impose such a character upon a world that knew him not. Uncle Tom was lived before it was written. The joys and sorrows, the hopes and fears exhibited there are recognized experiences of mankind. We owe much to the author who can discover such realities, and who has the courage to embody and present them face to face with the falsehoods and the shams of life. We owe more to those who have had the strength to suffer and to live these realities.

The moral power of the world does not lie in words but in deeds. And here again we may err. When we talk of great deeds we at once look for exploits or martyrdoms. We turn over pages of history for world-renowned instances of bravery,

of patriotism and devotion to an unselfish purpose. We recur to Socrates and Regulus, to Paul and Ignatius, to Tell and to Luther. Their deeds were worthy of record, but they would scarce have been if they had existed alone in the world. They stood as representatives, and their chief significance is in the long train of witnesses that follow. If such deeds were as rare as they seem to be in history, though they might be imposing, they would almost lose their value. We should read them as we read the feats of Milton's angels in the war in heaven. They would excite our admiration, but would never move our hearts. We recognize them as human; and they owe their power among men to the fact that such greatness of soul still exists and often appears. There was a dignity of circumstance attending those deeds which made them historical, but there are volumes of unwritten history "read and known of all men," where the same virtues and the same self-denial are displayed. Every such deed, known or unknown, every such life however obscure, gives reality to history and re-animates the ancient worthies so that they live and walk among us. It may be an honor to be historical, but it is better to live a worthy and an honest life. It may be a privilege to give shape and form to history—it is better to give it life and soul.

Deeds are valuable and mighty in effect according to the labor and sacrifice which they involve, not according to the pomp and parade which may herald them. It is not the prerogative of the few and prominent to have their labor and their self-denials tell upon the welfare of their race. The great treasury of humanity opens as readily for the widow's mite as for the contributions of the rich and great. Question not the wisdom of Him who said, "She hath cast in more than they all." The value of the deed to mankind was in the sacrifice it cost, not in the magnificence which attended it. So shall it ever be. The golden treasure without the human sympathy which vitalizes it might as well lie buried in its native bed.

We talk of deeds. But what are deeds? Mere outward forms which derive their strength and animus from the character and the life. The deed is revealed to the senses, and therefore secures attention. It is the outward form and foliage of

the tree which charms us by its beauty. But take away its vitality, and leaf and flower and fruit return to shapeless matter. Each human act has an outward form and an inner life. The soul may exist without the body in beauty and strength; but the body without soul we bury as a loathsome object from our sight. Milton tells us, and who ever questioned it? that

“ Myriads of spiritual beings walk the earth
Unseen, both when we wake and when we sleep.”

So do the spirits of brave deeds, disembodied or unembodied, go forth on their errands of mercy, “ministering spirits, sent forth to minister to them who shall be heirs of salvation.” You ask me whence they come? I answer, they come not, “not with observation.” We may not be able to tell whence they come, nor whither they go; but if spirits like embodied forms seek their home when their errand is accomplished, then these are the guardian angels which cluster around the dwellings of the humble good, or gather by the bed-side of some lowly sufferer. Here is their chosen home. Hence they issue, born of faith and hope and love, and clad in Heaven’s omnipotence, and hither they return to cheer and bless the heart that gave them birth. Do you question their power, all unembodied and formless as they are? Ask the electric current how it works its will, having no form or organism. Universal nature is its organism. Every form of matter is the channel of its power. It “rides upon the wings of the wind and makes the cloud its chariot.” How in the realm of nature works the great principle of life? Organisms spring up from dead matter at its touch, obedient to its will. At its bidding earth and air and sea swarm with all living things. The electric force in the moral world, the great principle of vitality, is the earnest aspiration of earnest hearts. Shall soul-earnestness fail of its purpose from want of an organism? Believe it not. It is itself the concentrated essence of power. It can choose its channels of manifestation from the countless forms of spirit and of matter. It can breathe upon a valley of dry bones and they shall live. I state no mystery. I announce no new truth borrowed from the dogmas of modern necromancy. When was it ever doubt-

ed that the earnest soul is the Heaven-furnished magazine of all moral power? The deeds which men and history call great, have drawn from this magazine their electric energy. A thousand throbbing hearts have breathed their inspiration into these individual deeds. To whom then belongs the honor? Let Heaven distribute it. When they rest from their labors their works shall follow them. We sometimes mourn over thwarted purposes, and aspirations unrealized. Cease your mourning. If those purposes were worth the saving, they shall not be lost. If they contained within them the germ of earnest life, Heaven's air and sunlight shall prove their vitality. "Cast thy bread upon the waters and thou shalt find it after many days."

Do not misapprehend me. The unsubstantial longings of an egotistical heart for prominence and notoriety, the sentimental aspirations of a self-indulgent one for the honors and the consciousness of usefulness, are not the stuff of which great deeds are made. Such surface exhalations are lighter than the froth which you may puff from an effervescing goblet. No such easy labor gives birth to a great purpose. The thought that becomes a living soul draws its vitality from the heart that conceives it. The costliest things in earth or heaven are the outgoings of an earnest soul, and their value corresponds with the cost.

Great men like great deeds attract our attention, and seem to embody in themselves the power of the race. We talk as if they sustained the heavens upon their shoulders, and all lesser mortals might die and not be missed. Yet we have begun to suspect, somehow, a dependence of these great men upon the times in which they appear. It is found that when the great man fails from one quarter he springs up from another. The hour finds its man. The time, it is said, produces him. But what is this wizard, "the Time," which can "call spirits from the vasty deep"? And where is the vasty deep whence issue at such a call these mail-clad warriors? There are other synonymes applied to the magician—the emergency, the conjunction of circumstances. But what charm is in these names that they should be the symbols of such a power?

There are two classes of great men who divide between them the admiration of the world. We have the sham and the reality. The one rises by what the old chemists called the principle of levity. He becomes buoyant, if not by corruption, at least by his emptiness. He maintains his place as the foam rides upon the crest of the wave. He is not an embodiment of power, but may sometimes serve as its indicator. The slight force of gravitation is neutralized by a careful adjustment upon the point of public sentiment; and being almost destitute of inertia, he points unerringly in the direction of the last popular breeze. The mighty gulf-stream below he does not indicate. He may seem magnificent in his elevation and in the glitter of gilding, but to call him great is to mistake shadow for substance. He is not a power on earth.

The truly great man and the time in which he appears are both the product of the great moral force of the world. The man is great because there are great energies that elevate and uphold him. He is the apex of a pyramid which has for its foundation the enduring rock against which the gates of hell cannot prevail. The great man's energy is not simply his own. Multitudes whom he knows not and who may not know him cooperate with him in the work to which he is called. The strong purposes of the living and the dead energize in him. The countless moral influences which mould the character and strengthen the heart and nerve the arm, concentrate their force upon him. Here is the hiding of his power. Take these away and you have shorn the Samson of his locks. He becomes weak like any other man. Thus a great life is in some form the result of many individual lives, as countless rills and fountains join to make one resistless current. Thus only can they cut their way through mountain obstacles and reach the untroubled ocean.

Does this view detract from the dignity and power of the great man? Not from that honor which the truly great requires. It adds to his dignity by making him the representative of a united host. At the same time it combines the strength of a thousand willing hearts and hands and distributes to them the honor. The humblest and most obscure among

the good may claim an undivided share in the labors of earth's greatest and best. You say they are not conscious of their power. True, they are not, and this is well. To see the reach and expansion of their lives might dazzle and mislead. Unconscious greatness is after all the truest and the safest.

The great man sometimes forgets what forces have elevated and still sustain him. He may put on the airs of an Eastern prince and say, "Is not this great Babylon which I have built by the might of my power and for the honor of my majesty?" "The kingdom is departed from thee," is Heaven's answer to such a one.

How poor a thing is vain ambition—the desire to seem to be rather than to be! How many generations of coral polyps have piled up their skeletons to form an island! Shall the last generation who lay their bones even with the surface, claim the work as theirs, and despise their predecessors who have toiled unseen in the ocean depths? Or shall those who laid the foundations lament their lot and long for a position which shall afford them work according to their strength? It may be more agreeable to work in the upper air and sunlight—to see and to be seen; but for one who is more anxious for work than for display, the difference is not essential. The sad illusion that notoriety is usefulness has disturbed the minds of many, and led them to neglect the one in vain endeavors for the other. There is this consolation, that the most earnest souls are least exposed to such a blunder.

In the moral and social, as in the physical world, we find that our eyes deceive us. The sources of enduring power lie far below the surface, and the movements which seem to us indicative of inherent force and fraught with gravest consequences, are often but the remote resultant of agencies which have escaped our notice. Hence we often look for help in directions from which no help can come, and apprehend evil from causes that cannot harm us. We would not be thought idolaters; but we often bow in reverence or in dread to forms which our own hands have wrought, or to things as powerless to help or harm us as the stocks of Hindoo temples. Wealth, social position, political influence, these are our divinities. They doubtless

have their significance; but they are not the fates. The destinies of men are not in their keeping. They are mere outward forms which represent more or less of power according to their vital union with the hearts of men. They may, wittingly or unwittingly, become the channel of beneficent or of baleful influences, or they may be puffed away as lighter than the dust of the balance. The history of monarchy in Europe for the last ten years more than proves the proposition. Popes and princes and ministers, surrounded by every advantage which wealth and honor and position can give, have fled from their own palaces, and have concealed themselves like culprits from a power invisible indeed, but none the less terrible. What availed the bristling hosts with which they had begirt their capitals? Their weapons were of no more avail against the power they dreaded than against the lightning or the pestilence. They fell before an indignant public will, like the hosts of Sennacherib in a single night. Yet how difficult it is to learn wisdom! The princes of Europe to-day sit upon the same thrones, and surround themselves with the same defences, and indulge the same dream of power. They imagine that such movements are exceptional, like a flood or an earthquake, and cannot be expected but at intervals of generations. This may be true. But they reveal the foundation upon which political power rests, and show that wealth and social position are mere instrumentalities, unsubstantial in themselves, and only valuable as a medium of the vital power which animates the world.

What is legislation which claims such influence, and what are governmental statutes that we invoke them with such confidence? We have statutes that were giants from their birth. We have others that were monstrous abortions—not worth the swaddling clothes that wrapped them. A thousand hireling nurses cannot give them one breath of life. The power then is not inherent in the statutes. They derive their energy from the great reservoir of moral power, the living hearts of men. Before this higher court every human statute must appear and establish its claim to the authority of law. Laws are made not where they seem to be. The statute may precede the law, but oftener the law precedes the statute. The wise legislator con-

sults this higher oracle, but a weak and vain one, "dressed in a little brief authority," issues his mandates and rails at men because they refuse to be governed.

The civil power is one of the surface forces of society. It has its sphere of influence and its proper work. But we are bewildered by the names, ruler, authority and law, which we apply to it. It is itself more a phenomenon—a result, than a cause. Yet men call upon it for help which it can never render, and blame it for misdeeds which it never perpetrated. Its legislation may be as perfect as the decalogue and its chief executive as wise as Moses; yet the "hardness of the hearts" of men will pervert judgment and enthrone oppression. This holds true of all human governments, from a theocracy to a republic. The absolute despot is not an absolute law-giver. The whole human race is his House of Commons. A people of whom he has never heard may hold the veto power. Yet we are wont to look to the government as to a "divinity that shapes our ends." It may be a mortification to discover its infirmities; but there is an offset in the consolation which we find when things move tardily at the capital and the wheels of government cease their revolution. The sun rises and sets as before. The stars do not fall from heaven. The daily papers lose their patience, and the President's Message is rather late. But how slight the influence upon the deep currents of life, and how many things of humbler character affect our welfare more. The maid in the kitchen has more control of the prosperity of a household than the President of the republic. Yet how intense are political excitements; and how important it seems that our party should prevail. I have no wish to depreciate the functions of the ruler. Perhaps we do not absolutely overestimate them, but relatively we do. We attribute too much to the government itself and too little to the countless influences which give to government its vitality.

The same error we transfer to our lives as citizens. An act which connects us with the government of the country assumes an immense importance in comparison with other duties. The prerogative of voting, in which men pride themselves and which our fair sisters sometimes covet, assumes an importance cor-

responding with the extent of the machinery it affects. The results are more obvious, and hence the illusion. But how can the ballot be so significant when it brings the weak and the strong, the honest and the dishonest, the earnest and the frivolous, upon a common platform, and determines their force numerically. This is the best that men can do. By such rough approximations must they determine the resultant of counter-acting forces. But there are vast imponderable agencies not brought out in election tables, and which census statistics make no account of. The vote of an honest man has a power entirely its own. The electric wires are insensible to it, but it thrills the nerves of public influence with an energy more than galvanic. It may carry with it the force of many earnest hearts, and it will count more than one when the great returns of human effort are made out. The constitutional restriction of the elective franchise to "free, white, male citizens over twenty-one," can exclude no human soul from a voice in the final result. In the chambers of every heart there is a ballot box. Righteousness, Truth and Equity are the judges of the election. The votes are not counted, but weighed in the scale of justice.

In ways like these we place an undue estimate upon outward acts. The greater the noise and show, the more imposing seems the transaction; whereas it is a principle of mechanics that all noise is wasted power. Machinery is not perfect in its operation until it moves as quietly as the great forces of nature; and wherever we find noise and display we feel instinctively that there must be weakness and emptiness. The comet that blazes athwart the heavens with a portentous glare, dragging a million leagues of tail, does not exert force enough to disturb the meanest satellite in the solar system. The earth might pass through its empty head without any concussion which would disturb our sleep. You may refer me to the locomotive which drags a ponderous train, and still heralds its coming with a voice like the tempest. I admit the apparent exception. The locomotive is a braggart youth, born of the giants it is true, who wastes his super-abundant strength in hideous shouts, to the annoyance of quiet people. They tolerate him because he is

good at work. More years will increase his power, and abate the nuisance of his wasted breath.

We hear much of agitation as a great moral renovator; and beautiful analogies are drawn from the natural world to sustain the idea. But agitation is not an original power. It is simply a movement indicative of the previous exertion of a force. Much of the agitation which we witness is superficial and delusive. The storms which sweep the ocean move its waters only to the depth of a few fathoms. All below is perpetual repose. The surface of society is often ruffled by the passing breeze, but a few hours will restore it to its former quiescence. Every agitation which involves permanent change, proceeds from internal forces. The valuable result which follows is due to these forces. The agitation is perhaps a certain but not an essential accompaniment. To aim at agitation is to mistake an incidental phenomenon for an efficient cause.

In the moral, as in the natural world, we find great movements conducted with moderation. The work which is done in a day, is in general scarcely worth the doing; or at best it is as limited as the time required. Great changes in society can be accomplished only by the long-continued operation of the forces which produce them. Men become impatient and fancy that nothing has been done because matters seem to stand to-day where they did yesterday. If the work aimed at be insignificant, such an indication may be discouraging; but if otherwise, the slowness of the movement indicates that large bodies are in motion. If cloud-mountains are to be elevated, a few hours of sunlight will darken the heavens; if granite mountain ranges are to be thrown up, the earth's internal forces will heave at the mass for ages.

Any moral revolution which reaches the foundations of society requires periods that seem long compared with our brief observation. A work over which we rejoice because accomplished so speedily, naturally excites our suspicion as to its extent or thoroughness. If the work be real and thorough and far-reaching, we have probably been deceived in our estimate of the time employed. What we supposed the beginning of the work was probably but the beginning of the end. We slept

when the foundation was laid and the solid walls were reared, but when the cap-stone is brought in with shouting we wake to join the shout. The triumphant consummation we mistake for the entire achievement; and the man who sets and gilds the pinnacle we crown as the great builder of the temple.

From this hasty view, it appears that the source of all human power is human character. The channels of its action are sometimes open and sometimes hidden. Exclude it from one channel of diffusion, it will make for itself another. It is too ethereal in its nature to be restrained by the clumsy barriers which men raise against it, or to be confined to the channels which they appoint it. It is restricted to no mode of expression, but is independent of all modes. You may insulate the human soul, charged with the electric fire of honest and earnest purpose—still the elements of the moral world arrange themselves around it in obedience to the great law of inductive action. If the power exists it will be felt.

This consideration may satisfy the ambition for usefulness, if not for notoriety. There is no sphere so circumscribed that it has not a thousand connections with the living world. How little does it matter whether or not the world can trace those connections! It is better to be felt than to be seen or known. There is no ground for apprehension that that excellence shall be wasted which is not conspicuous—that that power is idle which is not heard or seen.

If I might offer a word of counsel to the members of these societies, I would say, become in goodness and in greatness of soul all that Heaven permits, and whether your limits be an empire or a prison, you are equally successful. In either case you have made the same contribution to human elevation. You may not see the continent rise, but another generation shall mark the efflux of the waters, while God alone may know when and where the force originated. Do you desire more than this? Go with the prophet to Horeb and learn the weakness of tempest and earthquake and fire.

One other thought. Men look for God in nature and fail to find him. Why should they not fail? Nature's great forces—the ministers of his power, elude our search, and shall God

himself be more accessible to outward sense than these his servants? The whole analogy of nature indicates that the great Cause of causes—the Source of all power physical and moral, lies wholly beyond the reach of sense. “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is higher than heaven, what canst thou know? deeper than hell, what canst thou do?” Yet wouldst thou find him? “Enter into thy closet and shut thy door, and pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly.”

ART. II.—PROGRESS IN DOCTRINAL THEOLOGY AND BIBLICAL INTERPRETATION.

We have already said something in regard to “Progress in Doctrinal Theology and Biblical Interpretation.” A few remarks respecting the doctrinal stand-point of the Freewill Baptist denomination may now be in order. We believe in “Truth and Progress,” and progress in truth, and look forward to the time when the horizon of our vision will be greatly extended, and obstacles to doctrinal harmony among the disciples of Christ will be removed. However, we do not expect that all mysteries will be solved, but rather, as our vision becomes stronger, so as to peer through those which now oppose us, we shall behold other and loftier mysteries beyond, in the height, and depth, and length, and breadth of the love of God which passeth knowledge. This is a chief glory of the kingdom of Christ. The model Christian finds his highest pleasure in unimpeded energy. The life of faith involves an energized intelligence, conscience, will and affections, all joyful in the truth, and zealously searching after more. His heart bears two mottoes, “*I have found the truth,*” and “*I search for truth.*” No impression is more erroneous than that faith in the gospel

finds at once its alpha and omega. It is to "go on unto perfection," grow in grace and knowledge.

If Freewill Baptists have not already contributed somewhat to *Doctrinal Progress*, they certainly give promise for the future. The religious life of this people thus far has been intensely practical. Theorizing, speculations, refined analysis, dogmatic discussions, have engrossed much less attention than the spiritual life and the conversion of sinners. Here has been their stand of observation, and from this point doctrines, interpretations, theories, have been mostly estimated. If they have battled earnestly against fatalism, bound-will, limited atonement, and defended freewill, and free salvation, it has been in the spirit of evangelists consecrating their energies to win souls to Christ, and not as sticklers for doctrinal orthodoxy, or devotees of philosophical exactness. This position is decidedly favorable to true conceptions of God and his gospel. God is love, and the whole Christian system is love; and it follows naturally that those who fill the mind and heart with this central truth, will gain a more perfect and harmonious view of the family of truths which make the sum of Christian doctrine, than is possible from any other stand-point. So that this intense practical element is rather favorable to doctrinal harmony than otherwise; and we think it gives promise of gratifying progress in this respect, in the future. The rapid increase of culture, which is now in full tide among them, is a most hopeful feature, because it enables them to gather up all the advantages which their practical position affords. It is adding length and steadiness of vision to peer forth from the mount of love, the true observatory of the Christian, and study the vast system of truth which stretches out into infinite deep on every side. If they retain their yearnings for sinners; if love and spiritual life continue to be the grand soul of their experience, this growth of intelligence, this multiplication of scholars, will be gloriously fruitful of progress towards doctrinal perfection.

And it is fortunate that they are free from the tyranny of the past. They have no great names like Calvin, Luther, Wesley, that tower up in the past like giants, exacting reverence, and rebuking the voice of inquiry which dares to question the falli-

bility of their creed. They have not been moulded in the die of some overshadowing intellect, whose opinions are received as a finality. Nor have they any ancient and time-honored creed that has become so sacred that it stands next to the Bible itself in authority, and cannot be disputed in its teaching without alarming the whole brotherhood, and calling out a most passionate cry of heresy. No people are more perfectly independent of names, creeds, and mandates of councils, and assemblies. Every man thinks for himself, and confesses no allegiance to any except the Great Teacher, who never errs.

Moreover, they have no great living man to whose utterances they listen as to an oracle; but constitute a republic of thinkers, who search for truth as for hidden treasures, without a particle of fear of being cashiered for heresy; but rather with the assurance of the sympathy and gratitude of their fellows for any success in their labors. And even if error should be mistaken for truth, and a doctrine advanced to which the body cannot subscribe, there is no danger of decapitation or loss of sympathy, until ample time is had for review, the excitement of embracing a new dogma subsides, and every facility is enjoyed to correct the mistake. Such equality and freedom are favorable to progress, and promise good in the future. Catholic in feeling, and in the practice of Christian fellowship, they welcome the fruits of the labor and study of Christians of other sects, just as heartily as those of their own. Nothing is believed because a Free-will Baptist asserts it, nothing rejected because declared by Calvinist or Arminian, Methodist or Presbyterian, Episcopalian or Baptist. So that they can strike the balance in the opposing theories, select the true from all, and reject the false without regard to fear or favor, without compromising themselves. Taught of all and servants of none, they are free to modify, improve, and perfect their system of faith from whatever source light can be derived.

Then there is a youthful enterprise in the denomination, which sharpens the appetite for truth, and stimulates to effort. Not satisfied with what wisdom they possess, they hunger and thirst for more; and believing that they have an important mission to fulfil, are constantly expectant of increased power

from on high, and pleasant triumphs over ignorance and error. These are among the favorable omens of a "good time coming," a foretaste of which is already enjoyed.

Though they have been so pre-eminently practical, and their chief study has been to win souls to Christ, they have had all the time the elements of a doctrinal individuality, distinct, and peculiar in itself, which permeated the whole body. Agreeing with all evangelical Christians in many things, they differ from all in several important particulars; though we think that this difference is becoming less and less, by the gradual modification of the theological notions of the dominant sects. A careful examination will show that their creed is neither Calvinistic, nor Arminian, but has a distinct personality of its own, accepting some and rejecting some of the peculiarities of all other evangelical systems of belief. It is not a copy, nor a compromise; it may be eclectic, but it is independent; making whatever of other systems that contribute to its material, thoroughly its own—well worked into its vital being before it is endorsed.

The Freewill Baptists believe in the sovereignty of God. But they do not believe that He ordains whatsoever comes to pass. And there is no contradiction here. Over the material universe He rules with absolute sway, and all things that occur are there in exact accord with his purpose. But he has created man a moral and accountable being, and from choice has given him a conditional and limited sovereignty, with which the Creator will not interfere. While they do not claim to understand God's mode of governing in every respect, nor presume to fix the bounds of his power or control, or the mode, and the law of man's freedom, they hold that it is clearly seen by human intelligence that some things cannot be. Man cannot be responsible unless he is free. Responsibility cannot exist without ability to obey or not to obey of his own free-will and accord. Ability to do wrong and not to do right does not result in responsibility. It is not sin for man to do what he cannot avoid doing. If God's sovereignty over man necessitates his acts, either by the act of creation or by subsequent influence over his will, man's moral nature is destroyed, he is not accountable,

is neither sinful nor virtuous. Man's responsibility is assumed, and asserted in his word and providence, and hence he does not control and direct his will directly nor indirectly. If God ordains whatsoever comes to pass, then he is responsible for what comes to pass—responsible for sin. This cannot be; hence he does not thus ordain. To say that he does ordain thus, and in some way above our comprehension, is still not responsible for sin, but man is responsible, is to assert what the reason of man clearly perceives cannot be. He may not be competent to decide what and how God does act; but he can see clearly that where one policy necessarily destroys another, he cannot pursue both. Necessity and ability are mutually destructive, and cannot co-exist in the Divine government.

They therefore decidedly dissent from the following statements:

“ God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass ; yet so as thereby neither is God the author of sin ; nor is violence offered to the will of the creature ; nor is the liberty or contingency of second causes taken away, but rather established.”—*Presbyterian Confession of Faith.*

“ By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.”

“ These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed ; and their number is so certain and definite that it cannot be either increased or diminished.”

“ Those of mankind that are predestinated unto life, God . . . hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them. . . .”

“ The rest of mankind, God was pleased . . . to pass by and to ordain them to dishonor and wrath for their sin to the praise of the glory of his justice.”—*Ibid.*

This is a fair expose of the views of Calvinistic denominations on the question of Divine sovereignty. The objections which are conceived to rest with fatal force against these senti-

ments have been hinted at above. To say more is not necessary.

Freewill Baptists generally consider depravity to consist more in a defection of the moral faculties than in moral fault. Though men are born with natures which incline to sin, on account of weakness in the moral faculties and strength and violence in the passions, which always lead to sin, and must experience the stimulating resurrective power of the grace of God before they will act harmoniously and virtuously, yet this depravity of the nature is not sin, nor worthy of censure; neither is it a proper subject of repentance and pardon. Man's depravity begins with his birth, but his sins begin not until he performs a voluntary act of disobedience. There is therefore a broad distinction between natural depravity and moral depravity or guilt. And when the term "moral depravity" is definitive of that imperfection which pertains to man's nature by birth, it either only means a depravity of the moral faculties, or it embodies an error; for man cannot be held guilty for anything which it was impossible for him to avoid, or from which he could not escape. While then the sad and fearful depravity of the moral faculties, the inflamed and corrupting violence of the passions are fully recognized and lamented in the constitution of the human mind, resulting from the existence and action of sin, a wide distinction is made between this unfortunate depravity and that which results from voluntary rebellion. The former is man's misfortune, the latter his guilt. The former is not sin, the latter is. For the former man will never be punished, for the latter he is exposed to hell.

They do not mean to use this proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge." They believe that "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him."

The following quotations from the Presbyterian Confession of Faith, they cannot endorse. In regard to the sin of our first parents, it is said:

“They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation.”

The Episcopal creed asserts that—

“Original sin standeth not in the following of Adam, but it is the fault and corruption of the nature of every man, and therefore in every person born unto this world it deserveth God’s wrath and damnation.”

Calvin remarks on man’s nature :

“They bring their condemnation with them from their mother’s womb, being liable to punishment, not for the sins of another, but for their own. their whole nature, as it were, is a seed of sin, therefore it cannot but be odious and abominable to God. Whence it follows that it is properly considered sin before God, because there could not be liability to punishment without sin.”

It is difficult to see how guilt can be charged to a being who has never put forth a single voluntary, rational act; and how such a person is in danger of damnation. If God’s government is conducted on such a policy, it is impossible for man to believe that it is holy, just, and good. But it is not. Theological speculators are responsible for this absurdity, and not the God of glory.

On the doctrine of free-will this denomination have always occupied a distinctive position. They hold that man has the power of willing either in accordance with or in opposition to any motive or motives, whether attractive to virtue or sin, which may be presented to him—that this power deserves a place in the classification of mental faculties, as a distinct element of the soul, and should not be confounded with the sensibilities, after the example of Edwards. They differ from the Calvinistic school in this, and object to the doctrine that the volitions of the will are to be classed under the head of effects of antecedent causes, which necessarily follow when the cause exists. Edwards labors with great skill to prove that “Nothing can come to pass without a cause,” and that “the acts of the will must be connected with their causes,” and be produced by

them just as necessarily and unchangeably as the sequence of physical events. That the disposition, feelings, desires or convictions constitute the force which lies back of the will, and the choices of the will must be as this force dictates. Now the intelligence and sensibilities are not voluntary, but are passive, and receive from without such impressions as may be made, and are moved by them; and these, in turn, move the will; so that all the actions of man become necessitated. Thus teaches the exposition of the Westminster catechism. "According to Calvinists, the liberty of a moral agent consists in the power of acting according to his choice. The necessity of man's willing and acting in conformity to his apprehensions and disposition, is, in their opinion, fully consistent with all the liberty which can belong to a rational nature." This makes the will the slave to "disposition," and not its master.

Every man has good and bad feelings, thoughts, desires, and aspirations; must he follow them all, or may he choose between them? May he resist one class of motives, and select and follow another? If he must will according to his dominant disposition, if his volitions are an effect produced by an antecedent cause, then the disposition must be changed before there can be a change of volition; then man cannot choose to have his disposition changed, for this would be willing against his disposition; then he is not to be blamed for not choosing to be changed, nor for choosing to follow his disposition; then if his disposition is wrong, he does not sin in following it, for he cannot do otherwise. This subverts his moral nature, makes sin, reform, and virtue impossible, and allows to man no higher freedom than the water which runs down the mountain-side, or the powder that explodes when touched by fire. He is free to do what he cannot but do; and that is all.

Sir William Hamilton says that it is impossible to conceive of a "*Free will*." It certainly is impossible to conceive of virtue, responsibility, sin, reform, without a free will, in a sense that gives to the will a controlling power over motive to receive or reject; whether those motives make their appeal through the feelings, the desires, or intelligence. The will of man is a regal power, acknowledging no servile allegiance to

passion, conviction, nor love ; but able to choose its object, and resist and put down opposing forces.

A word on "Gracious ability." Arminius teaches thus :

"The will of man with respect to true good is not only wounded, bruised, and inferior, crooked and attenuated, but it is likewise *captivated, destroyed, and lost*, and has no powers whatever, except such as are excited by grace."

The Methodist discipline, and Episcopal Prayer Book, in the article on "*Free-will*," reads :

"The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works, to faith, and calling upon God ; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have a good will."

Now if it is true, as here asserted, that man lost his ability to obey God by the fall of Adam, then that fall changed him from a responsible agent to an irresponsible thing ; for ability and responsibility are co-existent ; where the former begins, there also the latter begins ; where the former ends, there ends the latter. So that the fall rendered sin by man impossible ; for it is no sin to do what cannot be avoided. And if grace imparts ability, it also revives responsibility.

Now the doctrine of free-will is that man never lost his ability, and never ceased to be responsible to God ; and though his depravity is great, and the corrupting force of passions practically leads all men to sin, yet this sin is not a necessity, the will is *able* to resist and conform to virtue, and is to be blamed if it does not—that grace gives man no new faculties, the atonement does not impart ability, only as light, truth, and mercy act upon the intelligence and conscience, as persuasives to a virtuous choice.

Light is necessary to see, but it does not create eyes ; truth is necessary to right action, but it does not create the power of free volition. The power which a man exerts in stumbling midst dangers at midnight, is adequate to escape from danger when light appears. The atonement was not necessary to secure to man sufficient power to render it possible for him to

choose virtue and condemn sin; but it was necessary to render it probable that he would do so. It would not have been difficult for God to communicate sufficient truth to man to make his duty plain, without the death of his Son; but mercy assayed to help those who were *able* to obey, but would not; and forgive those who had sinned, though they could have avoided it.

Free-will and *general atonement* stand side by side in the Christian system. The denomination of which we speak believe firmly, and advocate earnestly the doctrine that Christ died for *all men*. They regard the atonement as such a governmental expression of love to the sinner, hatred of his sins, regard for law, and the honor of God, and integrity of his authority, as enables Him to forgive the penitent without weakening in the least the sovereign authority of the Divine government; "to be just and the justifier of him that believeth in Jesus." This being the design and effect of the death of Christ, it is as available to one as another; for the same principles and consequences which are involved in the pardon of *one* sinner, are equally proper and effective in *all cases*; so that the impartial and unchangeable God will not fail to pardon every one who comes believing. The limitarians fall into a great error in regarding the atonement as the payment of a debt, or suffering the penalty of the law for particular persons; whereas Christ died not to pay what the sinner owed to the law, not as suffering the penalty which the sinner deserved, but to make such a demonstration as should make the law stand forth honorable and honored, while pardon is offered to rebels as a *class*, rather than as individuals. Hence, "whosoever will, may come and partake of the waters of life freely."

The Westminster Catechism teaches that Christ died only for the elect, and that all who were included in his atonement will be saved.

"To all of those for whom Christ hath purchased redemption, he doth certainly and effectually apply, and communicate the same; making intercession for them, and revealing unto them, in and by the word, the mysteries of salvation, effectually persuading them by his Spirit to believe and obey."

If all are saved for whom Christ died, as here asserted, it follows that all men will be saved, or that he did not die for all. But the truth is, he died for all, just as much as he did for one. It required the same manifestation, the same sacrifice to render it safe to save one, as it did to save the whole race. Hence salvation is free to all, yet the damnation of many is certain, though not necessary.

Then it is believed that Christ was not a victim of the wrath of God, but the free offering of his love. He died to reconcile man to God, and not to reconcile God to man. All that God desired in order to grant pardon to the penitent, was such a manifestation as would render it safe to do so; and, not, as Watson and Wesley affirm, a victim to appease his wrath, or to endure the penalty of the violated law, before he could forgive. Christ died for our sins; if we had not been sinners, his death would have been unnecessary; but his incarnation and death do vindicate the law and make it honorable, declare the righteousness of God, and render it safe to pardon those who will become reconciled to Him.

Righteousness by proxy is thought to be impossible; hence the only way that Christ's righteousness becomes available for us, is by incorporating it into our own lives, heart-experiences, every day duties. Our sins are forgiven when repented of, but we never have more virtue imputed to us than we really possess in our own persons. The only way to have Christ's righteousness imputed to us, is by practicing it. God's judgment is according to truth, and every man is esteemed to be just what he is. Is he an impenitent sinner, or a pardoned sinner; or a faithful imitator of Christ? He is so judged. And when his sins are pardoned, they are not annihilated. They are still sins, and *his* sins, and always will be; but through Christ the penalty is remitted, and he is restored to favor. These views, it will at once be seen, are not Calvinistic.

In regeneration, it is held that man is both active and acted upon. The truth, the Spirit of God, the influence of believers, and the action of the subject, all co-operate in the work of regeneration, and the choice of the will must always precede or accompany regeneration.

Faith and repentance are in the same way both voluntary, and the fruit of extrinsic influences. See how this compares with the following, from the Westminster Catechism :

“ All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ ; enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them a new heart of flesh ; renewing their wills, and by his almighty power determining them to that which is good ; and effectually drawing them to Jesus Christ ; yet so as they come most freely, being made willing by his grace.”

Such freedom is passive, and not active, and destitute of the essential elements of responsibility.

Sanctification is always involved in, and attends justification, or regeneration. No man can be regenerated without loving God with all his mind, might, and strength, and an entire consecration to God ; and this is the scriptural idea of sanctification. But this does not imply perfect knowledge, but perfect consecration. Then as moral strength and wisdom increase, errors of judgment will be corrected, and the progress towards perfect knowledge, perfection in every grace, will constantly go on, but never be completed. Broader, higher, better views of the love of God which passeth knowledge, and of duty, will ever invite us onward, just as the artist goes on improving his taste, rendering his perception of defects keener, and his execution more perfect, yet with an ideal still more perfect ever before him.

“ Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.” “ For sin shall not have dominion over you, for ye are not under law but under grace.” This is descriptive of a regenerate person, and is equally a description of a sanctified person. Whoever continue as entirely consecrated as they are at the time of their regeneration, will always be sanctified, will not sin, and will constantly grow in grace and knowledge. Such persons will not increase in innocence, but will increase in

wisdom and strength to overcome all temptation. Hence the doctrine that, "They, who in their obedience attain to the greatest height which is possible in this life, . . . fall short of much which they are in duty bound to do;" is not endorsed; neither is the Methodist doctrine, "That a distinction exists between a regenerate state, and a state of entire and perfect holiness." But it is believed that Christians may and ought to live in sinless obedience to God from the time of their regeneration; and that if, at any time, they depart from the entire consecration of their first espousal, they should return to it again, and be sanctified, or fully set apart to the service of God perpetually; and whether children or men in Christ, whether of large or small experience, still perfect in consecration and love.

Freewill Baptists are peculiar in their views of Christian baptism. With them, the immersion of believers in the name of the Father, Son, and Holy Ghost, is baptism; and nothing else is valid. This is not a door into the church, but a personal act of consecration to God, and as proper to be administered to one like the eunuch in the wilderness, as in a public congregation. Christ is the door into the church, and whosoever is in Christ is a proper person for church fellowship. But baptism is a public, formal oath of allegiance to Christ, and mainly has reference to the personal relations to the King, and not to the organized church. From this position nearly all Christian denominations dissent, and hold that baptism is the door into the organized assembly or church of Christ, and that its neglect excludes the subject from that church. Yet many of the leading minds of these sects have discarded this idea, and hold that baptism is a personal oath of allegiance, and not an initiatory rite. And this sentiment is obviously gaining ground.

Rejecting all forms of virtue or vice by proxy, and finding no scriptural warrant for infant baptism, that practice is discarded. They believe that every parent should consecrate his children to God, and covenant to train them up in the ways of virtue, but not baptize them until they believe. If this vow of consecration and culture is to be sealed by baptism at all, the person should be baptized who vows, and not the child. The doctrine of infant baptism is fading away, its supposed benefits are

regarded as vague and uncertain among Pedo-baptists themselves, and it is impossible to indicate anything like a complete view of the case in this brief article.

Watson says of baptism :

“To the infant child it is a visible reception into the same covenant and church—a pledge of acceptance through Christ,—the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable of receiving it. It secures, too, the gift of the Holy Spirit in those secret spiritual influences by which the actual regeneration of those children who die in infancy is effected, and which are a *seed of life* in those who are spared, to prepare them for instruction in the word of God, as they are taught it by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure.”

If all of this were true, every child should be baptized. But there is not the least particle of evidence in Scripture or experience, that those children that are baptized are looked upon by God with any more favor, or are any more likely to be converted than children of Christian parents who reject the practice altogether. But we are convinced that Pedo-baptists ought to make as much as this of infant baptism, or give it up. Indeed, they should give it up, and consecrate their children to, and train them for, God, without resorting to this fiction to bolster up their sense of duty. Let baptism stand where Christ placed it, as a formal consecration to Him by a penitent believer, and not impose it upon unthinking children.

Every recognized believer in Christ is supposed not only to have the right, but to be in duty bound to come to the Lord's Supper, and eat and drink in remembrance of Christ. Nothing is a valid bar to ceremonial communion, that is not also a bar to actual, spiritual, personal communion with Christ. If the church has evidence that Christ has received a disciple, it is enough, let him eat. This position is comprehensive, scriptural, easy of practice, promotive of Christian union, and the love of God. Baptism is not a pre-requisite to communion, unless it is also pre-requisite to spiritual fellowship with Christ;

neither is any other act a necessary condition of coming to the Lord's table, unless that act at the same time is necessary to assure us that the party is a child of God.

As to church government, Freewill Baptists are decidedly democratic. There is, in their view, no ecclesiastical power above the church. They acknowledge no Pope, Bishop, Council, Presbytery, General Conference, as clothed with power to direct, control, revise, or reverse the action of the local church; and no man or minority of men in the church can lord it over the whole membership. Independence of the churches, and democracy in discipline and government, are cherished with jealous care.

This brief reference to the doctrinal features of the Freewill Baptists, is enough to show that they have an individuality of their own, of an independent growth, which calls for and justifies their denominational existence, and gives promise of a future of no little importance to the religious world. The time has passed for them to be confined to the mere practical work of reform without much regard to the doctrinal basis of their system of effort. They are impelled to enter the field of speculation, and grapple with all the varied phases of the Christian system, and assail all the forms of unbelief.

The theological notions of Freewill Baptists may undergo many modifications; but the main principles of their faith will probably remain unchanged, except as their relation, bearing, and beauties are more fully developed, and more perfectly understood. What they now need is earnest, hearty, brotherly co-operation to encourage and employ all the varied talent which they possess. A society for the publication and circulation of books which the brotherhood may bring forth, so that talent may find sympathy, and a help in time of need, and the churches may employ the fruits of study and experience embodied in form, at a cheap rate, might be of great use to them at this stage of their growth. The Quarterly is preparing the way for a sound and comprehensive Christian literature, and at the proper time other children of progress will doubtless be born. *Progress and Patience* must be inscribed upon their banner, and then they will not cease to make effort, and to advance in

strength, wisdom, and usefulness; and their growth will not be factitious, but natural, solid, reliable, and healthy. Above all, they should avoid copying after any other people under heaven. Their separate, independent individuality, is essential to their health, growth or usefulness; and just so far as they sacrifice these, they lose in strength, and ability to do good to the church in general, and to the world in sin.

ART. III.—THE INCARNATION AND ATONEMENT OF JESUS CHRIST.

I have heard it said, that a certain German philosopher, of the evangelical school, an individual of very deep thought and reflection, has given expression to the sentiment, that were he an occupant of some other planet, and were he there informed that the inhabitants of our world had revolted from their allegiance to Jehovah's empire, and that the Infinite and Perfect One, to restore them to obedience and to bliss, had consented to take upon Him their nature, to dwell among them, "bone of their bone and flesh of their flesh," to give them, in His own example, an exemplification of the spirit and life to which He desired them to be restored, and after having, through years of poverty, toil, and suffering unheard of, taken upon himself "their infirmities and borne their sickness," had finally, to make an atonement for their sins, and "bring in," in their behalf, "everlasting righteousness," had consented to suffer the most ignominious and painful death conceivable, if any one would impart to my mind, he said, the conception that God himself had actually done all this, for such an end, I would give my life simply for the idea, and that irrespective of the question, whether it was true or false. I will venture the affirmation, that no individual ever gave utterance to a thought more true in itself, or more becoming a philosopher than that. Take this great thought as shadowed forth by the beloved disciple:

“In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made.” “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father full of grace and truth.” Now we affirm that that, in itself, is the greatest, the most moving and transforming idea, that ever entered the mind of an intelligent being, and that if it is presented to the intelligent universe as a reality, it will become the great centre of moral light and attraction through which the very “brightness of the Father’s glory” will forever radiate upon that universe, and about which the holy intelligent creation will ever after revolve in blissful fixedness throughout endless ages. This one reflection of the Godhead will conform to its own image the entire sanctified elements of the moral universe. In its presence all the former works of God, even “the heavens, the work of His fingers, the moon and the stars that He has ordained,” will, in the comparison, no more “be remembered nor come into mind.” No wonder that this incarnate One, after saying, “that God so loved the world that he gave his only begotten Son, that whosoever would believe in him, might not perish, but have everlasting life,” should add, “And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” Mind is so constituted as to be affected by ideas as they are in themselves, irrespective of the question, whether they are true or false. Let the mind simply dwell upon this one conception, the idea of God incarnate for the salvation of a world in ruins, and what idea, in itself, can be compared to it? There are two reasons, which, among many others, prevent the readers of the Scriptures from attaining to distinct and impressive apprehensions of this great all-overshadowing vision of Divine glory. The *greatness* of the conception is such, that the mind not unfrequently shrinks back from the idea that it can be the representation of a reality. Then, from childhood, we have been so familiar with the language by which the great revelation has been shadowed forth, that we hear the words, without attaching to them the proper ideas represented by them. But let the idea itself once lift

upon the mind its Divine form, let the mind simply attain to some comprehension of the love ineffable, and the glory infinite reflected in it, and that mind will not fail to make that one revelation of the Godhead its everlasting dwelling place. In its presence, the entire moral being, what no other influence has any power to affect, will undergo a full and perfect transformation, "after the image of Him that created Him." Hatred will be changed into love, selfishness into benevolence, revenge into mercy, darkness into light, impiety into penitence, blasphemy into prayer, sorrow into joy, the agony of remorse into "the peace of God which passeth all understanding," and a "certain fearful looking for of judgment," the necessary attendant of conscious guilt, into an assured hope of immortality. The experience of the mind, under the influence of this revelation of the wisdom and love of God, is to it the highest possible demonstration of the fact, that it is being drawn, not towards the unreal, but that it is under the Divine attractions of an infinite reality. I have been drawn on in this strain much farther than I expected to be, when I commenced writing the present article. In farther prosecuting this subject, I propose to consider, 1st. *The doctrine of the Incarnation, as revealed in the Scriptures.* 2d. *The relation of that doctrine to the idea of God as Infinite and Perfect.* 3d. *The doctrine of Atonement, as realized in the revelation and work of Jesus Christ.* 4th. *Elements intrinsically and incidentally involved in the work of atonement, which commends it to our high regard.*

I. In the Old Testament, Jehovah is often revealed as having made *audible* revelations of His will, and even as having appeared in *visible* form, to individuals. As such manifestations became frequent, a particular phrase was employed to designate them, to wit, "the angel of the Lord," the "Malak Jehovah" of the Hebrews. Thus, when the "angel of the Lord" found Hagar in the wilderness, he said unto her, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Had this been an ordinary angel, or any other being than Jehovah himself, he would have said, not "*I* will multiply thy seed," but *God* will do it. Hence the same writer adds, Gen. 16: 13, "And she called the name of the Lord (Jehovah, as it is in

the original) that spake unto her, Thou God, seest me." Here, undeniably, the phrase "angel of the Lord" means nothing else than Jehovah himself, Jehovah visibly manifested. We will take as another example, the revelation of God to Moses in the bush, Ex. 3: 1—6, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord (Jehovah) saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! and he said, here am I"—"Moreover he said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob." Thus do we find, that the visible manifestations of the Divine glory "in the pillar of cloud" by which the children of Israel were led out of Egypt, is at one time referred to Jehovah himself, and, at another it is called "the angel of the Lord." "And the Lord (Jehovah) went before them by day in a pillar of a cloud." Ex. 13: 21. "And the angel of God which went before the camp of Israel, removed, and went behind them." Ex. 14: 19. "And it came to pass, that in the morning watch the Lord (Jehovah) looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the hosts of the Egyptians." This explanation of the visible manifestation of Jehovah "in the cloud" enables us to understand the nature of the Divine threatening recorded Ex. 33, where God proposed to Moses to withdraw Himself from the midst of the people, that is, to take away "the pillar of cloud" from their midst, and to "send an angel" (an ordinary angel) before them. An angel was to go before them; but "the angel of the Lord," Jehovah himself, visibly manifested, was to withdraw from their midst. "I will not go up in the midst of thee." It was in view of "these evil tidings" that "the people mourned," "no man putting on his ornaments." It was against the accomplishment of this threatening, that Moses prayed, until he obtained the promise. "My presence ("the angel of the Lord,") shall go with thee, and I will give thee rest." Thus also we read in Gen. 18, that "the Lord (Jehovah) appeared

unto Abraham in the plains of Mamre;" while the appearance was that of "three men" standing before him. The words addressed by these individuals are at one time attributed to them, and at another, the same words are attributed to Jehovah, Gen. 18: 9—13, and also throughout the chapter. Thus, also, Jacob in blessing Joseph and his two sons, Gen. 48: 15, 16, said, "God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads." A careful study of all the passages where the phrase "angel of the Lord" appears, will show that its general, if not exclusive use, in the Old Testament, is that of a proper name, employed to designate Jehovah himself visibly or audibly manifested to individuals of our race. Hence the phrase "angel of the Lord" is sometimes used to designate God himself, without such reference. For example: The "angel of the Lord (Jehovah himself) encampeth round about them that fear Him, and delivereth them."

Now this God, who had thus visibly manifested Himself, and whose visible manifestation was always present in the "Holy of Holies" in the ancient temple, "the angel of the Lord" was the Jehovah, the Adan, the Lord of the Jews. As it was, in this form, that all the covenants were made, this "angel of the Lord" is called, Mal. 3: 1, "The messenger (angel) of the covenant" (the angel of the Lord through whom the covenant was made) "whom they delighted (gloried) in." We can see also here, how naturally the manifestations of Jehovah in visible, and not unfrequently, in a human form, as this idea became the great leading conception of the nation, in respect to Jehovah, as their God, would prepare the way for the great all-over-shadowing manifestation, that of God incarnate, and in that form dwelling among them. Hence the vision of the prophets of this great "mystery of godliness, God manifest in the flesh," was opened upon minds not unprepared to receive it. "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

If it can be shown that Jesus Christ, the Lord of the New

Testament, is none other than the "angel of the Lord," the manifested Jehovah of the Old, a connection between the two will be shown, not commonly understood, and at the same time, we shall have a new development of the evidence of the divinity of our Savior. That this is the case, that the manifested Jehovah of the Old, is none other than "the Lord," the "Word made flesh" of the New Testament, is perfectly evident from the passage from Malachi referred to above. "Behold, I (Jehovah) will send my messenger, (John the Baptist) and he shall prepare the way before me:" Thus far the meaning of the passage cannot be mistaken. The messenger "sent before," is the individual who affirmed of himself that he was the "voice of one crying in the wilderness, prepare ye the way of the Lord, and make his paths straight," and who is affirmed, Mark 1 : 2, to be the very messenger referred to in Mal. 1 : 3. The individual before whose face this messenger was to prepare the way, is the Jehovah there speaking through the prophet; "and he shall prepare the way before me." But the individual who actually followed this Divine messenger, and before whom he is revealed, as having been sent to prepare the way, was none other than Jesus Christ, who, as "God manifest in the flesh," did "suddenly come to His temple." But this being who was to follow the messenger, and who is none other than Jesus Christ, is, as we see, in the remaining part of the verse under consideration, the Lord, the Jehovah of the Jews, "the messenger (angel) of the covenant, ('the angel of the Lord,' the manifested Jehovah through whom the covenants were made,) whom they delighted in." Who can doubt, then, that Jesus Christ is the "messenger of the covenant," who was "suddenly come to His temple," referred to in this passage? The inspired writers of the New Testament affirm it absolutely to be so, and the language of the passage itself admits of no other construction. This is evident from a bare reading of the passage itself, in connection with the verses which follow: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts,"

Mal. 3: 1. In the passage from Isaiah, cited above, one of the names given to Christ is Wonderful. Now this very name is given to "the angel of the Lord," Jehovah visibly manifested, Judges 13: 18. "And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" The original word here rendered secret is the same as that rendered Wonderful, in the passage above referred to. "The angel of the Lord," who was subsequently known to Manoah and his wife as none other than a visible manifestation of Jehovah (see verse 22,) did not, as it appears from our translation, conceal, but actually give His name, the Wonderful. This Jesus Christ, then "the angel of the Lord," "the Lord," "the Messenger of the covenant," "the Wonderful, Counsellor, the Mighty God, the everlasting Father, and the Prince of Peace," is the "God manifest in the flesh" of the New, and the manifested Jehovah of the Old Testament.

There are three distinct relations of fundamental importance in which Christ stands revealed to us in the New Testament, as the Incarnate Word, as "God manifest in the flesh," to wit, as a revelator of God and the law of duty, and in his own life a visible exemplification of what He taught and of what He requires us to be—as a Savior, an atoning sacrifice for sin, and in the winding up of the system of redemption as "the Judge of the quick and the dead." In the first relation, revealing, as he has done, the way of life, and the law of duty in all its principles and endlessly diversified applications, and fully elucidating, in His own example, the very spirit of that law, He is, and will remain to the end of time, the "light of the world," and in the unfolding of that Divine record of his incarnation, works, and life, to the "principalities and powers" of heaven, He has become the great central sun of the moral universe. His relations as a Savior continue with each individual, till the close of probation, and with the world, till the final consummation. Then, He who once "dwelt among us," the light of the world, "who bore our sins in his own body on the tree," and who, subsequently exalted as a Prince and a Savior, now stands as the "mediator between God and man," will ascend the throne of judgment, assigning to every man a place in the moral universe,

in exact accordance to his relations to the revealed principles of the remedial system under which his character was formed, and his destiny consequently determined. Here the action of that system terminates, and the moral government of God will ever after move upon one principle exclusively, immutable justice, or retribution according to deeds. Such are the forms in which the mysteries of the incarnation are revealed to our contemplation in the Scriptures.

II. We now advance to the second department of our present inquiries, the relation of this doctrine to the idea of God as Infinite and Perfect. A doctrine which fully accords with that idea, cannot be opposed to reason, or sound philosophy, but when sustained by adequate evidence, must be reckoned among the great facts from which reason and philosophy must deduce the basis principles by which we are to develop the science of the Divine character and government. I may here add, also, that if the facts affirmed of God, in a given doctrine, are in themselves possible, and if they perfectly accord with the known and undeniable necessities of universal humanity, then are they, in themselves, most highly probable, and reason and philosophy both alike require that they shall, if affirmed as real, by proper evidence, be admitted as facts. In the light of these self-evident principles, let us contemplate the "great mystery of godliness, God manifest in the flesh," as revealed in the Scriptures.

1. There is nothing whatever in this doctrine naturally "impossible with God." That God should make direct and audible communications, and even visibly manifest himself to His intelligent offspring, no one will pretend, who admits the fact of the Divine existence and perfections, to be a natural impossibility. If God is a free, self-conscious personality, he can, as such, in any form he chooses, manifest himself to creatures, whom He has made in his own image. He that organized the human form, and adjusted the wonderful mechanism of the universe, can, at any moment, if such should be his will, generate a body like our own, and communicate to us through its organizations. And who will affirm that it is impossible to Omnipotence to produce, through a miraculous conception, such a body, and

Himself to animate it, as "God manifest in the flesh"? The manifestations of Jehovah, as the angel of the Lord affirmed as real in the Old Testament, and the doctrine of the Incarnate Word, revealed in the New, have all conceivable marks of credibility, as far as the idea of the mere *possibility* of their occurrence is concerned.

2. There is nothing in the manifestations under consideration, nor in the doctrine of the Incarnation which, in any form, contradicts any element of our idea of the infinity and perfection of the Godhead. One of the essential elements of that idea is this, that God should make provisions full and adequate for the necessities of sentient existences which He has himself created, and that he should exert whatever agency is requisite to that end. If God should give existence to a single fundamental want in any being whatever, and then neglect to do what is requisite to provide means to meet that want, this would present ground for an impeachment of His character as an absolutely perfect being. If we suppose that the highest interests of any one race of His rational offspring should require that God should visibly manifest Himself to them, and, in that form to teach them the principles of His eternal government, it would be infinitely unreasonable in us to suppose that he would not do it, and if we suppose that the salvation of a whole race of intelligents, and the highest interests of the universe require that God himself should become incarnate, animating a human body miraculously begotten, and, in that form, dwelling among His creatures, as "the light of the world," and the Savior of the lost, nothing conceivable is more opposed to reason, or to all right ideas of God as Infinite and Perfect, than the supposition that "God was not manifest in the flesh." There are two ways in which we may argue that the doctrine of the incarnation accords with the dictates of the highest reason. We may suppose it true, as a matter of fact, and revealed to us as true on adequate evidence, and hence infer, that the necessities of creatures require such a revelation of the Godhead; or we may suppose that the necessities of the creatures require such a Divine manifestation, and then argue its reasonableness, by comparing the fact with the infinity and

perfection of God. In either form, the accordance of this doctrine with reason is demonstrably evident.

3. There is nothing in the idea of the incarnation or in the forms of Divine manifestation, under consideration, at all contradictory to the *natural convictions of the race*, pertaining to God, or to his creatures. The central element of all religions on earth, is the idea that God has visibly manifested Himself to his creatures. How extensively, also, does the belief of an actual incarnation of Deity for the good of men prevail. This idea, no doubt, originated from traditions of the idea of the incarnation revealed in the Scriptures. Its ready reception among the race, and its actual incorporation, as an essential element of so many forms of religion, show its perfect accordance with the natural religious ideas of mankind. Now reason and philosophy are out of their true and proper sphere, and are not running in the line of truth, when they place themselves in opposition to the essential elements of such ideas.

4. In no other form of manifestation of which we can conceive, could the Most High reveal his love to creatures and the infinite interest which He takes in their well-being so impressively, as in these under consideration. Had He stored the universe with the provisions for their necessities which he has done, and then retired into the depths of his own Infinity, leaving His works to speak for Him, he would not even then have "left Himself without a witness," in the good which He would do, in giving "rain from heaven and fruitful seasons, filling our hearts with joy and gladness." But suppose that in addition to all this, He, as occasion requires, steps out from that Infinity, and, in connection with visible forms, through which creatures can approach Him without fear, enters into direct and immediate communication with them pertaining to the infinite interests involved in their existence and relations, and above all, if, to accomplish such an end as atonement, by which they could be saved from impending and otherwise remediless retributions, He should "become flesh and dwell among them," freely consenting to "bear their sins in His own body on the tree," being "wounded for the transgressions, and bruised for their iniquities," "the chastisement of their peace being

upon Him," that by "His stripes they might be healed," every intelligent being, in the light of such "great mystery of godliness," would receive an impression of the length, depth, breadth, and height of the love of God which no other form of manifestation conceivable can impart. That "the High and lofty One who inhabited eternity," should thus condescend to the deep necessities of His own offspring, involves an idea of the Godhead, in the presence of which, reason and philosophy require us, not to turn away in unbelief, but to wonder and adore. It is an idea, the perfect accordance of which to the wants of fallen humanity, true philosophy will not fail to recognize, and consequently accord to it the highest sanction of reason, when revelation has affirmed the fact of its validity. The highest want of all intelligent beings is an impression deep and soul-melting, of a *direct* and *personal* interest in the love of God. Any forms of Divine manifestation, of all others conceivable most adapted to induce such an impression, have, in themselves, when attended with adequate external evidence of their reality, the highest characteristics of probability.

5. The facts under consideration, I remark finally, are affirmed in the Scriptures to have occurred at the very times, and under the very circumstances, and for the very ends which render their occurrence, in itself, most probable. The Divine manifestations recorded in the Old Testament, occurred in the early developments of humanity, and for one purpose exclusively, the establishment and perpetuation of true religion among men, an end for which, if for any conceivable, such an interposition on the part of the Most High, should be made. Then the great mystery of the New Testament, the incarnation of the Eternal Word, was for an end of no less moment, than the salvation of an entire world from otherwise endless ruin. If anything conceivable could render such an occurrence reasonable, this would do it. What has been said above, most abundantly establishes one fact, that neither reason, nor philosophy can say anything against the great doctrine of the Incarnation, and hence, that both alike require that the facts implied in that doctrine be admitted as real, when their reality is affirmed by adequate evidence. Whether such evidence does or does not exist, belongs

to another department of science than that to be developed in the present article. No reader of this article, however, can doubt that its author holds these facts to be real, that their reality is affirmed by evidence more than adequate. Our holy religion has absolutely nothing to fear from the induction of real facts, or the deductions of a sound and true philosophy.

III. We are now prepared to consider the doctrine of atonement as realized in the revelation of Jesus Christ. In a preceding article, it has been shown that the following are the necessary and indispensable characteristics of a full and complete atonement: 1. The sacrifice made must be of such a nature as at once to impress the mind with the conviction that it presents an all-adequate reason for the pardon of sin. If it should fail here, it would be totally inadequate, and, as the foundation of a remedial system, would be worse than useless. 2. It must be resorted to on great and important occasions only, and then for one purpose exclusively, to meet some great governmental crisis which cannot be met without a resort to such an expedient. 3. The *form* of *atonement* must in itself be such as totally to exclude the hope that it will be resorted to in other circumstances, to meet the case of violations of law, especially of individual violations. 4. Atonement, as affording an opportunity to escape impending retributions, should be only temporary in its operation, and should be closed up with a return to the principle of retributions, in such a form that it should ever after stand as a grand way mark, a beacon light in the progress of moral government. 5. The conditions on which its provisions become available should be of such a nature as to evince, on the part of government, the highest conceivable regard for the law and the interests of justice. Any substitution for the penalty of violated law bearing all the above characteristics, would undeniably be a full "satisfaction" for sin, that is, an all-adequate atonement. Cases have occurred, even under human governments, in which an atonement has been made for sin, bearing, to a great extent, all the above characteristics. That of the ancient eastern monarch, whose only son, and sole heir of his throne and kingdom, was convicted of a crime, the irreversible penalty of which was, that the violator should lose both his

eyes, is a very striking example. The culprit was arraigned and condemned by a law "which altereth not." What should be done under such circumstances? If the penalty was executed, the nation would be left without a sovereign, one of the greatest calamities that then could befall it. If it should not be executed, the law and the lawgiver would both together be dishonored, a still higher national calamity. Neither must be permitted. A great exigency had occurred which was to be met by an expedient of a corresponding character. The king ordered the execution to proceed, till one of those orbs of light was extinguished forever. Now hold, said the Father. Put out one of my eyes, and let that be substituted in the place of the remaining eye of my son. Here was substitution, and who does not see in it the remaining element of atonement, full and perfect satisfaction? When that father presented to the public eye this great fact as the reason why, in the presence of the vast interests at stake, and of the exigency which had consequently occurred in the progress of his government, he had spared his son to the nation, and to his son that remaining orb of light, who does not see, that that reason was an all-adequate one, a reason in the presence of which the law "was magnified and made honorable," more perfectly than it could have been in the full execution of the penalty? The king, too, manifested in the act a higher regard for the law than he would have done in the execution of the penalty, and a far higher regard for the interests of the son, on the one hand, and of the nation, on the other, than he would have done, had he pardoned the son without such satisfaction. All the interests of justice were most sacredly guarded, while mercy triumphed. Such was the nature of the satisfaction also, that no other individual tempted to commit the same crime, would hope for impunity in its commission, either through or without a similar sacrifice in his behalf. Here, then, was satisfaction, or atonement. We are now in the presence of this great idea, feebly illustrated, to be sure, in the light of an illustrious example. While in its august presence, let us consider what the Scriptures affirm of Christ, as an atoning sacrifice for our sins, and then consider how what He has done appears, when contemplated as an "atonement for the sins of the people." Some of the passages which speak

of Christ as the incarnate God will now be cited, as, for example, "In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1. "And the Word was made flesh, and dwelt among us." John 1: 14. "And without controversy, great is the mystery of godliness; God was manifest in the flesh." 1 Tim. 3: 16. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it is not robbery to be equal with God: But 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, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 5, 6, 7, 8. "For as much then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them, who, through fear of death, were all their life-time subject to bondage. For verily, he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2: 14, 15, 16, 17. The design and object for which all this was done, together with the conditions of life through Him, are set forth with the most perfect distinctness in the Scriptures.

1. In all He did and suffered, He acted as our *substitute*. His sufferings and death being substituted in the place of the penalty which would otherwise have descended upon us. "In due time Christ died *for* the ungodly." Rom. 5: 6. "While we were yet sinners, Christ died *for* us." Rom. 5: 8. "This is my body, broken *for* you." Luke 22: 19. "I lay down my life *for* the sheep." John 10: 15. "Christ suffered the just *for* the unjust." 1 Pet. 3: 13. In all these passages, the word rendered *for* is the same in the original, and its true and proper meaning is *instead of*, in *the place of*. In all alike, the same idea precisely is affirmed, to wit, that Christ suffered in our place and stead, as our substitute.

2. The precise place which His sufferings occupy is, that of

atonement for sin, "reconciliation (satisfaction) for the sins of the people." "He was wounded for our transgressions. He was bruised for our iniquities." "For the transgressions of my people was he stricken." Isa. 53 : 5, 6, 8. "Christ died for our sins, according to the Scriptures." 1 Cor. 15 : 3. "He gave Himself for our sins." Gal. 1 : 4. "Christ, also, hath once suffered for sin." 1 Pet. 3 : 18. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3 : 13.

3. The final end and aim of the atonement is that through it we may attain to everlasting life. In this was manifested the love of God toward us, because "God sent His only begotten Son into the world that we might live through Him." 1 John 4 : 9. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : That whosoever believeth in Him should not perish, but have eternal life." John 3 : 14, 15.

4. To consummate the work of atonement in the actual redemption to eternal life, of all who accept of the offer of salvation through Him, Christ now reigns in heaven as the "Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." 1 Tim. 2 : 5, 6. "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." 1 John 2 : 1.

5. In the final consummation, Jesus Christ will appear a second time as "Judge of the quick and dead" to allot finally and forever to the sons of men according to their deeds done in the body. I charge thee before God and the Lord Jesus Christ, who shall Judge the quick and the dead at his appearing and His kingdom." 2 Tim. 4 : 1. "In that day in which God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. 2 : 16.

6. The provisions of grace in Jesus Christ become available to every sinner of our race to the complete pardon of all sin, his full restoration to Divine favor, on one condition, "repentance toward God and faith towards our Lord Jesus Christ." "Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and He will have mercy upon him ; and to our God, for He will abundantly par-

don. Isa. 55: 7. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9. Such is a very general view of the plan of redemption through Christ. While the central element of the atonement is His sufferings and death, the entire plan should be taken into the account, as embracing the reason why those "who believe in Him should not perish, but have everlasting life." Now, we say, that this plan has all and more than all the characteristics of a full and complete atonement. Two beings stand before the eternal throne. As far as present character is concerned, each stands arrayed in the same spotless purity. But one has not sinned at all, while the other has been of sinners "the chief." Yet the everlasting smile of the Infinite falls with the same cloudless light upon the one, as upon the other, and the same privileges precisely are conferred upon each. To the former "the reward is reckoned not of grace but of debt." The reason assigned to the universe why the latter shares the same privileges and blessedness, is the fact that "Christ loved him and gave Himself for him," "bearing his sins in His own body on the tree," and that he, in the exercise of "repentance toward God, and of faith toward the Lord Jesus Christ," has accepted of the provisions of grace for his redemption. To the entire universe this will be an all-adequate reason. The universal assent of the hosts of heaven to it as such, has already been heralded forth by the song of the angels, at the birth of Christ. For ages prior to that event, unnumbered sinners of our race had taken their places among the pure spirits around the eternal throne. The reasons for this singular departure from the otherwise fixed principles of the Divine government, were unknown even among "the innumerable company of angels." Heaven simply understood that reasons all-sufficient would, in the progress of time, be given. Now the great reality burst upon their minds. The eternal Word had become incarnate, for one purpose, to make an atonement for the sins of men, and to the eye of heaven the nature of that atonement stood revealed. "Him God had set forth to be a propitiation through faith in His blood, to declare His righteousness (the wisdom

and rectitude of the Divine administration) for the remission of sins that are past (sins committed in preceding ages) through the forbearance of God; to declare, I say, at this time His righteousness; (to manifest the Divine wisdom and rectitude in forgiving sins of the present, and consequently of all, future times)—that God might be just (meet the demands of justice) and the justifier of him that believeth in Jesus." Rom. 3: 25, 26. When "the manifold wisdom of God" in this great transaction opened upon the vision of heaven the sentiment which is there inspired was expressed in the song above referred to, "Glory to God in the highest and on earth peace, good will toward men." Luke 2: 14. That is, the highest glory opens upon the vision of heaven pertaining to God, while peace reigns on earth, and the will of the Infinite is turned benignantly towards sinful men. This must be the undivided sentiment of the universe, in view of the same transaction. No intelligent can contemplate the fact of the incarnation, life, and death of the Son of God, without affirming that there is in it reasons of infinite weight why sinners who "believe in Him," "should not perish, but have everlasting life," that no reasons remain why any such should receive the punishment due to their sins, and that all obstacles in the way of their full and free fruition of the everlasting favor of God are forever removed. There is perfect satisfaction in all minds, in view of the entire Divine procedure in the case. The reason why Gabriel stands eternally in the cloudless light of the Divine countenance, is the fact that he is, and always has been, absolutely perfect in his obedience to God. The reason why Paul, the persecutor of the saints, the murderer of Stephen, the very chief of sinners, occupies precisely the same position, is, that "God manifest in the flesh" by his incarnation, life, sufferings, and death "made his soul an offering for sin," and that Paul, in the presence of that offering, did "turn from dead works to serve the living God." Personal merit is the reason why eternal life is given in one instance. Atonement is the reason why the same blessing is conferred in the other. Now, we affirm, that the reason is just as satisfactory in the one case as in the other, and that no one can contemplate the sacrifice of Jesus Christ, as performed for the ex-

press purpose of "making reconciliation for the sins of the people," without the impression that there is in it all the elements of a full and complete atonement. The more we contemplate the scene, the more deep does this impression become, and in the presence of "the Lamb of God, who taketh away the sin of the world," that impression will continue to deepen throughout endless ages." "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." "Much more, then, being now justified by his blood, we shall be saved from wrath through him." "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." "And not only so; but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."

In this transaction, God shows even a deeper abhorrence of sin, a higher regard for the law, and, at the same time, infinitely more intense love for the soul of man, than He would have done, by inflicting deserved retributions upon all the guilty. If He would not "pass by transgressions," without "making His own soul an offering for sin," what must sin on the one hand, and the law, on the other, be in the Divine estimation? If such an offering must be made before sin can be forgiven, it most assuredly can be "no trifle" with God and His regard for His law, and His love of justice can be nothing less than infinite. And if, to save a soul from death, He would pay such a ransom for it, what must be the estimate which God places upon it? "How great must be the love wherewith He hath loved us?" The heart of God in all these respects, shines out, in glory, infinitely more conspicuous and impressive through the atonement of Christ, than it could by the mere execution of justice, or by forgiveness without atonement. Nor is there anything involved in, or connected with, the atonement of Christ, adapted to excite in moral agents, for whom such provision does not exist, the hope of impunity in sin, but there is everything adapted to impress the opposite sentiment. Such is the nature of the transaction, the incarnation of God, the life, sufferings, and death of the Eternal Word, and such the exigency, for which all was done, the salvation of a world in ruins, that no

individual could hope that similar provisions would be made in his behalf, should he violate the law of duty. The form of the atonement, and the exigency, to meet which it was made, are of such a nature as more deeply than the mere execution of the penalty could have done, to reveal the inflexible purpose of the Most High, to maintain inviolate the authority of the law and the interests of justice. If it was only to save a world that an atonement was made, and if even a world could not be saved without such provisions, what hope is there for the individual transgressor, either that such interposition will be made in his behalf, or that he will be saved without such provisions? The law itself never had received, and never could have received, such high and impressive sanctions as it has, in fact, received through the atonement of Jesus Christ. To the universe the last ray of hope of impunity in sin has been put out by it, and in the most impressive form conceivable, "the law has been magnified and made honorable."

The same end is most impressively secured in the conditions of pardon and life proffered to the sinner through the atonement. Before these provisions can be of any avail to him, he must condemn himself before God and the universe, as wholly without excuse, and as having forfeited all claim to good, for having violated the law, and must return to a state of unlimited obedience to it. The law is not made void, but established, through grace, and no system conceivable could impart, both to its precept and penalty, such sacredness, in the estimation of the intelligent universe. In the atonement, God, as we have seen, makes the most impressive affirmation conceivable of the absolute rectitude of the one, and equally absolute justice of the other. No pardon descends to the sinner also, until he, too, from the heart, re-affirms the Divine testimony in both particulars. The entire procedure of the plan of redemption, from its commencement to its final consummation, lends the highest possible sanction to the law, and tends, more than any other arrangement conceivable, to perfect the moral power of the Divine administration.

The great fact, also, that the atonement is a solitary exception in the progress of the Divine administration, that it is only

temporary in its operation, and that it is to be wound up by a return to the principle of retributions, with such an august scene as the final judgment, renders it not only in itself the most impressive of all the events of the Divine administration, but makes it equally influential in promoting all the ends of moral government. How sacred must the principle of retributions be in Divine estimation, when it could be departed from, only at such an infinite sacrifice as that involved in the great "mystery of Godliness, God manifest in the flesh," when the departure from that principle, even through an infinite atonement, is but temporary, and then terminated with such a scene as the final judgment! The Scriptures affirm, that through the atonement, and the consummation of the plan of redemption based upon it, God designs to "make an end of sin," that is, to stop forever its further progress in the universe. For one, I suppose that subsequent to the return to the principles of retributions, at the close of the judgment day, there will never, in the progress of eternal ages, be another violation of moral law, on the part of those who "have washed their garments and made them white in the blood of the Lamb," or of those who have never sinned. The law of God, in its precept and penalty, will have such a sacredness imparted to it, that no obedient subject will ever after transgress. God, in making atonement for sin, has conducted the whole scheme of redemption upon such principles as to "make an end of sin" itself. No reflective mind, who attains to proper apprehensions of the subject, can fail to perceive a perfect adaptation in the scheme to accomplish this the highest of all purposes. Such is the atonement of Christ. Under it, sin is pardoned, with a perfect satisfaction to the sentiment of justice in all intelligent minds, and that satisfaction makes the sacrifice of "the Lamb of God," a complete atonement, in which nothing is wanting to its absolute perfection.

IV. But there are elements intrinsically and incidentally involved in the work of atonement by Jesus Christ, which commend it still further to our highest regard. Among these I notice, in this connection, only the following:

1. Its wonderful adaption as the basis of a remedial system, to induce in the sinner a return to moral purity, and to God.

Atonement would be worse than useless, if it did not involve in itself an adaptation, and was not itself a part of a remedial system adapted to the reformation of transgressors. Now nothing conceivable can have such adaptation and power to this one end, as the system connected with the atonement of Jesus Christ. In it there is, in the first place, the most impressive revelation conceivable of the great fact, that the sinner, notwithstanding his guilt and moral degradation, is the object of love absolutely infinite on the part of the Godhead, and that the Most High places a corresponding value upon his return to holiness and to happiness. With this expression of love to the sinner, and value of his immortal interest, there is an expression equally impressive of God's judgment of the infinitude of his guilt and moral degradation as a sinner, in other words, there is, in this system, the highest adaptation to induce conviction "of sin, of righteousness, and of judgment," without which reformation is hopeless. Then, in it is presented to the sinner the opportunity for a full and complete escape from the consequences of all the sins he has ever committed, and a corresponding emancipation from the power of sinful propensities, into "the glorious liberty of the sons of God." Finally, the sinner is perpetually assured of the fact, that the opportunity to escape this infinite evil on the one hand, and to gain this infinite good, on the other, must terminate forever with life, and that life itself may terminate at any moment. Here, then, is a combination of influences, and motives to which absolutely nothing conceivable can be added to increase their power and efficacy, to induce a return, on the part of the transgressor, to the paths of purity and bliss. There is but one mystery attendant on the revelation of the grace of life in Jesus Christ, and that is the fact, that it should ever be rejected by a solitary member of the human race to whom that revelation is made. To the absolute perfection of its adaptation, as a remedial system, there is nothing wanting in the atonement of Jesus Christ. Let any one attempt to conceive of a system more perfectly adapted to the end under consideration, and he will find that he has attempted an impossibility.

2. Through the atonement a halo of glory and loveliness is

thrown around the attribute of justice in God, which it otherwise could not wear. Retribution according to deeds, when rendered to the guilty, wears the aspect of severity, and want of compassion for the transgressor. In the atonement, the real heart of God is most distinctly revealed, even when "He lays judgment to the line and righteousness to the plummet." In the exercise of justice, He appears just as kind and beneficent, as in that of mercy, and both visibly proceed from the same principle. It now appears manifest to the entire universe that it is not for the want of compassion and love to the sinner, that God does not, in all instances, pass by his transgressions. There is now a sweetness in the Divine majesty and justice, and an awfulness in the Divine love, which renders all the Divine perfections infinitely attractive, on the one hand, and equally venerable and awe-inspiring, on the other, forms of absolute perfection, beyond which thought can make no possible advancement. God will be to the entire moral universe what he otherwise never could have been, but for the atonement. Through that one transaction, the truth of the great declaration of inspiration, "God is love," stands revealed to an adoring universe in letters of everlasting light. The entire procedure of the Divine government, whatever its specific form and direction, will forever wear this one aspect. "He that so loved the world that He gave His only begotten Son" for its redemption, can, as it will ever be most impressively manifest to the intelligent creation, act from no other principle.

3. Through the atonement, also, and the mysteries of the incarnation necessarily connected with it, the Godhead is rendered to the finite intelligence an object of distinct and tenderly impressive *apprehension*. As the unconditioned and absolute cause, and as dwelling alone in His own approachless infinity and perfection, God, like infinite time and boundless space, is an object of reason alone, and is too far removed from human apprehension to be an object of tender and sympathizing contemplation. Through the incarnation, while God still stands revealed, in all his infinity and perfection, He is, as it were, brought within the circle of the understanding. Before, we had an idea of Him, an idea of Him, however, as separated

from us, by an impassable, unapproachable infinity. Now He is brought nigh to us, within the circle of our finite apprehension, and we "know Him." God has been made *manifest* in the flesh, and has "dwelt among us." In this mysterious form of condescending love, in which it is "life eternal" to "know Him," we have beheld His glory "shining in the face of Jesus Christ." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him," led him out, and thus brought Him within the circle of human apprehension. We know Him now, and can approach Him as our Father, trust in Him as children, and "serve Him without fear." The incarnation will, no doubt, forever be the great radiating centre from which the brightness of the Divine glory will be shed upon the intelligent universe. When I contemplate the Godhead as naked infinity and perfection, I am awed, and terror-struck, and chilled into a kind of trembling insensibility by the Divine immensity. Through the incarnation, and its attendant, the atonement, this immensity visibly blends itself into a great central sun of radiating light and glory, towards which I feel myself drawn with attractions of infinite power and sweetness, and by whose beams my whole moral being is warmed into life and melted into love. Such a revelation of the Divine glory, not only man, but the whole intelligent universe, needs.

4. This leads me to remark, finally, that through the incarnation and atonement, God, what of all things, next to the atonement itself, humanity needs, becomes to man a distinct and apprehendable *personality*, with whose thoughts, sentiments, and feelings we can most deeply sympathize. Infinity and perfection we can worship and adore. An object, however, merely embodying these perfections, is too far removed from us to be an object of sympathy. Indeed, it is quite difficult to conceive of God, when viewed through those attributes alone—as possessed of a sensibility at all, and especially of one deeply moved and affected by the condition and necessities of finite natures. Now, unless the Divine sensibility can be brought within the circle of our apprehensions, with the heart of the infinite we cannot sympathize, and until God

becomes to us an object of sympathy, He cannot be to us what our nature demands. How perfectly this end is accomplished through the incarnation and atonement. Through this great mystery, as we have already seen, the reality of the existence, and action of the social principle in the Divine nature, the principle which is the chief source of blessedness among intelligent beings, becomes a matter of distinct revelation, and hence the infinite blessedness of the Godhead becomes to finite beings a readily conceivable fact. While this infinite blessedness becomes to man a reality, and, at the same time, an easily conceivable fact, God can be to him an object of sympathy, and in that sympathy man, to the full extent of his capacities, may, throughout endless ages, actually partake of that blessedness. It is through this one principle, sympathy with the Divine blessedness, now rendered conceivable and real to the mind, that we, in the sanctified language of inspiration, are to "become heirs of God, and joint heirs with Jesus Christ." Then, in the incarnation and life of our Savior, the Divine sensibility is brought within the circle of our apprehension in forms so divine, so tender, so melting, and attractive, that, in the unveiled presence of the revelation, we are almost necessarily drawn into the deepest sympathy with the heart of God, and that relatively to all objects around us which ought to command our sympathy, as that Divine revelation opens with greater and greater distinctness upon us, sympathy with God most naturally becomes the great leading and all-animating principle of our entire activity. "The love of Christ constraineth us." Through the works of creation and providence, "the eternal power and Godhead" of the Divine nature "are clearly seen." But "these are only parts of His ways, and how small a portion is" in them "seen of Him." In the incarnation and atonement, the Divine glory, in its entirety, is brought within the circle of our finite apprehension. With God, the infinite and perfect, we can now sympathize, as the revered and tenderly beloved "Father of our spirits." God is now to us all that we need. Other views of this great theme which would naturally present themselves in this connection, we have reserved for the concluding article, in which, from the

whole view presented in this treatise. there will be an attempt "to point out" in addition to what has already been presented, some of the inferences most necessary for, and useful to, mankind." In the meantime, we will close this article with three brief remarks of a general nature, remarks designed still further to elucidate and confirm the great doctrine of atonement.

1. The internal evidence of the validity of the idea of atonement should not be overlooked in this connection. So fundamentally connected is it with the entire substance of the Scriptures from the opening of the sacred volume to its close, that with its validity as a truth of revelation, that of the inspiration of "that dearest of Books that excels every other," must stand or fall. To those, however, who come fully under the benign influence of this doctrine, it has a weight of internal evidence, even above demonstration. The highest evidence we can have of the validity of the idea of God is its perfect accordance with the laws and demands of our mental being as creatures. A similar accordance of the idea of atonement with our conscious necessities as sinners, imparts an evidence equally absolute to the validity of this idea. He that contends against the validity of the idea of God, contends for the hopeless orphanage of the entire intelligent creation. He that contends against the validity of the idea of atonement, contends, with equal manifestness, for the equally hopeless orphanage of universal fallen humanity. No man can read correctly the principles of his own moral nature, and, as a consequence, correctly interpret the doctrine of retribution as therein revealed and affirmed, without the deep conviction, that if there is no atonement, "life eternal" exists not for man, and humanity is "without hope in the world." When this doctrine has once made a full lodgement in the heart, in its conscious accordance with our deep necessities as sinners, there is an experimental demonstration of its truth, which renders the existence of doubt an utter impossibility. In this respect, the evangelical faith stands at an infinite remove from, and at an elevation infinitely high above, all other ideas of the principles of God's moral government. No such ideas do, or can thus accord with our conscious necessities

as sinners, and, in the absence of this accordance, they totally fail of all internal evidence of their validity.

2. The relations of the system of evangelical faith with the atonement, as its central element, to *every department* of our nature, next claims our attention, relations in which it stands widely distinguished from all other forms of religious belief. The strictly universal characteristic of all such forms of belief is, that they address and are adapted to only *parts* of our nature, while the system of evangelical faith, when rightly apprehended, is adapted to our nature, in its entireness. The former most fatally fail, in this one respect, for example, deeply to move the *emotions* or the sensibility, consequently they are equally powerless to call into vigorous exercise the action of the intelligence, and to energize, and, at the same time, to rectify that of the will. One of the grand peculiarities of the doctrine of atonement is, its power over the emotions, its power to move and at the same time to purify them. Under its influence, "the fountains of the great deep" of emotion are all "broken up," and while they are set in motion with resistless energy, they are, in that very motion, purified from all unhallowed admixtures. With the flow and purification of the emotions, the intellect and will are correspondingly energized and purified in their activity. Hence it is, that no system of religious belief which excludes, as its central element, the doctrine of atonement, has any important *reformatory* power. "Who is he that overcometh the world, but him that believeth that Jesus is the Christ?" and no one who truly thus believes fails to attain to the mastery of his own spirit. What other form of belief has power "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those that are bound?" Who ever thought of the affirmation, when under any other form of faith, "Earth hath no sorrows which heaven cannot cure," and who, under the all-healing balm of atonement, ever thought of entertaining any other idea? The moment the mind is touched by this great reality, it knows absolutely, that here is "the victory that overcometh the world," that no form of affliction does or can exist for which there is not here a full and perfect alleviation, and that no

evil does or can afflict fallen humanity, for which there is not in this system an all-efficacious remedy. Here, then, is the evidence that atonement is a heaven-descended reality.

3. That which distinguishes truth, moral truth especially, from all forms of error, is the manifest adaptation of the former to mould and perfect moral character. Of all characters which history presents, none can bear a comparison, as far as moral beauty and perfection are concerned, with those of the ancient patriarchs, prophets, and apostles. This statement is too self-evident to admit of a doubt or denial, and we find that the character of individuals became more and more beautiful and perfect, from age to age, as the light of the new dispensation dawned on, and that that of those which were formed under the full influence of its cloudless light, had a hallowed form of beauty and perfection about it, superior to what had been developed in any preceding age. The world had never before seen such characters as that of the apostles, after the baptism of the spirit at the Pentecost. Now the fundamental element in the character of these men, that which constituted its highest beauty and perfection, took its form from two great realities alone, the incarnation and atonement of Jesus Christ. Under no other form of belief was there ever, or can there ever, by any possibility, be such a character formed as that of Paul. "By the cross of Christ he became crucified to the world and the world to him." The greatest of all ideas, that such a being as Jesus Christ "loved him, and gave Himself for him," this became to him the fixed and blissful centre, about which his entire being perpetually revolved. "The rich man might glory in his riches, and the wise man in his wisdom." To him it appeared an infinite crime "to glory, save in the cross of Jesus Christ." Now, we affirm, that the great doctrines, under the influence of which his character was formed, have a perfect adaptation to form just such a character, and that that adaptation is totally wanting in all systems of religious faith in which the elements of the incarnation and atonement are wanting. As the character formed under this one form of religious faith is undeniably infinitely more beautiful and perfect than those formed under any other actual or conceivable, we have here

the highest conceivable evidence, aside from the direct testimony of inspiration, that the doctrine on which this faith rests cannot but be true. When the world can present moral characters as beautiful and perfect as those of Moses, Isaiah, Paul, and John, characters formed under influences which exclude the ideas under consideration, then we will admit, that adequate internal evidence of the validity of these ideas is wanting. Till then, we, with the great apostle of the Gentiles, "will glory in nothing but the cross of Jesus Christ."

ART. IV.—THE INSPIRATION OF SCRIPTURE.*

"They are always at it," said a clergyman of another denomination in speaking of ours in a generation now gone. "If," said he, in speaking of our fathers, "they are not praying or preaching, they are conversing about redemption through Christ, or singing his praises." Whether we take this as a fact or not, we may not hesitate to take it as truthful, and it gives us not only the clue to our early success in winning souls, but it furnishes us with a knowledge of our denominational genius, if the most prominent phenomena of two generations may be taken as characteristic of denominational life. So fully persuaded are we, that we are upon the truth in this remark, that we expect to see no adequate success in any of our denominational undertakings, only as prosecuted with warmth and zeal for the explicit object of saving souls, and with that object consciously present.

But we have started unintentionally upon a dissertation concerning denominational affairs, because we are sometimes governed by words, instead of governing them. "Always at it."

* THE INSPIRATION OF THE HOLY SCRIPTURE, its Nature and Proof: Eight Discourses Preached before the University of Dublin. By William Lee, M. A., Fellow and Tutor of Trinity College. New York: Robert Carter and Brothers. 1857.

are the words that spontaneously came to our lips, as the book we are to speak of in this article, came to our hands. On reflection, we can think of no better words by which to characterize the house from which it comes. Dickens, if we remember rightly, makes himself merry, while commenting on the peculiarities of our country, he takes occasion to speak of our use of the term "institution." Everything with us, he remarks, is an "institution," whether we speak of tobacco-chewing, or of human slavery. Notwithstanding this merry-making, we have a meaning for that word, and a meaning not easily expressed by any other word. In that meaning we call, properly enough, a great publishing house an institution, either good, or bad, according to the influence which it exerts upon the great interests of civilization, and, consequently, upon the destiny of our nation. It is a fountain, a permanent source of streams of life-giving water, or, of streams whose waters are more benumbing than those of Lethe of fable. In this sense we may call this house, and others like it, a conservative and religious institution.

We once heard an eloquent man say to an audience of thousands in Broadway Tabernacle, of a distinguished publishing house in this city, where he was speaking, "the gentlemen," so and so, calling the firm by name, "have money enough to be able to afford a conscience, but they do not." The speaker was rebuking that moral cowardice which prompts the Tract Society, as well as others, to mar the books they re-publish wherein they bear testimony against our great sin of oppression. Such houses, are in so far, conservative in the worst sense, conservative of wrong. We speak of a kind of conservatism the reverse of that. This house can afford to keep a conscience. If the Tract Society expunges what Mrs. Duncan says against slavery, the Carters have too much conscience to gag a Christian woman. We often think it a shame, that any man keeping a conscience, should ever purchase one of these mangled books, except for the purpose of burning it in detestation of that sorcery which paralyzes the consciences of so many in this nation.

This book is well adapted to promote the object for which these brothers labor with a zeal worthy of all commendation,

an intelligent and thoroughly evangelical piety. Such an end is of course impossible without settled convictions of the truth of the Bible as a book given by inspiration of God. Still the author of this volume truthfully remarks, "the 'mechanical' theory having been tacitly abandoned, at least by all who are capable of appreciating the results of criticism, and no system altogether satisfactory, having been proposed in its stead, there has gradually sprung up a want of definiteness and an absence of consistency in the language used when speaking of inspiration, owing to which those who are most sincere in maintaining the Divine character of the Bible have, not unfrequently, been betrayed into concessions fatal to its supreme authority." The "mechanical" theory is that which maintains that every word, phrase, and even the order of the words, were dictated by the Holy Spirit in such a sense that the human authors were not in any sense authors, save as mere passive instruments—not penmen, but pens, with which the Holy Spirit wrote. This theory is distinct and easily understood. However wonderful, it presents no difficulty in comprehending it so far as it is necessary to comprehend inspiration as an object of faith. But the fatal objection to this theory is, that the Bible itself is opposed to it in almost every verse. The Bible is a book in which each human author speaks in the tongue wherein he was born. He writes, to a very great extent, as if he were a human author and no more. He manifestly employs his own words, style, mode of thought, and everything else characteristic of a merely human author. This broad statement needs but slight qualification so far as you contemplate the mere letter of the Bible, and, even to a very important extent, the meaning itself. Such a statement, at first sight, to one who has been accustomed to follow implicitly the "mechanical" theory, seems to sweep away all the foundations of faith; yet, those who have studied the Bible most attentively, are the last to deny the truth of the statement which consists with each human author appearing in his own proper person. This fear that the foundations are giving away represents the state of mind in which many Christians are compelled to confess themselves to be with reference to inspiration, the very foundation of a revealed religion. While they

still cling to the substance, while they still believe God has spoken in the Bible with unerring certainty, the old mode of explaining it to themselves and others utterly fails them.

“ And not only is there a vagueness,” as our author remarks, “ in the language which most writers employ when approaching this topic, there is also a want of completeness in the method usually adopted when discussing it. It is true that on one branch of the subject abundant and valuable information is to be found in various treatises; and so far as relates to the *direct* arguments which may be deduced from the expressions themselves in proof of their inspiration, but little remains to be said that has not been forcibly said already. With reference, however, to the *nature* of inspiration itself, and to the possibility of reconciling the unquestionable stamp of humanity impressed upon every page of the Bible, with that undoubting belief in its perfection and infallibility which is the Christian’s most precious inheritance—it may safely be maintained that in English theology almost nothing has been done; and that no effort has hitherto been made to grapple directly with the difficulties of the subject.”

This paragraph points out the precise difficulty to be encountered, and, also, the state in which this important question is in this country to-day. We have read of some general, king, or other great man, who was in great distress, because being much older than Alexander the Great, at his death, he had not succeeded in conquering one country, much less the world. If the question of inspiration is in the state above described, as Christian investigators we have much more ground of sympathy with the unarmed personage than with Alexander, who wept because there was nothing more for him to conquer. Well will it be for us, if, holding firmly to the substance of our precious inheritance, we set out with zeal to learn more about its nature. The clearness with which this author sees and states what is to be done, is not more worthy of admiration, than the courage, industry and zeal with which he sets about doing the work, are worthy of commendation. The perfect fairness and candor with which he proceeds are not less refreshing than his success is cheering. It cannot be expected that such a work as is here shown as important to be done, is to be accomplished by one man, much less in one volume. But most manfully has the au-

thor grappled with the difficulties, and has succeeded to an extent which will cause him to be considered as one of those benefactors who, at long intervals, give a new impulse to mind in an important sphere of knowledge. The time for a new investigation of the whole subject of inspiration is not to come, but has already come.

The world, by its wisdom, knows not God. By searching in the light of its own wisdom, it never can know him with a saving knowledge. He must manifest himself to the world, but he can communicate no more than there is a capacity to receive. He must either increase the capacity, he must enlarge the powers, or he must begin by adapting himself to the capacity. To adapt himself to the capacity at the beginning, and from that point to develop the receptive powers by degrees, by constantly unfolding new views of the Divine nature, is, manifestly, the general order of the proceeding on the part of God toward our race. Hence the necessity of the Divine nature unfolding itself to us under the human form.

Immediately after the days of the Savior's manifestation on earth, when the church undertook to comprehend the fact, some came to the conclusion that Jesus is wholly human; others, on the other hand, that he is wholly Divine. If we judge of substances by their phenomena, it is easy enough, by directing the attention exclusively to one class of phenomena, to make out the former case. Nor is it more difficult, by a similar process, to make out the latter? Jesus, born of woman, sustained by food and drink, obedient to parents, a working carpenter, with hands showing the marks of toil, who, while looking at these phenomena exclusively, can pronounce him more or less than man? Or, if we look in a similar way at him during the last years of his life, a similar conclusion is equally inevitable. He went about doing good; he suffered hunger; he wept in sorrow; he prayed in temptation; he groaned in pain; he died under torture. Looking at these phenomena, we can make a syllogism in Barbara, whose inevitable conclusion is as before, that Jesus is man, no more and no less.

But there is an entirely different class of phenomena to be predicated of the same subject. Begotten of the Holy Spirit;

having power over nature, animate and inanimate ; having perfect control over satan, as evinced by his superiority to temptation, his casting out demons, and his mastery over disease and death ; being without sin ; exercising the power of omniscience ; forgiving sin in his own name ; enjoying the Holy Spirit without measure ; and bestowing the influences of that Spirit equally without limit ;—such are some of the second class of predicates. By looking at this class exclusively, it is not difficult, indeed it is, we might say, inevitable, to fall into the error opposite that above noticed. If Cenithus could regard the Savior as wholly human, the Docetæ could, with an equal show of plausibility, regard him as wholly Divine, holding that he acted and suffered in appearance alone.

The solution in this case is that given us in the Bible : Jesus Christ is at the same time Son of God, and Son of man ; “ God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” The subject as given thus, in the words of the Bible, is the same subject that reason declares, when contemplating both classes of phenomena. These proposals to serve the living Christ, the climax of the Divine manifestation to our race, correspond precisely to the two classes of errors concerning the Bible in which Christ is revealed. As we have seen, God adapts himself to man, and speaks to him as he finds him. Hence his speech is human, though the speaker is all Divine. It is not strange, in such circumstances, that in a revelation, the phenomena that appear to the casual cursory glance, should be those wholly human. But, if we receive the Bible with the spirit in which Abraham hastened to welcome the angels to his hospitality, like him, we shall find, we have entertained more than angels unawares. The speaker, we say, is all Divine, but not in a sense in which the human organ does not speak for itself. But God uses man in his own conscious activity to unfold himself to man. In respect to the Bible, then, as we find in it the perfect type of God manifest in the flesh—as we find so much that is human, and upon thorough application to it, so much that is Divine—it is as we should expect : One class maintain the “ mechanical ” theory, another goes to the oppo-

site extreme, declaring that the Bible is of human origin alone. As in the other case, the Bible pronounces in this, that holy men spake as they were moved by the Holy Spirit—that God manifested himself through men, and not through passive instrumentalities, the subject which reason gives, as he bore when considering the diversified phenomena. No doubt this brings us to the true view of inspiration, but it requires much patient thought to cause this view to stand out in its clearness and completeness. With our tendency to one-sidedness, it is not easy for us to hold the truth in its completeness. As in arising to a proper apprehension of Christ as the Divine Savior of men, we need to contemplate both classes of phenomena together, patiently, and for a long time; so, in rising to an apprehension of God speaking in the Bible—to a view of the *fact* of revelation, together with its *nature*—we need, by a large induction, founded on a careful characterization of the phenomena, to bring before our minds both classes, numerous and distinct, and then to contemplate them till we apprehend the subject to which these diverse phenomena belong. How else can we obtain a view which unifies the facts? As Origen, to one tauntingly asking the privilege of seeing his God, replied, “Show me thy man, and I will show thee my God,” so, we may reply to those who, in their socialism, say, “Where is thy God speaking in the Bible?” “Bring us a man with eyes, which he is willing to use, and he shall behold the longed-for sight.”

“According to this view, and which has been termed the ‘Dynamical theory of inspiration—or that which implies such a Divine influence as employs man’s faculties according to their natural laws—man is not considered as being in any sense the cause or originator of revelation of which God alone is the source, but human agency as the condition under which the revelation becomes known to others. Nature itself supplies a striking analogy to this species of co-operation. When the principle of life has been communicated to any portion of unorganized matter, the power which animates receives, indeed, its condition from the matter to be animated, but in no sense can we ascribe its source to the inorganic mass to which it is annexed. Nevertheless, the further development of that which has once received the vital influence, admits of no separation between the purely passive matter and the principle of life, which alone is active.”

This view allows to the human author the full activity of his powers, yea, requires it as the condition of securing the phenomena to manifest the Divine agent, that is, to manifest it in such a way as to adapt the communication to man's susceptibility to receive. At the same time, the subject of the phenomena is wholly Divine. The revelation is wholly of God; the phenomena through which the revelation is manifested are not such phenomena alone, as indicate the human subject, but that subject itself, together with its phenomena as subjected completely to the Divine will for this specific object.

“From this view, then, it results, that that peculiar, natural type, according to which, each sacred writer, at his creation, was assimilated, as it were, by the power of inspiration, and appropriated by the spirit; while, at the same time, the spiritual influence is no more to be confounded with the tokens of individual character than it is to be identified with the essence of the natural life. In short, the Divine and human elements, mutually interpenetrating and combined, form one vital, organic whole—not mechanically, still less ideally, but as it has been termed, dynamically united.”

Thus, though in one sense the language of inspiration is wholly the language of man, in a still higher sense it is wholly the language of God. Paul, in speaking of his living, vital union with Christ, falls back upon a similar paradox, so as to express the whole essence of his condition—to express it from both sides, as indicated by the diverse phenomena. “I am crucified with Christ; nevertheless I live; yet not I, but Christ that 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.” From the same sacred writer we have similar language, in another place, bearing directly upon our present point: “For this cause also,” said he to his Thessalonian converts, “thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” On this point we again cite our author:

“The opinion that the subject-matter alone of the Bible proceeded from the Holy Spirit, while its language was left to the unaided choice of the various writers, amounts to that fantastic notion which is the grand fallacy of many theories of inspiration; namely, that two different spiritual agencies were in operation, one of which produced the phraseology in its outward form, while the other created within the soul the conception and thoughts of which such phraseology was the expression. The Holy Spirit, on the contrary, as the productive *principle*, embraces the entire activity of those whom He inspires, rendering their language the word of God. The entire substance and form of Scripture, whether resulting from revelation or natural knowledge, are thus blended together into one harmonious whole: direct communications of religious truth, as well as the inferences which the sacred writers deduced therefrom, the lessons to be learned, whether from exhibitions of miraculous power, or from the facts of history; such matters, together with all the collateral details of Scripture, have been assimilated into one homogeneous organism by the vital energy of the Holy Spirit.”

No doubt, to the mind of the reader, there are many facts which arise as objections to this theory of inspiration. But we ought not to expect on such a subject as this to obtain a view which can, without more than ordinary patience, as before hinted, reconcile all the facts. But much has been done when the right mode of looking after the truth has been adopted, when we have resolved to collect and classify the facts, till they, as it were, compel us in our theory, instead of our torturing them to speak our language. When once our powers of observation are thoroughly awake and directed to the proper field of observation, we shall feel not a little surprise that in the Bible there are so many facts which throw light upon the nature and modes of Divine communications with our race. Our surprise at the great number of such facts will be exceeded, perhaps, by that which we shall feel in view of their variety. Owing to the different characteristics of these facts, we shall be led, no doubt, to make a distinction between inspiration proper and revelation. This distinction is a leading peculiarity in Mr. Lee's book, and he claims to be the first, if not to make this distinction, at least to use it to any important extent in accounting for the facts connected with this general subject. In presenting this important peculiarity of this work, we shall

first give the words of the author, and, then present some illustrations that may aid such in gaining a distinct conception of it, as have not had the advantage of perusing the book.

“By revelation I understand a direct communication from God to man, either of such knowledge as man could not of himself attain to, because its subject-matter transcends human sagacity, or human reason (such, for example, were the prophetic announcements of the future, and the peculiar doctrines of Christianity), or which (although it might have been attained in the ordinary way) was not, in point of fact, from whatever cause, known to the person who received the revelation. By inspiration, on the other hand, I understand that actuating energy of the Holy Spirit, in whatever degree or manner it may have been exercised, guided by which the human agents chosen by God have officially proclaimed His will by the word of mouth, or committed to writing the several portions of the Bible, I repeat, in whatever degree or manner this actuation by the Holy Spirit may have been exercised.”

So far as prophetic communications and those concerning other things which man of himself could not know are concerned, we need give no illustration. Of revelations of knowledge, which he might have acquired in the natural way, but did not, the author gives an example from 1 Kings 14: 4, 5: “And Jeroboam’s wife arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see, for his eyes were set by reason of age. And the Lord said unto Ahijah, Behold the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick; thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself to be another woman.” As a passage which, though contrasting with this, yet illustrating the point under consideration, he cites from 2 Kings 4: 27: “And when she came to the man of God to the hill, she caught him by the feet; but Gehazi came near to thrust her away. And the man of God said, Let her alone, for her soul is vexed within her; and the Lord hath hid it from me, and hath not told me.”

On the other hand, the Bible contains many things which are not, in either of the senses above noticed, revelations. For example, the historical incidents recorded in both the Old and New Testament. These, the authors recording them must have

been familiar with, frequently from personal observation, as the things, for instance, which Moses records as said and done by himself. John could speak as one relying upon human power alone, as he does in the opening of his first letter: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, * * * that which we have seen and heard, declare we unto you." He proposes to declare what he has acquired through the ordinary channels of knowledge. Yet these very things are, as declared by John and others, the word of God in the same sense the Holy Spirit prompted the sacred writers to record them with an unerring accuracy. Luke, for instance, was inspired to record revelations made to Paul, though Luke himself, perhaps, never received a revelation. On the other hand, to Abraham and others, revelations were made, though we have no account that they were prompted by the Holy Spirit, to commit them to writing. Perhaps the following passage from the author will tend to bring out this distinction still more fully:

"Certain Tyrian prophets, mentioned in the twenty-first chapter of *Acts*, said to Paul through the spirit, that he should not go up to Jerusalem. To them had been revealed what the Holy Ghost was witnessing 'in every city,' namely, that bonds and afflictions awaited saint Paul in Jerusalem. These prophets, however, enjoyed no inspiration; they adulterated the revelation which they had received with human wishes and human feelings, and thus directly contradicted the will of God, which the guidance of the Spirit enabled saint Paul himself to understand and obey. 'And now, behold! I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city that bonds and afflictions abide me.'"

This distinction, which seems to us a plain one, between revelation and inspiration, is not without practical importance. Of this the author gives an example in which so great a man as Coleridge was completely puzzled with what is perfectly easy to a mind of ordinary capacity, if this distinction is kept in view. At the risk of being tedious, we will quote this at length,

as it may afford precisely the clue to some reader for which he is praying. Coleridge is pressed with difficulties under the "mechanical" notion of inspiration, in his attempt to understand the book of Job as the word of God.

"Say that the book of Job," says Coleridge, "was [dictated by] an infallible intelligence. Then re-peruse the book, and still, as you proceed, try to apply the tenet; try if you can even attach any sense or semblance of meaning to the speeches which you are reading. What! were the hollow truisms, the unsufficing half-truths, the false assumptions and malignant insinuations of the supercilious bigots, who corruptly defended the truth—were the impressive facts, the piercing outcries, the pathetic appeals, and the close and powerful reasoning with which the poor sufferer, smarting at once under his wounds, and from the oil of vitriol which the orthodox *hars for God* were dropping into them—impatiently, but uprightly and holily controverted this truth, while in will and in spirit he clung to it;—were both [dictated by] an infallible intelligence?"

Substitute, as the author proposes, for the expression, "dictated by," included within brackets, the expression which the distinction between revelation and inspiration suggests, viz.: "committed to writing under the guidance of," and the difficulty which Coleridge urges disappears with such ease that we have need to remember the story of Columbus and the egg to restrain expressions of surprise. Under the guidance of the Holy Spirit, were committed in a similar way the slanders of the serpent to our first parents, and his slanders against Job to God. So, too, the words and deeds of wicked men, though the origin of all, so far from being the mind of God, must be the father of lies.

The author goes beyond the mere facts of revelation and inspiration to characterize them by the relation they sustain to different persons in the Holy Trinity.

"Revelation and inspiration are to be distinguished by the sources from which they proceed,—Revelation being the peculiar function of the Eternal Word; Inspiration the result of the agency of the Holy Spirit. Their difference, in short, is specific, and not merely one of degree."

In support of this view, he begins with "the Word," "God manifest in flesh," as appears in the New Testament in the character of revealer. He appeals to his words when about departing from the earth, that though the Holy Spirit was to complete revelation, the latter, in so doing, acted, so to say, as substitute for Christ. "When He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for *He shall receive of Mine*, and shall show it unto you." It was the same personage, Christ, who appeared, under the Old Testament dispensation, as the angel Jehovah. So our author maintains all revelations in the Old and the New Testament were from the Son; while under the influences of the Holy Spirit, the apostles and others were enabled rightly to apprehend and correctly record these revelations. It was by the same influences; also, they were directed to record, as a part of the Bible, historical incidents, whether taken from the writings of others, or incidents which they observed; also, the sayings and deeds of satan and wicked men and demons, in so far as their record is given us in the Bible; so, also, their personal experiences, as in the case of the Psalms;—in all which there was equal need of the direction of the Holy Spirit so far as they have a place in the Bible which, though made up, if one may so say, from the revelations of God, angels, men, and fallen spirits, is, nevertheless, one organized homogeneous whole, presenting just such views of God and the universe as render it the best possible Divine guide for fallen man in this fallen world.

Having now brought out the peculiarities of the theory which is elaborated and sustained by great industry and learning, we will give a general view of the book.

In lecture first, the question is stated, and the peculiarities, as to the co-operation of the Divine and human minds, and the distinction between revelation and inspiration, disclosed. The second is devoted to the history of the doctrine of inspiration. In this we have some fine glimpses of the early discussion of this question—of the teachings of the ancient Jews and of the fathers. The distinction which the fathers made, in their dis-

cussions with the heathen, between inspiration and the influence under which heathen oracles were given, we will notice. Celsus, for instance, brought forward the hallucinations of the Pythian prophetess, as being as trustworthy as the inspiration of the ancient prophets. Origen argues the Jewish prophets "were illuminated by the Divine spirit; their understanding becoming more perspicacious, and their souls more lucid, by the touch as it were, of the Holy Ghost. But if the Pythia, while delivering her oracles, is in ecstacy, and no longer self-possessed, what sort of spirit must we deem that to be which darkens her understanding, and clouds the faculties of her mind?"

The third is entitled, "The Old Testament and the New—the Logos the Revealer," in which the indissoluble connection and co-equal authority of the Old and New Testament are ably argued, and, also, the doctrine that Christ is the Revealer, that is, what is perhaps the chief peculiarity of the book, is illustrated and maintained. The fourth lecture is mainly devoted to the consideration of "the prophet and prophetic office," and is peculiarly rich and suggestive, though it does not go so far toward exhausting the subject as we expected in this connection. The three next are peculiarly valuable in the way of collecting the facts on the general subject of revelation and inspiration, and the last is devoted to recapitulation and answering objections.

Though this book professes to be eight lectures, it is probable that not less than two-thirds of the book are occupied with notes and appendices, which greatly enhance the value of the work.

In our remarks on this volume, we have kept two objects in view, to make known the nature and character of the book to those whose investigations will lead them to purchase books on the subject here treated, and, still to profit those who may never see the book. We have many things to say on this general subject—things which, in good part, are the results of our own investigations of the Scriptures. We had intended to give in this article these results so far as they are from the study of the Book of Genesis, but we have already occupied so much space we must defer it, at least for the present.

ART. V.—LOGIC.*

Those who have any considerable knowledge of the mental characteristics of the author of this new work on logic, will not be surprised to see the opinion that it is one of great and original merit. Such persons well know Mr. Mahan is a patient and profound thinker. They know, moreover, the subject of this work is one with which he is peculiarly at home. Besides, he is a man too deeply in earnest to write, especially on such a subject, unless he had, at least in his own view, something new and important to communicate. However he might be mistaken in such an opinion with reference to some classes of subjects, there is scarcely a possibility of his mistaking his calling on that class of subjects to which logic belongs.

The second title of this book is entirely characteristic of the author's mode of treating subjects, while it is prophetic of a great work necessary to be done in the department of logic. "An Analysis of the Laws of Thought," a definition expressing, according to the author's view, the whole essence of logic, and which distinguishes this work from any other, which has come to our knowledge, on this subject. Let us devote a minute or two to the consideration of it.

Mark, then, first, the word "thought," a generic term. In such a connection, any specific term, such as "reasoning," would be an abomination to our author, though others frequently confuse, rather than enlighten, the minds of their readers on this subject by employing such fragmentary terms. "Thought;" put that stake down, and be careful to take an observation of the course we strike out from it. Our author is too much a master in this field to set out at random. It is not about every property of thought with which he is now concerned. He carefully surveys the thing, "thought," on every side, and, at length, puts his finger cautiously, but firmly, upon the part of "thought" with which logic is concerned, viz.: the *laws* of

* THE SCIENCE OF LOGIC; or, an Analysis of the Laws of Thought. By Rev. Asa Mahan, Author of an "Intellectual Philosophy," a "Treatise on the Will," &c. A. S. Barnes & Co. New York: 1857.

thought. Mr. Thompson had gone thus far before him, "the laws of thought" being the title of his book. Our author, next, in scrutinizing "the laws of thought," still further distinguishes what logic ought to do with these laws. Hence, his whole title, or rather definition, "an *analysis* of the laws of thought."

While his definition expresses the whole essence, its length and breadth, its height and depth, it is not less determinate than comprehensive. It sets apart the subject to be treated from everything else. It walls it around on every side, placing the walls on the exact boundaries, being careful to embrace all lawful territory, but equally careful to exclude all that belongs to other departments. In both respects in which our author's proceeding has been noticed, others have committed grievous error. They not only exclude parts that belong to logic, but they frequently include things totally foreign to the true sphere of this science. Of the truth of this remark, we shall, in the course of the present article, have so many specimens to cite, we may now pass, till it is necessary to cite them in another connection.

What the definition above considered gave prophecy of, we find explicitly stated in the first sentence of the preface. "Whenever," says our author, as if making a new Declaration of Independence, "whenever in the development of any particular science, there has been a misapprehension of its appropriate sphere, and especially when wrong principles have been introduced in its development, a re-construction of the whole science is of course demanded." This "of course" is like the "self-evident" of our fathers, and it is the farthest thing possible from a "rhetorical flourish." He is as ready to make specifications in his indictment, as were the men of "seventy-six." "The following treatise," continues he in the next sentence, "has been prepared in view of the assumption that both these defects exist in the common treatises on this subject—treatises of which Dr. Whately's is one of the most prominent representations."

These treatises, for the most part, assume that logic properly concerns itself *alone* with the connection between premises

and conclusion. This our author regards as a very defective view, inasmuch as it leaves out two of the principal things to which logic ought to give attention.

To make this point plain to the reader not familiar with the technicalities of this science, we leave it for a while to notice an opposite error, that is, one in which foreign matter is included as an essential part of logic; for in speaking of the latter, we can speak more naturally of the terms requisite to an easy comprehension of the points to be considered.

"Logic," says Whately, "is wholly concerned in the use of language." This is not only to confound, but directly to mislead the mind seeking to inform itself as to the sphere of logic. To set this whole subject in a clear light, take the following passage, which our author quotes from Sir William Hamilton:

"The term logic, (as also dialectic)," says Hamilton, "is of ambiguous derivation. It may either be derived from λογος (*ενδιαθετος*), reason, or our intellectual faculties in general; or, from λογος (*προφορικος*), speech or language by which these are expressed. The science of logic may, in like manner, be viewed either—1. As adequately and essentially conversant about the former (the internal λογος, *verbum mentale*), and partially and accidentally about the latter (the external λογος, *verbum oris*); or, 2. As adequately and essentially conversant about the latter, partially and incidentally about the former."

The author quoted then proceeds to show that the latter view is not only opposed to the nature of logic, but to Whately himself in other places. It is with the word of the mind, the conceptions in the mind, with which logic is essentially conversant. The teacher who tells his pupil in grammar that the *animal* "horse" is a noun, instead of the *word* "horse," certainly would expose himself to ridicule. He might be considered as mistaking natural history for grammar. Yet his blunder is no more glaring than he makes, who says "logic is wholly concerned in the use of language." After clearing the ground, the author begins, therefore, correctly with the treatment of conceptions, or notions, as with the materials of which the system of logic is to be constructed.

"A conception or notion," says he, "is a mental apprehension of some object or objects, an apprehension which we express by such terms as George, man, tree, plant, animal, &c."

Not, of course, the beings and things spoken of, nor the words by which we denote those beings or things, are here meant, but the things lying, if we may so say, between the existences, on the one hand, and the names of those existences, on the other, viz.: the apprehensions we have of those existences in the mind. Those apprehensions, conceptions, or notions may be, and they often are, still without a name, and yet, they are in the mind as objects of thought. Indeed, properly to guard this point, we may say that these notions frequently have no corresponding objects in existence. We wish the reader to take notice of this last remark, for fear, without this, we may lead astray by the use of such terms as "things," "objects," and especially "existences," as employed in the first part of this paragraph.

It may seem strange to some, that we take so much pains to impress the reader with this distinction. Be assured, however, with it clearly before the mind, the mere tyro in logic will often be able to set right the great authors on logic. With this distinction before the mind, who could be led to such confusion of thought as to say, "logic is wholly concerned in the use of language?"

Yet it is conceded, language is incidentally concerned in logic, for if our mental processes are revealed at all for purposes of this science, *words* must stand as tokens to others of our conceptions or notions. "In logic," says our book, "a conception, or notion, *expressed in language*, is called a *term*. All that is employed for this purpose, that is, to represent the conception, is included in this definition. It is evident from the above definition, that a term may consist of one, or many words; as, man, or man on horseback, a horseman, or a troop of horse, &c."

A similar distinction between language and the mental objects for which they stand, when we speak of judgments, the next thing to be considered in logic, must be made. "A judgment," to use the words of the author, "is an *intellectual*

apprehension, in which a certain relation is *mentally* affirmed to exist between two or more conceptions." To illustrate, "George is a good man," "body supposes space," are examples in which judgments are indicated in words. If you regard the words as expressive of the mental affirmations, you call these "propositions," but if you speak of the *mental* affirmations, considered apart from the words, they are "judgments."

We trust each reader who has followed us has an apprehension, sufficient for our purpose, of the words, as employed here, "conception," and "term," of "judgment," and "proposition." One more similar step brings us to the close of this part of our subject." We now speak of "arguments," and "syllogisms." "An argument," says Mr. Mahan, "is an *intellectual* process in which one *judgment* is derived from *another*." Here all is within the mind. The "judgments," which are made up of a combination, if we may so speak, of "conceptions," and the "argument" itself, are all within. They exist with, or without, language to express them. An argument expressed in form and order in words, is called a syllogism. Thus :

"All men are mortal;
George is a man;
Therefore, George is mortal."

It will be perceived that you are required to make a distinction between "argument" and "syllogism," precisely similar to those which are made between "term" and "conception," "judgment" and "proposition," in each of the three cases, the exclusively *intellectual* thing being indicated by the former word, and that intellectual thing expressed in language, by the latter, "When each premise, together with the conclusion, is stated in its proper form and order, the argument is then called a syllogism." The first and second propositions used in such a process are called *premises*, and the third, the *conclusion*.

To bring out these distinctions clearly, and carry them through persistently, is to rid the study of logic of much rubbish. Not only so, but it is to secure an important result in the whole field of metaphysical and theological thought. It is so easy a thing to deceive ourselves and others by words, that there is a

widely prevailing skepticism springing up as to the possibility even of knowledge. Not a little of that, in many respects, excellent essay of Bushnell on "Language as related to thought and spirit," tends unwittingly to this same skepticism, and, we believe, for want of keeping these distinctions persistently before his mind, for it is evident no man more fully apprehends them than he. On this matter of the validity of knowledge, our author's applied "Logic," the fourth part of this book, is of great value. We felt, however, something like regret to notice he does not, so far as his words go, hold so persistently to the distinction between "argument" and "syllogism," as he does to the other two. For example, he says on the page where he defines "an argument," "in no given argument can there be more than one middle *term*," when, by his definition, he ought to adhere to the word "conception" in such connections.

We trust even the uninitiated are now prepared to follow us in our remarks upon several of the indictments, (to use the word we set out with), against the common treatises on logic. The first is, that they throw out of logic two important elements which belong to it. "Every one is aware," says he, "that any given intellectual process, having for its object the establishment of truth, may fail of its end for one or more of the three following reasons: 1. The process may be based throughout upon a *misconception* of the subject treated of. 2. Invalid *premises* may be introduced as the basis of conclusions deduced. 3. Or, there may be a want of *connection* between the premises and the conclusions deduced from them.

The common doctrine is, that logic has nothing directly to do with the first and second points. Our author insists, on the other hand, that it is as much the business of logic to furnish the criteria, so far as they can be furnished, for these two, as for the third, which is the only sphere for logic according to the authors spoken of. According to his own view, therefore, the author embraces and treats of these two as essential parts of logic.

"In examining any such process, then, three questions are or should always be put, to wit: Has the author rightly apprehended his subject? Are his premises sound? Is there a valid connection between his

premises and his conclusions? In answering such questions, every one feels the need of valid criteria by which he can determine whether the process is or is not valid in each of these particulars, and in one no less than either of the others. The following treatise has been prepared upon the assumption that the true and proper sphere of logic is to furnish all these different criteria, and thus to meet in full the real logical necessities of the human mind."

We frankly confess that our prejudices upon reading this paragraph were against its doctrine. We feared it was something like the "universal science" of quacks and socialists. But by recurrence to the definition, "an analysis of the laws of thought," by keeping in mind that it is *process of thought*, not the subjects treated, and by giving attention to the author's treatment of these new topics, we as frankly confess to our conviction that he is right, as we did to our prejudices. Notwithstanding, it is quite probable, by greater moderation of statement, this part might have been made to appear less objectionable, especially to those who have great prejudices to overcome. But each man to his own way, provided we can have the truth. Before leaving this part, we must bear our testimony to the great ability and success with which these neglected parts of logic are treated. The authors coming after him will have little, if anything, original to advance under these heads. Though the student, by the ordinary study of logic, scarcely obtains one ray of light upon these topics, by a little patience the common reader can follow our author satisfactorily. The man who has not had the advantage of what is called a liberal education, and is yet accustomed to educate himself, need not hesitate for a moment to undertake to master this work. Yet it is not going too far to say, the puzzled student in college is often comforted by his professor's assurances "that he will be able to understand logic when his mind is more matured," the student meanwhile greatly doubting whether the professor's mind is yet quite mature enough to understand Whately's "Quale quid." We do not wish now to be understood, the book is of the class, "science made easy," for they usually simply abolish science, but that, the reader who wishes to think will find aid from our author. When you have taken

one step, you know it, and you soon learn to take the next without fear of falling.

Conceptions are not themselves the last analysis of our knowledge. That must begin with intuition external and internal. On intuitions we must rely upon, or give up the validity of all knowledge. To say our intuitions are deceptions, is the same as to say, we have no faculty of knowledge, whether those intuitions pertain to phenomena external or internal; so, too, of the truths given by the reason on condition of the exercise of sense and consciousness. It follows from this view, that error cannot begin with the intuitions. Error begins in the exercise of the understanding in forming conceptions, that is, by putting under the influence of the will into the notion, or mental conception, elements not given by intuition; or by omitting some essential elements given. On this general principle, the author founds his rules for judging of the conceptions, whether they are valid or invalid.

The next step in error is in the exercise of the judgment, under the influence of the will. On this department of his subject, it seems to us, the author has made some valuable contributions to logic.

Now, the common doctrine is, that any fallacy founded in error in either of these departments is not within the sphere of logic legitimately to correct. All fallacies of either of these kinds, in the language of the books, are "illogical" fallacies. If logic pertain to neither the validity of conceptions or judgments, they are, indeed, "illogical" fallacies, which, as Mr. Mahan observes, shows they have no place in logic, and yet they have a place in the treatises. No such absurdity is required in this work, as these "illogical" fallacies are brought to tests by the exercise of no doubtful powers. They are as clearly within the jurisdiction of the court, as the other class of crimes against the laws of logic.

The next point made against the ordinary treatises is concerning the following doctrine: "All negative propositions, and no affirmative, distributed the predicate," and the canon of conversion founded upon it. In logic, a term is said to be *distributed* when it stands for all its significates; thus: "men are

mortal," is said to distribute the subject, "men," because the meaning is "all men." But the word "mortal," the predicate in the same proposition, is said to be "not distributed," for "men" are not all the mortals there are, that is in the proposition it does not stand for all its significates, that is, again, for every individual of the class "mortal." In the proposition, "No virtuous man is a rebel," the predicate "rebel," is distributed as well as the subject, "virtuous man." When this is the case, you can convert the proposition *simply*, as it is called, thus: "No rebel is a virtuous man." But you cannot so do with the other, thus: "All mortals are men," without error. You must convert it by limitation, thus: "Some mortals are men." "Some" shows that "mortals" is not distributed, but as falsely converted above, "all" shows "mortal" to be distributed, though it was not the original proposition, or the *exposita*, as it is called in such a connection.

Now what is true in these examples is assumed as universally true—all negatives and no affirmatives, distribute the predicate. Hence all negatives can be connected simply, but no affirmatives, for by so doing, it is assumed, a term is distributed which was not in the *exposita*, a proceeding manifestly not illative. It is true, it is admitted in some cases, affirmatives can be converted simply, as, "all triangles are three-sided figures," and "all three-sided figures are triangles," but this is said to be incidental. "Let us now suppose," says Mr. Mahan, "that as far as affirmative propositions are concerned, the above principles hold only in respect to a single class, while, in all other cases, such propositions, as well as negative ones, do, and from the nature of the relations between subject and predicate, must, distribute the predicate as well as the subject. In that case undeniably, a re-construction of the syllogism is demanded." Then, by the application of his doctrine concerning conceptions, and their classification, he proves beyond contradiction, that it is only when the predicate is a genus of which the subject is a species, the doctrine laid down holds good, thus "mortal" is a genus of which "man" is a species. The common doctrine condemns the mathematical processes as in-

valid. For example, "a is equal to b," then "b is equal to a," not "some b is equal to a," as logicians say.

Two other objections, which rest ultimately upon the same assumptions, the author makes to the common treatises, but it would take us too far out of the way to illustrate these points. We will simply say, that one is against the doctrine that the second figure yields only negative conclusions, and the third, only particular. So, he ruthlessly limits the sway of the venerable "*Dictum de omni et nullo*," as having usurped the whole realm of logic, whereas only a particular province, where the above class of propositions are concerned, belong to that ancient. We must confess to a feeling of regret to see that venerable ruler thus circumscribed. Very different was our feeling, to see the fourth figure unceremoniously abolished, for we always felt it had no more right to exist than slavery, whose abolition we hope is equally inevitable and at hand.

There are other peculiarities of which we intended to speak, but find our space too much narrowed down to enter upon them at large; such as the unfigured and analytic syllogisms, the canons for testing the validity of syllogisms, and, especially, the quantification of the predicate, as above alluded to, and the quantity and quality of propositions in general, and the definition of first principles. On these topics the author credits Sir William Hamilton largely, and on some of them Mr. Thompson, author of the "*Laws of Thought*," a work which has not been re-published in this country. Most of these indicate great advancement in the field of logic, and nearly all are to be traced back ultimately to the correct apprehension of the sphere of logic and to the clear distinction between conceptions and terms. But we must refer our readers to the work itself, as it would require too much space properly to illustrate them.

We have already spoken of the doctrine of fallacies. We need only add, that in this department, he pursues the same order that he does in treating of the valid processes of thought. This part is quite simplified as compared with what we usually find.

The chapter on Method has greatly interested us. Especially his treatment of definitions as distinguished from problematical

judgments we most warmly commend to all into whose hands this volume may fall.

The part "Logic applied," really breaks upon new ground in the field of philosophical inquiries. The author is the last to hold that "life is a dream." He lives in a world of realities. He does not believe in any of the schemes, however ingenious, by which the existence of mind or matter is denied. Matter exists. Mind exists. Sense takes cognisance of the phenomena of the external world. On condition of such cognitions, the reason of necessity affirms the existence of the subject of these phenomena, that is, matter. In like manner, by direct intuition, the consciousness takes cognisance of mental phenomena. On condition of such cognitions, the reason necessarily affirms the subject of those phenomena, that is, mind. The phenomena are totally different, and, therefore, mind and matter are totally different. Materialism, idealism, skepticism, have no place in a world of realities. His formulas by which to test the validity of knowledge are fundamental, scientific, beyond the possibility of being controverted.

No man, who has been made to feel the wants of this age in the theological or philosophical fields, but will rejoice at the thorough exposure of the "fragmentary" method of treatment in those fields, and the clear insight exhibited by the author as to the method required. Perhaps all admit the desirableness of the scientific method, but all do not with equal courage assert its possibility, because they have not as deep convictions of realism as opposed to other systems. If our knowledge is only "the stuff dreams are made of," the fragmentary method is all that is possible, and we had almost said, all that is desirable. If dreams constitute all, give us only pleasant dreams, however incongruous. We cannot deny ourselves the pleasure of presenting the reader with a specimen of each in treating of the Divine existence:

"According to the fragmentary method, writers, for the most part, commence with an attempted demonstration of the proposition, 'God exists,' and this without any specific definition of the term God. Then, by an independent process of deduction, there is an attempted proof of

the fact, that God possesses certain attributes, such as spirituality, omnipotence, omniscience, &c.”

This method, as he remarks, results in an aggregation of materials on different topics, but there are shown no necessary relations and dependencies as of the different parts of a given whole.

“According to the scientific method, first of all the term God is defined as representing a self-conscious personality endowed with all the attributes involved in the ideas of absolute infinity and perfection, and sustaining to all conditional existences the relation of unconditional cause. Then the proposition, ‘God exists,’ God representing such an idea, would be demonstrated. The next inquiry would be, what attributes are necessarily supposed by such an idea of God, and in what *form* shall such attributes be affirmed of him? The number of attributes, and the form of each, would be determined by this one idea, and elucidated in the light of the same. Here we have realized the idea of system, and no treatise developed upon the opposite principles deserves the name of system. Hitherto the fragmentary method has almost exclusively obtained in the science of theology.”

The author’s remarks upon the theistic syllogism we must not pass without notice: “Order universally proves mind. The works of nature discover order; therefore, the works of nature prove mind.” This is as it is given by Professor Fullach, and perhaps it is the best form it has yet received. Now observe that in all scientific procedures it is the first, or major premise, which is admitted, and the second alone, if any, which is doubtful, and requires proof. But in this case, the second is admitted by all, while the major is the doubtful. This is sufficient to show that the major premise needs some important modification. The author’s remarks and suggestions are worthy of the most careful attention, but we must refer the reader to the book for them.

We must close by re-stating a few points:

1. This work clearly defines the sphere of logic, and includes within the domain of logic the criteria for the validity of conceptions and judgments.

2. It excludes from the sphere of logic various foreign topics.

3. It shows that the doctrine that "all negative propositions and no affirmative, distribute the predicate," is not true, so far as affirmatives are concerned, save only of a particular class, viz.: those whose subject is a species under the predicate as a genus. This results in admitting mathematical processes to the pale of logic.

4. On the same principle, the doctrine that the dictum is universally applicable, and that the second figure yields only negative conclusions, and the third only particular, needs qualifications.

5. It places the treatment of what are called "illogical" fallacies upon a scientific and logical basis. This results from what is indicated under the first head of this summary. From the same, result various other advantages, some of which we have noticed.

6. The whole is so regularly developed step by step, and at every step the intellectual processes are so clearly distinguished from the mere words by which those processes are indicated, that while the system of logic in itself can be easily comprehended by the aid of this book, yet that system is given in this book in its whole scope and profundity.

Had the author not had to do so much work in clearing his way before him, he might have brought his book within fewer pages, but after all, it may be doubted whether it would have been better than to exhibit, as now, the error in contrast with the truth. There is no doubt but that this book will "have a future," as a friend said in writing to us the other day about it. It is more problematical whether it will have a present. Sometimes a book does too much for the world to receive it at once. But there are decided symptoms that while this book is so radical, the public mind is ready to receive it. Among those symptoms are the facts that while Whately's and the like are felt to be very defective, they are nevertheless very difficult and "dry;" and another, not less significant, that many able minds are beginning to doubt the utility of logic altogether. This last objection this book will do much to remove. No man who admits grammar to be of service, can put aside logic as here developed as useless. Language is first, then grammar;

still grammar is of service to language. Thought is first, then logic; but logic is of service to thought in a degree quite equal to the benefit grammar confers upon language.

In taking reluctant leave of this book, we commend it to the attention of ministers, teachers, and pupils, and all others who are interested in the subject of which it treats. If any teacher or pupil is so placed, that he is compelled to use *Whately* or its like as a text book, our advice to him is to send for this book as a clue to guide him through the labyrinth—advice for which we shall receive hearty thanks from every one who follows it.

ART. VI.—SECOND ADVENTISM.

If sin had not come into the world, the human race would, of course, have been happy; but where would its everlasting felicity have been enjoyed? Would the earth have continued to exist forever, and man's heaven have been here upon it? Or would those that have had an existence here, after having lived below as long as it pleased the Creator, have been translated to the heaven above as Enoch and Elijah were? Questions like these will come up in the mind, but they cannot be answered; nor need they be. Other subjects are revealed that concern us more, and that may be of far greater practical use. Sin has come, and its direful effects are known and felt. The Lord Jesus has died that we may be saved. He is to come again in the end of the world. That will be a great and momentously solemn event. Amazing scenes will transpire. The dead will be raised; the living be changed; the earth be burned up, and the final judgment take place. Let those who read understand, and make due preparation.

UNBELIEF IN A LITERAL ADVENT OF THE SAVIOR IN A FUTURE TIME.

Infidels, who deny the existence of a God, and that the Bible is a Divine revelation, of course reject the doctrine. A portion

of Universalists hold that the second advent of the Savior took place at the destruction of Jerusalem in the year of our Lord 70, or 1787 years ago. The Society called Shakers, also, which had its origin in England a little more than one hundred years ago, hold that Christ will not come again in visible form, but in the person of his saints; that this coming is now being exhibited in them as a people.

There may be a few others whose views on this subject are much in harmony with some of the foregoing; but the other portion of the world, that has a knowledge of the Bible, believes that the second advent of Christ is to be in the future.

EXCITEMENTS IN CONSEQUENCE OF CALCULATING THE EVENT NEAR.

Paul, in writing to the Thessalonians, treated with great distinctness, of the second coming of Christ, and of what would take place at his coming. 1 Thess. chap. 4. In the next chapter he said, "The day of the Lord so cometh as a thief in the night." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." This was written only about twenty years after the ascension of our Lord back to heaven. It is possible that by *the day of the Lord* here, he had some reference to the destruction of Jerusalem that was approaching. Yet as the second coming of Christ is plainly the subject in the fourth chapter, no question but that is the great event to which he alludes in the fifth.

Paul having given such prominence to Christ's second coming, and stated that those to whom he wrote were not in darkness, that the event should overtake them as a thief, the Thessalonians began to conclude that the day was near, indeed, that it might come while they were living. Paul having learned this, hastened in perhaps less than a year after sending them his first epistle, to send them the second, in which he corrected them of the great error they had made. The following is his language: "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day

shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing that he is God." 2 Thess. 2 chap. The man of sin, the son of perdition here refers to the Papal power, and the falling away or awful apostacy that Paul said would come, refers to the triumph of the church of Rome in the dark ages that should follow its ascendancy, when it should "speak great words against the Most High, wear out the saints, think to change times and seasons," and make itself drunk with the blood of the true people of God.

Grotius, of Holland, who lived in the early part of the eighteenth century, and a few others, at different times have asserted that the apostles believed that Christ would come, and the world end in their day. Did they thus believe? Nay, verily. Paul did not, as we have already seen. An awful apostacy was to come first. History shows that the apostacy did not commence till at least five or six hundred years after Paul lived. God was to destroy the man of sin by the spirit of his mouth and the brightness of his coming. This he began effectually to do in the days of Luther, early in the sixteenth century, after the apostacy had been going on at least eight hundred years. The work will go on till mystical Babylon shall fall. Paul also showed, in the clearest manner, that after the general conversion of the Gentile world, the Jews, as a people, were to receive the gospel. Rom. chap. 11. Did he suppose all these great events were to transpire in his short day, or in a few years that should follow? No evidence of it.

Peter foretold that scoffers would mock at the promise of Christ's coming. He more than intimated that it would be long delayed, as he said those scoffers would appeal to the fact that the "*fathers had fallen asleep,*" and the regular course of events was going on. 2 Pet. chap. 3.

James did not believe the end near, for in the council at Jerusalem he quoted from the prophets to show that the Gentile nations would seek the Lord. Acts 15.

John spoke of the second advent of the Savior, but he could

not have believed it near at hand. In his book of Revelation, he spoke of mighty events that were to succeed each other in the civil and religious world. He must have known that these things would not be accomplished in a short time, but that ages would be required to give them birth and develop them fully.

Besides these things, and more than all, it should be noted that the apostles were led into truth by the inspiration of God. And God never gave them to understand that the coming of Christ was near when it was not so. It is not possible for God to lie. He never taught the apostles nor any since that the end was near when it was not to be so in reality. He does not communicate a falsehood, nor deceive. It would be against Himself to do so.

In all probability what Paul said in his second epistle allayed the excitement of the church at Thessalonica in regard to the speedy second advent of the Savior, as their wrong views were corrected. That church prospered, and from that day to this, Christianity has not been completely extinct in that place.

Time passed, and nine and a half centuries rolled away till the subject was agitated again. An army of martyrs had lived, suffered untold persecutions for the sake of the cause of truth. They "endured as seeing Him who is invisible."

" They lived unknown
Till persecution dragg'd them into fame,
And chased them up to heaven."

Darkness reigned, and truth seemed crushed to earth. Suddenly, about the close of the tenth century, it was announced by some that professed that they had been studying portions of the Scriptures, that the Savior was about to come, and the end of the world ensue. The discovery appears to have been founded on the thousand years, named in Revelation, chap. 20. It was said they were accomplished, and the end was to be the next event. The opinion spread with rapidity over the most of Europe. Among religionists, to be sure, it was mostly in the Roman Catholic church, but that church was then almost

the only one in active existence. An awful consternation took place among men. Many gave up their business; relinquished their possessions; and abandoning their families and friends, hurried away to the Holy Land, where they imagined that Christ would quickly appear and judge the world. But the world continued as before, and in a few years the delusion died away.

In the sixteenth century, some civil discontents in Germany, headed by a man named Thomas Munzer, got up quite a commotion. Some of them demanded freedom from restraint of law, and the abrogation of the dominion of man over man. Some contemplated the formation of a new and completely pure church, and professed to be inspired. Munzer wished to abolish all distinctions of rank, and all subordination, and to introduce a perfect equality into society. He expressed his belief that Christ would soon come and set up the heavenly kingdom on the earth. In 1525, he, with a multitude that had joined him, proclaimed war against all law and civil governments, and announced that Christ would come and reign from that year forward. But Christ did not come.

The next century came, and with it more excitement about the coming of Christ. It was not far from 1655, while Cromwell was protector of England. Those who expect Christ to reign personally on earth have been called Millenarians. Thomas Vennar, a desperate enthusiast, excited a party, who listened to him, on the personal reign of Jesus Christ, and that the saints of the Most High, when He should come, would take the kingdom themselves. He was not so definite in regard to the time in which the Savior would come, as the most of those have been who have announced his speedy coming; yet it is evident he expected it soon, for about the date already given, he, with his followers, laid a plan to take the life of Cromwell, and to proclaim Jesus King. In 1660, after Charles II. had been placed on the throne, they appeared armed in the streets of London, and expected to triumph over opposition. They proclaimed Jesus king, and killed one who said he was for God and king Charles. The train bands were sent against them, but several of them were killed. Finally, Vennar's force was overcome,

many being killed. Venner, with ten or twelve others, were taken, tried and executed for insurrection and murder. With their latest breath, they declared that if they were deceived, God had deceived them. Such is the sad state of minds under the influence of delusion and fanaticism. It is lamentable to know that it was judged necessary to put down such visionary enthusiasts by force of arms, but they first took the sword, and perished by it.

Lord Napier, a great mathematician, made calculations founded on the 1335 days in Dan. 12: 11. His conclusion was, that the end of the world, with Christ's coming to judgment, would take place in the year 1700. Some other calculations of his brought out the year 1688. He then declared that it would be between these two dates. He died—the fixed period came, but the Son of God did not appear, and time went on as usual.

The nineteenth century came. The gospel had hitherto wrought mighty achievements. In several sections of the earth in the different ages that had passed, the strongholds of satan were pulled down, and the peaceable kingdom of Christ set up on their ruins. The magnetic power, by which the mariner is guided over the trackless ocean, and the traveller through the desolate wilderness, had been known only 600 years; the art of printing, by which a flood of light and knowledge was to be poured upon the nations, had been known only about four hundred years; steam, as a motive power, was not applied till early in this century, (the year 1808 being the date of it); Bible Societies for furnishing the Bible to all destitute of it, even without money or price, if they were too poor to pay for it; and missionary organizations for sending the gospel to heathen nations were formed. Light was somewhat rapidly increasing, and knowledge extending. Many were running to and fro, and there were indications that the time was hastening when the angel seen by the revelator, as he looked down through the vista of ages, would commence his successful flight with the everlasting gospel to preach to every kindred, nation, and people, when lo, suddenly it was announced that the wheels of time were soon to stop, and eternal things

the world. The first notice of alarm on the subject was in 1812. A man named Elisha Hunt on a certain day of that year as the time drew nigh. He, as far as now appears, had no very well defined belief, and for his belief, but with much earnestness he expected that it would be so; and finally, as the day drew nigh he put a speaking trumpet to his mouth, and went to the door, and cried, proclaiming that on the given day the end would come. James Smith. There is nothing too inconsistent for a man to believe, and this was readily received by a number. The day passed, but the Savior did not appear. The clouds gathered and thickened. The clouds gathered and appeared to be coming nigh. They were charged with wind, that made the rocks and midday trees break: and hail fell thick and fast in that region. A few, who professed to be waiting for the Lord, felt that He was surely coming; others felt that it was a delusion and prayed for mercy. The storm passed, and the world resumed its course. No real good came of the storm, because while the prayer told God that time was to end, telling what was not true, and of course not acceptable; and those who prayed for mercy just because they could enjoy sinful pleasures no longer, hardly felt that their prayers reached the ear of Jehovah.

and more alarm, and it is devoutly hoped it is the last till the important prophecies shall be all fulfilled, before there shall be another of the kind. It has taken place while the present generation has been on the stage. As a matter of record, and for the information of all, the outlines of it will be given in detail. It has been called at some stages of its progress, "The Midnight Cry." It has been thus called by its advocates, in allusion to that named in the parable of the ten virgins, in connection with the annunciation, "Behold the Bridegroom cometh." There is some sense in which it has been a "midnight cry," as in it counsel has been darkened by words without knowledge, in order to arrive at certain conclusions.

William Miller, a native of Hampton, N. Y., at the age of thirty-two, was for a time in the army when our country was engaged in the second war with Great Britain. He then returned to his native town, and followed farming. He had en-

joyed only a common school education, but had a taste for reading, particularly history, and in process of time his attention was turned to the Scriptures, especially the prophetic portions. From the year 1827, onward for a number of years, he devoted his time very largely to the investigation of Scripture prophecies; and from certain prophetic numbers, and the duration of the time they indicated, with the dates of their commencement, as he was led to understand them, he came to the conclusion, about the year 1833, that the Savior would come the second time in the year 1843.

The number that Mr. Miller began with was the seventy weeks in Daniel, chap. 9. These were to commence with the decree to restore and re-build Jerusalem, and to end with the death of the Messiah. History shows that that period was just 490 years, equal to 490 days in the 70 weeks. So one day was prophetic of a year, which was also the case in a few other instances in prophetic time. Next he took the vision of 2300 days, named in the preceding, or eighth chapter—explained them as 2300 years, and said the vision of the 70 weeks was a part of this vision, so, of course, these days commenced when the 490 did, and as 490 years brought us down to the death of Christ, A. D., 33, subtract 490 from 2300 leaves 1810 years more to pass, and add these 1810 to the 33 that had transpired at the death of Christ, and it makes 1843, the year of the end. This was ciphering so easy that any school boy might perform it. Then the dream of the king of Babylon, as given in the second chapter of Daniel, and as interpreted by that prophet to mean the succession of four great monarchies; and in the days of the kings of the last, God should set up a kingdom, was explained by saying that this kingdom that God would set up was the kingdom of Christ, composed of his saints, that He would establish at his second coming. Other numbers were used to corroborate the conclusions to which he arrived with the 490 days and the 2300.

At the first glance, the theory looked plain on paper to those who are not critical in their investigation; but it would not bear thorough scrutiny. Where is the evidence that the 2300 days meant so many years? or if they did, where is the

proof that they commenced when the 70 weeks did? The vision of the 2300 days was given 15 years before that of the 70 weeks. And then, if the 2300 days were years, and began when Mr. Miller said, where is the evidence that at their close time would end? No such thing is said in connection with the vision, nor any fair intimation of it. And where is the evidence that the four kingdoms, named in the interpretations of Nebuchadnezzar's dream, reached to the end of time? There is evidence that they bring us down to the first coming of the Messiah, and the establishment of his dispensation, which was the setting up of his kingdom, and farther than this, no one is authorized to explain the dream.

About the year 1833, and immediately after Mr. Miller came to his conclusions as to the time when Christ would make his second advent, he began to proclaim his views. He did but little by way of lecturing till 1837. By 1839 he was very active, travelling and lecturing, and publishing written lectures, expressive of his views: He was a man of unexceptionable character, a member of the Baptist church, a ready, earnest speaker, and possessed strong colloquial powers. He was well versed in the Scriptures, but, as the reader will perceive, not learned nor sound in the right rules of Biblical interpretation. Almost every passage he quoted was explained in accordance with his general theory, the end of the world at the time named. One lecture I heard him give, was founded upon Hosea 6 : 1, 2, "Come, let us return unto the Lord," &c. "He hath smitten, and He will bind us up. After two days, he will revive us; in the third day He will raise us up, and we shall live in his sight." One day he made prophetic of a thousand years, which he was wont to do in a few cases. The two days he explained as the two thousand years from Christ's first to his second coming. The reviving was the resurrection, and the third day was the thousand years from the first to the second resurrection, during which the saints would live and reign with Christ on the earth. And to make it out clearly, if possible, he cited Luke 13 : 32, in which Christ said of Herod, "Go ye and tell that fox, behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." These two days, of course,

were the two thousand years as above, and the third, he should live with his people in a blissful state. If the next verse had been noticed, this view would have been upset, for in that the Savior said, "I must walk to-day, and to-morrow, *and the day following.*"

It was marvellous to see how many received the new doctrine. It was as clear as a sunbeam to them. Many said they never could understand the Bible before, but now it was easy almost from beginning to end. Other preaching was worth little or nothing to them, and soon after 1841, those that lectured on this subject became numerous.

For two years, ending in the spring of 1843, the excitement was intense. It was the most general in New England, but extended into some sections of the Middle and Western States, into Canada, and an effort was made to carry it to England, but without great success. Believers in the theory then were not exceedingly fanatical, some of them not so at all. Business was not neglected by many. Some, to be sure, denounced those who argued with force against the views as the scoffers, who should appear in the last days, and ask where is the promise of His coming? But those pious persons thus denounced let it pass without much notice. The time was near when the matter would be decided, and it was felt that God would provide for those that adhered to His truth, and trusted in him. It was thought, too, that as the time fixed should pass by, if the end should not come, the error would fall of itself. Some few ministers and others were faithful in exposing the fallacy of the proof on which the theory was based, and in cautioning the people not to believe it. And if any have since stood high in the confidence of the public, they have been of this class. And from this, as well as many other considerations, the importance of having teachers well instructed and faithful has been felt.

Revivals were numerous in those years, and many of them followed the lectures that were given on the second coming of Christ. This last circumstance was made use of by those that believed in the speedy end of all things to confirm them more and more in the correctness of their views, as they said

God blessed the truth they advocated to the good of sinners. It is hoped that many of the professed conversions were genuine, but how many of them were not so, God knows and not man. Certain it is, there was an awful falling away for some years after the time for the end went by.

No particular day in 1843 was fixed for the end. Some thought it would be in February, and it was generally agreed by the believers that it would be before the spring was gone. Indeed, it was confidently expected in April. But February and March, April, and even May passed, and the world existed as before. There were no signs that the earth had become old and worn out by age, so that it should be laid aside or destroyed as a useless vesture.

The excitement subsided. Good men who had been led into the doctrine, renounced it, confessed their error, and were restored to the confidence of the church. "To err is human;" to rectify mistakes is always noble; to forgive those that confess is divine. Others, embracing quite a large class, still held on. They were obliged to admit that they were in error as to time, but they insisted that the coming of Christ was near, it would be the next great event, and they had only to wait for it. They had meetings of their own, and took the name of Adventists. The doctrine of the sleep or unconsciousness of the soul from death to the resurrection was advocated by many of them; also that of the annihilation of the wicked after the judgment, had its advocates.

In the summer of 1844, a discovery was made by one of the leaders that this mistake in time was, in his judgment, only that of a few months, and that the end would come in October of that year. Mr. Miller thought it correct, and some excitement took place, but the time went by without much additional harm. Mr. Miller died soon after.

Ten years passed away, and the world had rest as far as agitating the time of the end was concerned. But some would not let it alone. And in 1854 it was announced that the mistake in the time was twelve years, and that in 1855 the Savior would come. The manner of making it out, and the explanation of the "tarrying time" in the parable of the ten virgins

does not deserve notice in this article. Numbers received it, however, probably the most of them were of that class that had embraced the former theory of the time of the end. Meetings were held in every direction; time and property wasted to no good purpose, quite a number neglecting to cultivate their lands or take care of their crops. In some cases at the meetings a belief in the time of the end was the great if not the only point urged; and when persons of imperfect understanding, or children, expressed their belief in the time, they were baptized, and that, too, sometimes by those who were not ministers.

Some did not fix on the year, but thought it very near. Some expected it before 1854 was gone. Others on, if not before, the 19th of May, 1855, the anniversary of the dark day in New England in 1780, just 75 years before. But time went on as usual, and exploded these views of particular dates for the end. Those who had adopted the belief, where they have been able, have kept up meetings, and besides teaching the unconsciousness of the soul while the body is in the grave, and the annihilation of the wicked, they have claimed that miracles can now be performed. They hold various views on these and other subjects, there being no great uniformity of belief among them as a body.

So much in regard to the folly of attempting to find out the time and season of an event that it would be injurious to the world to know, and which "the Father has put in his own power."

CHRIST WILL COME THE SECOND TIME.

The Old Testament Scriptures tell us of death, the resurrection, and the final judgment, as well as the New. But the Old gives us no direct or positive information of Christ's second advent or coming, to raise the dead and judge the world. The New, however, does, in language that need not be misunderstood. Christ, in an address to his disciples, said, "If I go and prepare a place for you, I will come again and receive you to myself." John 14: 3. "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

When the Savior had finished his work on earth and ascended to heaven, it was declared to those who gazed after him as he went up, "This same Jesus shall so come in like manner as ye have seen him go up." Acts 1: 11. Paul speaks of loving his appearing. 2 Tim. 4: 8. Also of waiting for the Son from heaven. 1 Thess. 1: 10. Of his coming with all his saints. Chap. 3: 13. Also, that "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." Chap. 4: 16. Moreover, he testifies, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God," &c. 2 Thess. 1: 7, 8. "When He shall come to be glorified in his saints, and to be admired in all them that believe." Verse 10. The revelator says, "Behold he cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1: 7.

Is it probable the second advent will be soon? Nothing certain can be determined in regard to the time. No man knoweth it. One thing we know, and that is, prophecy will be fulfilled before Christ shall come. And here are some of the prophecies relative to the progress and triumphs of the gospel that have not yet been fulfilled. To Abraham it was said, "In thee and in thy seed shall all the families of the earth be blessed." Gen. 12: 3. This was repeated to him in chap. 22. In Gal. 3: 14, Paul, in alluding to this, calls it the blessing of Abraham coming on the Gentiles by faith. Has it come yet in the sense intended? God said to Moses, "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14: 21. This is to be the present state of things, not, as some say, in the new heaven and new earth, as there is not a word in the passage nor its connection about those. Again, "All kings shall fall down before him; all nations shall call him blessed." This is to be in the present world, while there are kings and nations. See the passage in Ps. 72: 11—17. Again, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall

flow unto it." "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. chap 2. And again, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14. The Jews are to have the gospel, and as a people receive it, and be restored to the favor of God. Isa. ch. 65. Hosea 3, and Rom. 11.

Scarcely a tithe of the testimony on these important subjects of prophecy has been given. Only specimens were intended. They have not been fulfilled. They will be before the Savior comes the second time. They may be accomplished in a short period, and the Lord Jesus come sooner than is generally supposed. And the event may be far in the distant future. With all the authority of a mandate from Heaven, the direction to every rational being is, "PREPARE TO MEET THY GOD;" and, "OCCUPY TILL I COME."

ART. VII.—GOD AGAINST SLAVERY.*

It is a common maxim that great emergencies call forth the spirit necessary to meet them. When a great truth needs to be spoken, a coal is laid on the lip of some man, and the flaming sentence leaps forth. Israel wants a leader; and the Midianitish shepherd comes forth in answer to the call. Some champion is needed to take down the haughtiness of Goliath; and the son of Jesse appears with sling from the brook, and courage invincible as from heaven. And these examples are simply illustrative of a great common truth, and of an order in Providence. Of course not every necessity is met; not every needful work is done; not every perilled interest is saved. But in looking over a long period of history, there appears far

* **GOD AGAINST SLAVERY:** and the Freedom and duty of the Pulpit to rebuke it, as a sin against God. By Geo. B. Cheever, D. D. New York Joseph H. Ladd. 1857. 1 vol. 12mo. pp. 272.

more of method and philosophy, more of check and balance, more of equality of action and re-action, than a superficial view would reveal.

The encroachments of slavery upon freedom in this land are not made wholly in silence. Not all are blinded or bribed. Notes of warning are heard, and appeals to conscience and manliness, and patriotism, indicate that the better elements of life in the Republic are not wholly inactive.

The pulpit is waking to a sense of its responsibility. Naturally conservative, as the American ministry are, they cannot wholly consent to the connivance of speechlessness. Expediency is more or less giving way before the pressure of duty. Ministers are feeling that all the principles which give vitality to their religion are in danger of being frittered away, and they are resolving to stand by the ark. Soft words are felt to be no longer the proper weapons of their warfare. They are coming to feel the force of that phrase of the apostle, "First pure, then peaceable."

Among these clerical rebukes of the arrogance of the Slave Power and the timidity of those who acquiesce in its demands, Dr. Cheever stands out distinctly. His abilities are of a high as well as of a peculiar order. He can be witty, caustic, and logical by turns, or all at once. He has sufficient scholarship to give weight to his opinions when they have respect to a point in Biblical exegesis or legal construction. He is so familiar with actual life, that no man can escape from his teaching on the plea that he is an abstract theorizer. His social and religious reputation brings his utterances in contact with that class of mind from which radiates not a little of the influence that moulds society. He is no radical, but deeply attached to the doctrines usually considered orthodox. He occupies an eminence among his brethren as a sound theologian, and an able and judicious pastor of a strong and important metropolitan church. He is certainly in a position to make himself heard when he speaks, seen when he moves, and felt when he acts.

Dr. Cheever's style of thought and speech is peculiarly his own. He sees everything on its moral side. He venerates law; he has a horror of anarchy. Conscience is evidently the

central and regal power in his own constitution, and he intensifies its terrible rebukes of wrong-doing and wrong-doers when he preaches in the presence of a giant sin. There is a good deal of the old Puritan sternness in him. He has no fond, partial milk-and-water philanthropy about him. He tempers all his love with justice. He has evidently no faith in the virtue that comes by coaxing men to be good, as a mother would coax a peevish child to swallow a pill by coating it over with sugar. The ethics of religion are vital things in his estimation. His power to develop moral indignation is fully equal to his capacity to feel it. His force of invective is immense. The old prophets who lifted up their voices against the empires of idolatry, or arraigned the wickedness of the Jewish leaders, are his models. He has evidently studied them with great care, and not only learned their import but caught their spirit. The leading events in the life of Jeremiah are evidently all dramatized in his thought; and what he sees so vividly himself he can show distinctly to others. He is a man to see and feel the wickedness of our national misdeeds, to portray their enormities, and to strip off the garb of sophistry, by means of which the perpetrators hide the guilt from their own eyes.

The substance of this volume was presented last autumn, in a series of Sabbath evening discourses at the church in New York, where he stately labors. They excited deep interest at the time—multitudes vainly seeking admission to the over-crowded house. The policy which had been adopted to provide for the extension of slavery into the territory once consecrated to freedom, and the fear that even the North was to acquiesce in the deed, probably decided his mind in the direction of an effort such as he ventured on. It has been publicly stated, we know not with how much truth, that after Dr. C. had decided to issue the discourses in a volume, no publisher in New York was disposed to give his imprint to the work,—a fact, if it really be one, suggesting a most lamentable imitation of the publishing committees of the Tract Society and the American Sunday School Union. But the work is out, and it will be circulated, read, and felt.

The subjects discussed are just those on which the deepest interest is felt, and in respect to which there is manifestly a

great want of clear and well-defined thought. And the method and style of the discussion are such as will make it lucid and impressive. He brings out the resemblances between the state of the Jewish people at certain critical periods of their history, and our own state as a civil people, in a most remarkable way. Probably few have ever apprehended so clearly as he the peculiar applicability of the lessons of Jewish history, and the rebukes of the Jewish prophets, to our national condition and circumstances. He discusses, first, the evil influence of unrighteous law. He shows that it was by means of enacting wickedness into statutes that the Israelitish nation was drawn into its evil ways, and hurried on to an overthrow. As specimens of the pungent style of Dr. Chcever, the following passages will suffice :

“ Nothing can go beyond this wickedness ; it is a fountain sin, a germinating sin, an accumulating and multiplying sin, a sin that causes and compels others to sin, a sin that enlarges from generation to generation, all the way into the eternal world. If it brings a million under its power this year, it may bring two millions the next ; this generation ten, the next generation twenty. Cursed be he that maketh the blind to wander out of the way ; and all the people shall say, Amen ! But he that strikes out the eyesight of a whole nation, that obliterates the law of justice and humanity, and sets in its place statutes of injustice and inhumanity, and thus compels a nation so blinded to wander in iniquity, what shall be said of such a monster ? What curse is heavy enough for such an incarnation of malignity, or what curse can measure in retribution the dreadful consequences of such crime ? Of all evil things, law, that embodies in itself the example of wrong, the instruction, the authority, sanction, justification, and command of injustice and oppression, in principle and in act, is the highest and the worst. It is worse than arsenic in the fountain ; it is poison for the souls of men, poison for the great heart of society, running through all the veins, and corrupting the whole system. Well did Edmund Burke say, that of all bad things, bad laws are the very worst, and that they derive a particular malignity from the good laws in their company under which they take shelter.” pp. 25, 26.

“ And the forced concealment of truth on this very subject, the voice to the seers, See not, and to the prophets, Prophecy not, the ban upon the light, the ostracism of opinion, the repression of freedom in the pulpit, the accusation and outcry of political preaching if the light of God

be turned upon it, the extreme fastidiousness and fear in our fashionable congregations, set like a nightmare on the genius of the gospel. It is a mountain of despotism, and of the fear of man thrown upon the truth. The preacher is like the fabled giant under the volcano. If the giant will be quiet, the mountain will be quiet, and some green things may grow upon it in peace and freshness. But the moment he turns in his anguish, or strives to free himself of his load, the mountain belches forth its fire and fury, and rolls down streams of lava, and the poor be-mountained giant is the cause of it ! The giant cannot stir hand nor foot, with the least suspicion of regaining his freedom, but Etna rages. Tell me not that this is an exaggerated description. Almost every time the light of God's word has been turned directly upon this subject, it has been followed with tumult. Again and again have faithful and beloved pastors been driven from their pulpits just barely for giving a single utterance of God's word against the sin of slavery. Everywhere, almost, there is this attempt to muzzle the pulpit, this impious refusal to listen to God's word on this one sin." pp. 37, 38.

This last paragraph belongs to the second topic of the book, viz. : the prevalent repression and concealment of the truth; and the obligations of the pulpit. It is on this topic that Dr. C. speaks with peculiar power and boldness. On the same point, he thus speaks further in reply to the asserted duty of ministers to preach the gospel :

"And what *is* the gospel, with its infinite majesty of thought, and its burning motives, and its countless applications, and its sublime combinations of thunderings and hallelujahs, and its compass of all sounds reverberating from heaven to hell? Is it a fiddle with only one string, or a harp of infinite harmonies? Is it an organ with only one note—a monotonous anodyne of repeated truisms, so admitted that they are cradled in the dormitory of the soul as lifeless as exploded errors? Is it a treadmill of orthodoxy and conservatism, where men that would be Samsons anywhere else must grind blindfolded, crushed beneath the fear of man, terrified at the thought of a blast from the political newspapers, afraid of everything exciting, their only object to keep things quiet, and the watchword of their millennium. First peaceable, then pure? Such an idea of the gospel is preposterous. There is nothing, from the beginning to the end of the alphabet, connected with moral issues, and bearing on men's duty, which may not, at the proper time, be made the subject of investigation in the pulpit; and

the proper time for the consideration of any sin is the very time, and the proper place the very place, where the sin is practiced; where its lawfulness, expediency and righteousness are maintained, and where its disastrous, demoralizing, destructive influence is felt—and not at the antipodes, where sins are reigning of an entirely opposite character. . . . And no matter what laws or antique usages, and authorities of custom and state, sustain the iniquity, that makes no difference in the duty of the preacher. The application of the gospel must be made; nor is there any time to be lost; since the argument of possession, custom, and law is every day growing stronger. . . . If it be interwoven with the politics of society and of the state, so much the worse; so much the more hazardous, but so much the more necessary.”

And after showing how Paul dealt with the idolatry that was interwoven with the statutes of the Roman Empire, he adds:—

“Think of any man undertaking to tell Paul that he must not bring his religion into politics! It was only vagabond Jews, and that only of the lower sort, and Demetrius the silver smith, the maker of silver shrines for Diana, that cried out politics, and the turning of the world upside down with agitation, and sounded the alarm that the apostles were persuading men to worship God contrary to the law. That was the accusation; and where the law was all on the side of sin, death, and satan, how could there but be incessant conflict and strife, till God’s law got the uppermost?” pp. 54—57.

These paragraphs will show the animus of the book. It is full of argument—the selections belong to the applications of the reasoning which we have not space to put down. He asserts the need of excitement at such a time as this, and declares our calmness to be only criminal and fatal indifference. He protests against our pulpit sentimentality, saying there are plenty of gentlemen with kid gloves in our pulpits, but no brawny blacksmiths with sledge-hammers; or if there be sledge-hammers, they are cased in India-rubber, to accommodate themselves to the elastic consciences with which they have to deal. The whole line of argument is then applied chiefly to the usurpations and legalized iniquities that have stained the history of Kansas. Then follows a discussion of the sinfulness of slavery—the argument being based on the Bible. It is

tested by the law of love; it is laid side by side with the statutes against oppression; there the allegation that slavery was tolerated among the Jews is taken up, analyzed, denied, and reprobated; and the argument from the curse upon Canaan is held up and exhibited till it becomes at first ludicrous, and then loathsome. The whole ground of the argument from the Old Testament in justification of slavery is gone over, and the plea of those who inherit slaves and slavery, that they are innocent, while the original stealers of men deserve a pirate's death, is met in a masterly way. Then comes under review the apology based on the idea of Christianizing Africa by means of slavery; and the epistle to Philemon is turned round as a battery upon those who have used it as a barrack for their defence of oppression. The whole argument is then applied with tremendous power to the crisis in our national life, brought on us by the attempt to inaugurate the systematic extension of slavery as a piece of national policy.

This mere outline of a powerful discussion is all for which we have space. It will repay perusal most richly. No candid reader, it seems to us, can rise from its study without feeling how solemn a thing it is to deal with the questions that are now vital in the Republic. It will suggest arguments, answer objections, encourage fidelity, and rebuke timidity and lukewarmness. There is need of such words and work as it exhibits. The battle with false principles and false policy is not yet over. The relation of the pulpit to politics is a question no man can very well or wisely ignore. The sneering at the Higher Law is already producing its fruit. The question whether there be any statute more authoritative than an act of Congress or a judicial decision, is forced on thoughtful and Christian men. Whether religion has any voice of her own, or is simply a soulless echo, is a matter which each and every friend of Christ is called on to help in deciding. And if any one is doubting on that point, before he decides that the pulpit should ignore all organic wrongs, and narrow down the circle of its speech to just those themes at which the guiltiest sinner can take no offence, we commend to him the argument of Dr. Cheever's volume, and request him to answer it.

ART. VIII.—CONTEMPORARY LITERATURE.

AN ANALYTICAL CONCORDANCE TO THE HOLY SCRIPTURES ; or the Bible presented under distinct and classified heads or topics. Edited by John Eadie, D. D., LL. D., etc. Boston: Gould & Lincoln, etc. 1857. 1 Vol. Octavo pp. 776.

There have been several attempts to realize the idea upon which the present volume is based, on both sides of the ocean. Simmons' Scripture Manual, and the Text Book and Treasury are examples of effort in the department chosen by Dr. Eadie. It is a concordance of subjects, not of words; and is designed to present the Scriptures in such a form as that their entire teaching upon any given point may be learned at a glance. Under each head he has proposed to arrange all those passages which bear upon it. Of course, to render such a work complete, the analysis needs to be thorough and full, taking note of all the subjects treated of in the Scriptures; and then all the passages bearing upon each subject must be brought together, philosophically classified and systematically arranged. It is therefore a species of work altogether beyond the ability of the mere empiric. It requires an extensive acquaintance with sacred Hermeneutics; for it is obvious that till the meaning of a passage of Scripture is understood, it cannot be wisely, and is not likely to be correctly classified. The author of such a work needs to be eminently impartial. A theological partisan would be in perpetual danger of having his labors influenced by his creed, and of arranging the teachings of Scripture so that they might lend the strongest possible support to a preformed theory. Whoever should prove himself thoroughly successful in the preparation of such a work, would thereby indicate the possession of rare qualities in a rare combination; and at the same time would lay the Christian public under no ordinary debt of gratitude.

The work before us is a reprint from an edition issued on the other side of the ocean. It has been received with marked favor by the British public, and the author has a reputation that gives large promise in connection with whatever he undertakes. Its merits are obvious; and they are undoubtedly greater than those belonging to any other work of similar aim. After having given it some examination, and tested it somewhat by use, we have no hesitation in commending it to Biblical students of every grade. The subdivisions of the general topics are natural and exhaustive. Take, for example, the general topic, Prophecy. The arrangement of subjects under this general head is as follows:—1. "The Commission." 2. "The Qualification." 3. "The Communication." 4. "Fidelity on the part of the Prophets." 5. "Certainty of Fulfilment." 6. "Prophecy the Means of Knowledge under the former Dispensation." 7. "False Prophets." Under these various heads there are still other and more subordinate divisions which facilitate the labors of the student. Thus, under the head of "False Prophets," are found the following:—"Warnings against them"; "Their Character"; "The Criterion"; "The Penalty"; "Punishment of them and their dupes." This illustration will enable the reader to understand the method adopted by the

author in the construction of his concordance,—of course many passages are repeatedly inserted in the volume; as they have an important bearing upon several different topics. The list of general subjects embraces only about forty—a much smaller number than one would have supposed. By means, however, of the alphabetical index of contents, it is comparatively easy to turn to any subordinate topic.

We have thus spoken at length of Dr. Eadie's plan. This is certainly unexceptionable; and it seems to us he has reached a high degree of success in the attempt to develop and execute it. The work approaches nearer to a thoroughly classified Bible than anything we have yet chanced to meet, and probably nearer than anything heretofore issued. Its merits entitle it to an extensive circulation, which we can hardly doubt it will secure. One fault only appears in its mechanical department, and that is quite a serious one. The type is small; to the eyes of aged people it will prove painfully so, as the work is printed in solid minion, or small burgeois. The reason for this is found, doubtless, in the desire to avoid making a book so bulky as to be unwieldy, but the wisdom of the policy is at least questionable. Should there be a sufficient demand for the work to warrant it, we should be pleased to see it issued in a form such as may adapt it to the wants even of those whose eye grows dim under the influence of years.

ESSAYS BIOGRAPHICAL AND CRITICAL; or Studies of Character. By Henry T. Tuckerman. Boston: Phillips, Sampson & Co. 1857. 1 Vol. 8 vo. pp. 475.

Long ago the line was written, "The proper study of mankind is man." And as the relation of man to everything else in the universe comes to be more clearly comprehended, that study will be more interesting and more significant. Man is himself a microcosm—a little universe *per se*. His work grows more and more important, and its results can be traced out with an accuracy and to an extent which was formerly impossible. The relation of a distinguished man to his age and to those which go before and come after him furnishes high and fruitful themes for study. And nothing earthly quickens a human spirit so powerfully as to be put into contact with a heroic soul which has run its race and done its work nobly. Virtue incarnate makes almost irresistible appeals; and vices wrought out into monstrous deeds wear faces of hideousness, and utter notes of warning of the most impressive sort. He, therefore, who can take no interest in the study of distinguished specimens of his race, indicates a dwarfed or a sadly perverted nature. Great men are great forces. We are forever seeking them, for there are prophecies of greatness within all souls which we expect to find fulfilled around us. And history, both sacred and profane, is full of interest in proportion as it hangs up in the picture-gallery of our conception, distinct portraits of men whose spiritual forms were majestic, and whose achievements ennoble our race. A gallery of paintings is full of stimulus to a thoughtful mind; how much more a series of illuminated characters and restored lives! And especially, where the subjects are all worthy, and the limning is truthfully and skilfully done!

Such a series Mr. Tuckerman has here furnished us. Of his merits as a

writer, we have no need to speak. And he has brought to this literary task his matured powers, the result of his liberal studies and extensive information, his well-poised judgment, and his discriminating taste. He has an observant eye, a catholic spirit, an appreciative sympathy, a nice sense of justice, and a well-trained and chastened imagination. The field from which he selects is a broad one, and almost every variety of mind and life is dealt with. Washington and Chesterfield, Jeffrey and Roger Williams, Berkeley and Franklin, Robert Southey and Daniel Boone—what contrasts do these names suggest; and yet what interest must attach to a volume whose succeeding pages are enriched with the true portraits of these dissimilar but important actors in the ever-changing drama of human life. There are some thirty characters dealt with here, and though the sketches are of unequal merit, as the subjects are of unequal interest to the reader, yet they all have a high degree of value. They are emphatically "*Studies of character*," and pretty thorough studies, too. A sufficient number of biographical facts are stated to illustrate the character, and put the reader into sympathetic acquaintance with the man and his life. The style of the author is calm, chaste, flowing, and finished. It is never inflated, never thrilling—never sacrificing thought to verbiage, nor aiming at epigrammatic smartness. The volume will long be a choice one to the best minds, and some of the sketches may be read and re-read with undiminished satisfaction. Those on De Witt Clinton, Berkeley, Sidney Smith and Franklin, deserve especial mention for their genial temper, their fine analysis, their hearty appreciation, and the skill of their literary execution. We trust Mr. Tuckerman may still make his "*studies*" contribute similarly to the gratification and profit of the public.

ARCTIC ADVENTURE, By Sea and Land, from the earliest date to the last Expedition in search of Sir John Franklin. Edited by Epes Sargent. With Maps and Illustrations. Boston: Phillips, Sampson & Co. 1867. 1 vol. 12 mo. pp. 490.

The volumes containing the story of the Second Grinnell Expedition, as told by Dr. Kane, have excited a deep and general interest to learn whatever is possible of the Arctic regions, and of the various expeditions fitted out for exploring purposes in the vicinity of the North Pole. To gratify this desire is the object aimed at in the completion of this volume. Its general character is adequately described by its title page, and the compiler has done his work in a manner marked by taste and skill. To those who lack the means to purchase or the time to read the somewhat extensive narratives of the various explorers, this admirable epitome will be peculiarly welcome. The efforts of Frobisher, Hudson, Davis, Cook, Mackenzie, Ross, Parry, Lyon, Beechey, Scoresby, Clavering, Back, Franklin, Rae, Belcher, McClure, De Haven, Kane, Hartstene, &c., &c., to explore this frozen region, are described with such distinctness that the reader's fortunes seem linked with those of each adventurer. It is more thrilling than a romance, and full, at the same time, of healthy stimulus and valuable instruction. Amid the general sadness occasioned by the death of Dr. Kane, it is natural to turn to the region which his narrative has seemed to bring to our very door, and become familiar with

the life that could develop such transcendent qualities as will make his name precious for many years.

ESSAY ON LANGUAGE, and other Papers, by Rowland G. Hazon. Edited by E. P. Peabody. Boston: Phillips, Sampson & Co. 1857. 12 mo. pp. 348.

These papers of Mr. Hazon have been collected by an appreciating literary acquaintance and friend, and issued in a tasteful volume. They consist of his essay on Language; one on the adaptation of the Universe to the Cultivation of the Mind; The Philosophical Character of Channing; The Character and Works of Chief Justice Durfee; The duty of individuals to support Science and Literature; Causes of the Decline of Political Morality; Public Schools; and Intemperance. Several of these were originally prepared and delivered as public lectures, and one is a reprint of a speech delivered in the Rhode Island Legislature, of which he was a member.

The Essay on Language is the principal one—filling more than a third of the volume, and evincing much more reflection and analysis than any other of his productions. The views of the author indicate the philosophical character of his mind, and the independence with which he reasons. He does not confine himself, however, strictly to the subject, but extends his inquiries to the mind and its operations, of which language is only the expression and symbol. This essay attracted the notice and procured the commendation of Dr. Channing, who found out the author, and welcomed him to his warm confidence. Their friendship was close, strong, and continued up to the time of Dr. C's death. Considering the disadvantages under which Mr. Hazon prosecuted his literary labors, his attainments are more than respectable, and his career is full of encouragement to those who are compelled to snatch such spare moments from toil as may be available for literary culture.

The remaining papers are of different degrees of merit, but all suggestive of thought, and may be read with profit.

PRINCIPLES OF CHEMISTRY; embracing the most recent discoveries in the science and the outlines of its application to Agriculture and the Arts. Illustrated by numerous experiments, newly adapted to the simplest apparatus. By John A. Porter, M. A., M. D., Professor of Agricultural and Organic Chemistry in Yale College. New York: A. S. Barnes & Co. 1857.

Text-books multiply rapidly. Of these some are of real value, while others make but a small contribution to our stock of knowledge. This volume meets a real want. Its method is novel, and its clearness and simplicity will adapt it peculiarly to common readers. An extensive series of chemical experiments are described and illustrated with cuts, the apparatus and materials employed being of the simplest possible kind. Any reader of fair ability may thus make himself familiar with the great leading principles of chemical science, and qualify himself with a view of those brilliant experiments which have been largely confined to the College, Lecture Room, and Laboratory. The portion of the book devoted to Organic Chemistry is unusually full, and of great practical value. For \$8.00, a box of the apparatus and materials will be sent to any person, containing—with the exception of a few simple articles

which can be almost any where obtained—whatever is necessary to perform all the experiments described in the volume. The book deserves a wide circulation, and will add greatly to the interest with which the ordinary phenomena of nature are regarded.

MORALS FOR THE YOUNG; or Good Principles instilling Wisdom. Illustrated with engravings and Moral Stories. By Emma Willard. New York: A. S. Barnes & Co. 1857.

Mrs. Willard has been a teacher of the young for many years, and her educational publications have been received with favor. She has here undertaken the work of developing and illustrating such moral principles as reason enforces and the Bible insists on. Her method of instruction is somewhat novel, and calculated to awaken and keep alive attention. We hope she may find numerous readers, and earnest disciples. The work is so arranged as to be fitted for use in schools as a text book, and its employment there would promise valuable results.

THE MARTYR OF SUMATRA: A Memoir of Henry Lyman. Robert Carter & Brothers, New York: 1856.

This is an interesting book for Sabbath school scholars, and by the author dedicated to the young of this country; and we pass it over to the Myrtle for a more extended notice. It is, to a considerable extent, made up from the correspondence and journal of the missionary Henry Lyman, who was murdered by the natives of Sumatra in 1834.

GRAHAM LECTURES: The Constitution of the Human Soul. Six Lectures delivered at the Brooklyn Institute, Brooklyn, New York. By Richard S. Storrs, D. D. New York: Carter & Brothers. 1857. pp. 338.

The Institution before which these lectures were delivered was founded mainly by the munificence of the late Augustus Graham, Esq., who, besides liberal donations in his life-time, left a legacy of near \$70,000,00. Among the conditions upon which this amount was given, was one providing for a course of free lectures from time to time on the Power, Wisdom, and Goodness of God. These lectures are required to be popular in their style.

Mr. Storrs' lectures are the first that have been delivered in accordance with the above plan. No better choice, perhaps, could have been made in the nation. The subject was prescribed to the lecturer, but he was as well prepared for it as if it had been a theme of his own choosing; indeed, we presume it is the very same he would have chosen had it been left for him.

His course of thought is well indicated by the titles of his lectures: The human soul endowed with personal life; with faculties for knowledge, with faculties for virtue; with faculties for beneficent operation; with faculties for happiness; and with faculties for moral progress.

Though the style is eminently popular, the book is the result of deep, patient, and scientific thought. There are a few places in which we think he is susceptible as a metaphysician of criticism, for the work is eminently metaphysical in its thought, though in illustrations so popular and easy to follow.

If Macaulay has done much to render history interesting, Mr. Storrs has contributed largely to a similar result in metaphysics—a subject hitherto almost hopelessly given over to dullness and sleep. From our previous knowledge of the author, we can say we expected much, very much; we have read the book without disappointment.

PRIVATE THOUGHTS UPON RELIGION AND A CHRISTIAN LIFE. By William Beveridge, D. D., Lord Bishop of St. Asaph. In two volumes. Robert Carter & Brothers, New York. 1857.

The pious and learned author of this book which might well be entitled, "Aids to Christian self-examination," was born in 1638, and died in 1691. It would be difficult for an ordinary composition on such a subject to survive this length of time. We are far from endorsing all the author's theology, but we feel nothing but pleasure in commending it as one of the best books to aid in self-examination and reflection—duties in this hurrying age more often praised than performed. No one can thoughtfully peruse this book without gaining strength in the Christian life.

BIBLICAL COMMENTARY ON THE NEW TESTAMENT. By Dr. Herman Olshausen, Professor of Theology in the University of Erlangen. Translated from the German for Clark's Foreign and Theological Library. First American Edition revised after the fourth German edition, By A. C. Kendrick, D. D., Professor of Greek in the University of Rochester. To which is prefixed Olshausen's Proof of the Genuineness of the Writings of the New Testament. Translated by David Fosdick, Jr. Vol. II. Sheldon, Blakeman & Co., New York. 1857.

Of this valuable commentary we spoke in our last, as being almost the only one worthy of the name commentary for a minister's library in these times. We mentioned also the superiority of the American edition to the foreign.

SONGS AND BALLADS. By S. Dyer. Sheldon Blakeman & Company. New York: 1857. pp. 298.

Mr. Dyer's idea of song is, that it differs from other poems in two great elements, "*unity* and *suggestiveness*"—a suggestiveness, not so much by what it reveals, as an *indefiniteness* which leaves the awakened sensibilities to an awe, more of what may be implied, than of what is really expressed—as the old artists used to sketch the shadowy outlines of "goblins and chimeras dire in the back ground of their pictures, and leave the effect to the imagination of the beholder." What he means by unity he thus explains: "By *unity* of song, is meant *one emotion*, so to speak, crystalized into its perfect form of sentiment." There may be a certain degree and combination of these elements joined with peculiarity of expression in verse, which characterize the song; but we need not undertake what all fail in: to give a definition of poetry of one kind or another.

The latter characteristic, Mr. Dyer is far more successful in embodying, than the former, though he is not, by any means, unsuccessful in this. With very few exceptions, his pieces properly claim the title, "Home Pictures." Piety and the gentle emotions predominate as to substance; a gentle flow and simplicity of style characterize the expression. If he begins with

sadness, or even melancholy, he ends despite "unity" in hope and a pensive smile.

It is a pleasing and useful book to read after some severe bereavement. Its comforts gently distil into the wounded heart, for the heart feels that it is communing with a heart that has experienced not only deep grief but also with one that has found the true solace.

We give the two middle verses of a parent's welcome, "To an Infant Boy," both as a specimen of his verse and spirit, and, also, as an exemplification of his success in combining the two elements of "unity and suggestiveness," though the latter here predominates:

"Mysterious visitant,
From yon celestial sphere,
O say, why art thou sent
For joy or sorrow here?
While now our spirits reel
With strange deliciousness,
We fear the joy we feel,
It is not earthly bliss.

Since to our raptured sight
This radiant one was given,
Our hearts have felt delight,
All redolent of heaven;
But O, there comes a fear,
He is not ours alone;
Heaven is his native sphere,
And Heaven may claim its own."

TRAVELS AND RESEARCHES IN CHALDEA AND SUSIANA; With an account of the Excavations at Warka, the "Erech" of Nimrod, and Shush, "Shushan, the palace" of Esther, in 1849-52. Under the orders of Major-General Sir W. F. Williams, of Kars, Bart., K. C. B., M. P.; and also of the Assyrian Excavation Fund in 1853-4. By William Kennett Loftus, F. G. S. Robert Carter & Brothers, 1857. New York: pp. 436.

This is a reprint of an English work. Though much cheaper than the original, it is said to be nearly, if not altogether equal to it.

The excavations begun a few years ago in Assyria, met with such astonishing success that antiquarian researches in that quarter of the globe have been greatly stimulated. This book is one of the results. Chaldaea, as most know, lies between Assyria and the Persian gulf, on the great rivers Euphrates and Tigris. Gen. 10: 10, speaking of Nimrod, says, "The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Babel, not the tower, is identified with Babylon, and Erech with Warka, the last as well as the first, almost beyond a doubt. This great mound, which the author has excavated, is on the Euphrates, below Babylon about one hundred miles. In the same vicinity are the remains of several other large cities some of which may yet be identified with Accad and Calneh.

Far east of Babylon, the ancient Shushan of the book of Esther has also been identified by excavations by the author. All these discoveries throw important light upon the Scriptures, in some cases already solving ques-

that have long puzzled the learned. These discoveries are not so startling as those of Layard, yet in a religious point of view, they are likely to be quite as important.

It is our intention now only to call attention to this interesting volume, charming in style, and inviting by reason of the excellent print, paper, and illustrations. In our next number we shall give our readers a tolerably full account of these discoveries, especially those in Susiana. As we have been engaged with them and contemplating their relation to the Bible, especially to the prophecies, we have felt to say, "The Word of God standeth sure;" a source of rejoicing and of trembling—rejoicing that we have a rock to rest our hopes upon—trembling, as demonstrating that God without respect of persons judgeth every man's work.

It is a good sign for the times that "Light from the Bible," is constantly accumulating, and that the works which result from these recent examinations are in a popular form. The attention of many persons may be arrested to the serious consideration of religion by such works—persons who otherwise are wont to give little or no thought to serious subjects.

Of this class of works is another just from the press of the same house: "The Desert of Sinai, Notes of a spring journey from Cairo to Beer-sheba, by Horatio Bonar, D. D. It came too late for examination, but it is from an able pen, and the result of investigations in 1856. We shall speak of this again.

We may also mention in this connection, a work which many will be glad to welcome in a cheap form: "The Lives, Acts, and Martyrdoms of the Apostles: to which are added Lives of the Evangelists, Mark and Luke, by William Cave, D. D., Chaplain in Ordinary to Charles the Second; In two volumes." This is from the same house.

SERMONS OF REV. C. H. SPURGEON, of London. Second series. Sheldon, Blakeman, & Company. New York: 1857.

Of the general estimate of this preacher and his sermons we spoke at some length in our last number, and have nothing special at this time to add. This second volume but confirms our former statements. We spoke of Mr. Spurgeon as wanting in broad and deep culture, yet it is gratifying to notice in this volume evident tokens of advancement in learning, despite of a sort of egotism which seems to say there is nothing more to learn.

Mr. Spurgeon is deeply in earnest as one acting under the Divine call to preach the gospel. It can hardly be otherwise than it is with a man of his powers, acting under such convictions, that he should deeply impress his hearers, even with old truths, for though old in themselves, he has received them into his heart, not simply into his head. His faith is not simply one of inheritance, but one of the deepest convictions.

These sermons, so far as we have been able to read, are certainly equal to those of the former volume.

We have been deeply interested in reading his sermon on election, both painfully and agreeably.

Painfully, because it is a perfect specimen of what is called the "Frag-

mentary Method." He goes on page after page asserting the truth of some doctrine which he does not define, and which he professes to prove by simply quoting passages of Scripture which have some word in them that sounds like the word which he has announced as the doctrine of his sermon.

Pleasantly, because what he says as a sop, if we may so say to orthodoxy, he says first, and in the most general way, while he puts duty last, and as that to be remembered if the "high doctrine" is forgotten. In this Mr Spurgeon displays common sense, as well as indicates his genuine piety. He says Antinomianism has "ruined" its thousands, notwithstanding inevitable election, if indeed that is what he means to preach.

THE NEW ENGLAND HISTORY, from the Discovery of the Continent by the Northmen, A. D., 986, to the period when the Colonies declared their Independence, A. D., 1776. By Charles W. Elliott, Member of the New York, Ohio, and Connecticut Historical Societies. Two volumes. Charles Scribner, New York: 1857.

The following passage from the preface expresses the author's aim, which he has well accomplished. The italics are ours:

"I am aware that much has been written, and well written, about New England and her history. Valuable and minute histories of towns, counties, and colonies exist, and her general history or chronology has been incorporated into various elaborate works; but when, some years since, I undertook to examine New England life, with a desire to trace the *growth of ideas and principles, through her active struggles and unremitting labors from the beginning*, I met with difficulties. It seemed to me that for the general reader, the local histories were too detailed, and the general history was too chronological and disconnected: it seemed, too, that the *peculiar and marked development of man there, was worthy of a more simple, compact, and picturesque representation than it had received*; and that, if it could be so represented to the reader of this day, it would be a commendable work to do. This is what I have attempted."

EXAMPLES FROM THE EIGHTEENTH AND NINETEENTH CENTURIES. By Mrs. L. H. Sigourney. Charles Scribner, New York: 1857.

These charming biographies are well adapted to interest and improve the young. The first of the series is out, and confined to the last centuries. The characters are Wesley, Franklin, Mrs. Huntington, Mrs. Lathrop, Roger Sherman, Olenlin, Dr. John Marsh, Ellsworth, Hannah More, Bishop White, Hillhouse, Mrs. Ramsay, Robert Hall, Stephen Van Rensselaer, Miss Hyde, Mrs. Hemans, and Mrs. Ware.

PULPIT ELOQUENCE OF THE NINETEENTH CENTURY. By Rev. Henry C. Fish. M. W. Dodd, New York: 1857.

This work, which is to be from press in a few days, is to form Mr. Fish's third volume of the History and Repository of Pulpit Eloquence. The two former volumes published last year were received with favor. This, doubtless, will excite still more interest. D'Aubrigne and others of his stamp are the class of men whose sermons compose the book.

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THE LIFE OF GEORGE WASHINGTON CARVER.

THE LIFE OF GEORGE WASHINGTON CARVER, by
L. M. B. CARVER, M. D., is published by
the author, at the "Martine," No. 10, N. Y. St.,
New York.

GEORGE WASHINGTON CARVER, who died in 1883, was
born in 1800, in a remote part of the State of
Ohio. He was a man of simple and unpretending
habits, and his life remains an example of
virtue and industry.

His life was devoted to the study of the
arts and sciences, and he was a member of
several learned societies. He was a man of
great industry and perseverance, and his
life was a model of the virtues of industry
and perseverance.

His life is a model of the virtues of industry
and perseverance. His life is a model of the
virtues of industry and perseverance.

This article was originally prepared as an Address before the Lit-
erary Societies of several different Colleges. Some peculiarities
in its style will be explained by this fact. A few things are om-
itted; but the form of the Address is not essentially altered.

ness of ignorance, the mists of error, a cross-eyed prejudice, or a near-sighted selfishness.

The word *Radicalism* has endured many afflictions and infictions from all these various sources. Few members of the English family, *of the same age*, whether of Anglo-Saxon or Roman descent, have been more misunderstood, misrepresented, and grossly abused, than this. For notwithstanding it has had so large an experience of life's sorrows, it is yet one of the youngest of the family; and so lately has it passed its minority that only in the latest census is there any mention of it at all. Some of the lexicographers, but a few years ago, did not deign to treat the ungainly urchin with even a passing notice. Like as in the fabled origin of the primitive races of men, it was then only semi-rational, and much more than semi-vegetable; and whether it would survive the inclement season, and the pelting of the merciless storm, was as yet uncertain. But it had a good *root*, and a good deal of it; and it has reached its majority; and now stands enrolled among the other members of its particular branch of the family; and admitted to all the rights and immunities of citizenship in the Republic of letters. But like some men that pay taxes, and make roads, and are enrolled in the census, and have granted to them the elective franchise; but still ride with the baggage, and sit in the negro pew; so with this, It encounters a vast deal of prejudice; its name is scarce uttered except in scorn or derision, and it is almost denied a respectable place in decent society. If it is charged against it that its associations have been such as to cast suspicion upon its character, and bring it into disrepute, our defence is that it is not strange if, being from its birth ejected from the society of the *elite*, and from the fellowship of the saints, it should sometimes have affiliated with those of doubtful character, doubtful gender, and of still more doubtful principles. Such have been some of its chief patrons, and its most enthusiastic partizans. But it has nevertheless borne a constant and noble testimony against their short comings and their wrong-doings. Without fear or favor it has witnessed for the whole truth, and against all error. It has never held its tongue when wrong was done, even in its own name. But with the fidelity of a martyr, and the unflinch-

ing courage of a Scotch Reformer, it has lifted its stern voice of authority, reproof and denouncement.

Few words have suffered more both from friends and enemies than this; and but for a quenchless principle of life and a strong hereditary constitution, combined with an incorruptible moral integrity, it would have perished in disgrace, or been overwhelmed in ignominy long ere this. But it was of a good family stock; and with rigid, unyielding Puritanic virtue, it has been proof against all the seductions of its professed friends; and against all the cold neglect or shameless contumely of its sworn enemies. Honor to it; and honor will be to it more and more.

The *radicalist* is he who digs down to the root of both truth and error. Of error, that he may root it out; of truth, that he may engraft upon it.

RADICALISM is adhesion to truth and to fundamental principles; in opposition to **CONSERVATISM**, which is adhesion to existing customs and prevailing beliefs. This is genuine radicalism, and not the counterfeit.

Were I to be sermonical in the treatment of my subject, I should propose to consider:

I. The claims of Radicalism.

II. The corruptions of Conservatism.

III. The mistakes and the mortal sins of the professed Radicalists.

1. True radicalism is the absolute demand of every well-conditioned mind. Such a mind can never be satisfied until it has reached a firm foundation upon which to stand. When it is told that the earth rests upon the back of an elephant, and that the elephant stands upon the back of a great tortoise, it is still not satisfied until it learns what the tortoise rests on. The rubbish must be cleared away; the surface soil removed, and the rock itself discovered; and then it can build in conscious safety. There are first truths that bring with them their own evidence; and these are the great foundation stones upon which every enduring superstructure must stand. Existing customs and prevailing opinions must be brought to the test of truth.

This is the only touch-stone for trying all systems, whether past, present, or proposed.

It is not enough for such a mind to know that a thing is; but "*ought it to be,*" is the question that takes precedence of every other. It does not assume with the thorough-paced conservative that "whatever is, is right;" nor yet with the rabid fanatic, that "whatever is, is wrong." But it does assume that there are truths lying somewhere at the foundation, and underlying all systems that are worthy to stand. If there are systems that have no such basis, they are doomed to perish, and it were folly to trust them. The mind can rest only in truth, and whatever the truth may cost, it must be had. The word that wisdom uttereth in the ear is evermore the same,—"*Buy the truth, and sell it not.*" Whoever buys it, at whatever cost, makes a good investment; whoever sells it, at whatever price, is badly cheated. It is the only imperishable riches. It is the goodly pearl, which, when a man finds, he does well to buy, though at the cost of selling all that he hath. Truth may cost more than error; but it is worth more than it costs. Falsehood may be had at small expense, but it is a dear possession.

The mind, if true to itself, must have principles to build upon—PRINCIPLES—BEGINNINGS. Every truth is either self-evident—the validity of the human faculties being assumed—or it is legitimately deducible from those that are.

It avails not that a man has great possessions if they are valueless or worse. He might have a great multitude of creeping things or crawling reptiles, that would only add to his poverty, and not his riches. The larger his inventory, the smaller his income. The Egyptians had great abundance of locusts and flies, and murrain-struck cattle; and biles and blains; and frogs and lice; but they were none the richer for that; and were a man to make an inventory of all his errors, and false beliefs, and unfounded theories, and cherished lies, and carefully-nursed and well-fed heresies, and marshal them forth on parade, they might make as imposing a display as Pharaoh's lice and frogs, and leprous cattle; but they would add as little to his mental treasures, as did the ten plagues to the wealth of Egypt.

The man who fosters a lie, only feeds a cancer or nurses an abscess upon his soul. It is a running sore, drawing hard upon the vital energy of the spirit. And the man who sets forth his false dogmas, only makes a parade of a soul blotched all over with biles and blains. There have been those who put humps upon their shoulders, and humps upon their backs, because disease had put them on others' shoulders and backs. And there have been those who put wooden shoes upon their feet, and hempen cords about their chests, because others did the same; and by turns we have laughed at their folly and raved at their madness. But these in the comparison are innocent follies. They affect the body; but he who fastens about his mind, not a flaxen cord, but an iron chain; and who wears it until it corrodes and festers at every link, because his neighbors have done the same; he who rowels his soul with iron rods, and leaches the life out of his spirit by a seaton for fashion's sake—must blush with shame whenever consciousness or reason reveals him to himself, as the willing victim of such barbarous self-inflictions.

Truth may be at a discount, and lies at a premium on Wall street, or on State Street;—in the marts of commerce or in the halls of legislation; in the schools of philosophy, or in the temples of religion; but when a man is called to stand in the presence of himself, and render his account at the judgment-seat of his own conscience; truth alone passes current. No endorsement can give to falsehood a par value.

He who swears allegiance to truth, and who never pays court to any other power, has a conscious dignity of moral manhood that he would be a fool to sell for crowns or sceptres.

“ He feels within him,
A peace above all earthly dignities;
A still and quiet conscience.”

While he who makes traffic of the truth, and barter it for place, for gold, for honors, for smiles or flatteries—

“ His conscience hath a thousand several tongues,
And every tongue brings in a several tale;
And every tale condemns him for a villain.”

Adhesion to truth, whatever it may be, wherever it may lead, whatever odium it may incur, to whatever perils it may expose, or to whatever scorn it may subject, is the only attitude worthy of human dignity, and the only one in which a man may claim the respect of others, or secure the respect of himself.

“Buy the truth and sell it not.” Whatever it may cost, buy it. Whatever price may be offered, sell it not. In the “prices current” of earth and of to-day it may be put at a low figure. In the prices current of heaven and eternity, and in the holiest of holies of your own soul, nothing else is valued at all. The purchase may cost the sacrifice of personal ease, and of worldly honor; it may subject to reproach, to misrepresentation, to unfounded charges, or groundless suspicions; friends may disown, and ecclesiastical councils condemn. We may meet with persecutions or cold neglect. Tried by Confessions of Faith, or stereotyped systems of Divinity, we may be found wanting. Some Theological Procrustes may put us upon his iron bedstead, to lengthen us if we are too short, or shorten us if we are too long:—still

“He that hath light in his own clear breast
 May sit in the centre and enjoy bright day:
 While he that hides a dark soul and foul thoughts
 Benighted, walks under the mid-day sun,
 Himself in his own dungeon.”

Truth may be covered with rags, and compelled to wander as an outcast. She may be spurned from the homes of the great; banished from the gates of the palace; compelled to make her lodging in a hovel, or to take refuge in the walls of a prison: but she is not to be disowned. She may be rudely thrust away from the Senate chamber, and the Council room; from the halls of justice and of science; but in her hand, unseen save by spiritual eyes, she holds immortal honors and fadeless wreaths, with which to crown the brow of him who hath followed her through evil report as well as through good.

New-born truths, like the new-born Christ, are lodged in a stable, and cradled in a manger. But like him, they are transfigured before the eyes of the adoring worshipper, and appear

in their excellent glory; a glory which only prefigures what shall be, when they shall have ascended on high, and led captivity captive. The crown of thorns which truth wears to-day, will be a crown of stars some other day. He only who takes the oath of allegiance now, will be found to sit on the right hand of the glory then. When truth lodges in a stable, those who have brought it forth, can expect no better appointments for themselves. And its worshippers must find it there, when they bring their frankincense and myrrh.

What truth was there ever born into the world, but it was disavowed of men? When it has come unto its own, its own have not received it. The priests and the scribes rejected Christianity. The astronomers disavowed the Copernican system; the doctors denied the circulation of the blood; and the expounders of nature plodded on in their anile follies in spite of the *Novum Organum*.

And those who have been called to herald into the world, and to introduce to man a newly discovered truth, have more than once gone to the stake, or to prison, to atone for their unpardonable audacity in knowing more than their contemporaries. Milton has quaintly said:—"Truth is as impossible to be soiled by any outward touch as the sunbeam; though this ill hap wait on her nativity, that she never comes into the world, but like a bastard, to the ignominy of him that brought her forth; till time, the midwife, rather than the mother of truth, have washed and salted the infant, declared her legitimate, and churched the father of his young Minerva, from the needless causes of his purgation."

The stigma in due time is removed. The martyr of to-day is the worshipped hero of to-morrow. One generation puts to death the prophet, for whom another builds the sepulchre. With most, success is the test of merit; and sooner or later, truth is successful in the strife. But it may chance to be that the man who stood sponsor for it, has fallen a martyr to his fidelity ere that time comes. Then he must comfort himself with his love of truth for truth's sake; with the smiles, which she in the fulness of her own Divine effulgence has shed upon

him; and with the assurance, that the world is the gainer, and himself none the loser.

Unwavering and eternal allegiance to truth is the imperative demand of man's moral nature; and that this truth be traced to its foundation, is equally the demand of his reason; and this is *radicalism*.

There is no other *firm land* but this in all God's universe. Truth alone is stable. Who builds on this, builds on an eternal base.

“Who builds on less, condemns his joys to death.”

Who breaks his allegiance to the truth breaks the centripetal force that binds him to his orbit; and thenceforward is he doomed to wander upon a tangent into the far-off regions of a starless night. There is no bound to the wayward roving of the soul that has broken away from this eternal law of its spiritual gravitation. Who forswears the truth has set sail upon a stormy sea, begirt with clouds and darkness, and thick tempests; and bestudded with fearful rocks to wreck the unwary sailor. There is no rudder to his ship, and no need that there should be; for there is no chart of this trackless deep, and no port beyond to reach. Gulf-streams, bearing on to wreck and ruin; swelling tides, breaking on inhospitable shores; maelstroms with con-centric waves, beguiling into their charmed circle, and drawing into their sepulchral throats the incautious mariner, with no hope of approaching day, a secure haven, propitious winds, or a quiet sea.

Truth is the soul's polar star, that alone will guide it to its truest liberty. Whoever turns his eye from that stumbles in his darkness upon a downward slide of fearful declivity, and without a terminus. Colton has said these bold but true words: —“He that begins by preferring the Bible to truth, will end by preferring his creed to the Bible, and himself to his creed.” The Bible is only to be received because of its truth; and because it is true, it is the standard of appeal for trying all systems and all theologies.

2. True radicalism is the only basis for a manly independence. Not that independence that disdains another's aid, but

that sense of personal responsibility, that feeling of self-respect, that consciousness of one's own moral dignity that calls no man master. The Great Teacher was a radicalist. He laid the ax at the root of the tree. He based his teachings upon the great first truths of universal reason; and he taught his disciples the moral independence of true radicalism. "Call no man master upon the earth; for one is your master, even Christ; and all ye are brethren." Each has a separate and equal individuality that he cannot ignore. He may follow a multitude to do evil; but it relieves him of no part of his individual responsibility. The moral government of the universe makes no recognition of *organic sins*, any more than of pre-existent sins, and ante-natal proclivities. The judgment seat, at which we shall appear, is one at which every man shall give an account of HIMSELF to God, for the deeds *done in the body*.

He who floats upon the tide of popular sentiment, and yields to the power of surrounding influences, may not delude his heart with the vain idea of escaping responsibility by dividing it with others. Man is a gregarious animal; and so strongly are his gregarious tendencies sometimes developed, that his individuality is well nigh sunken. But it is this that clothes him with his highest moral dignity. "The greatest thought of my life," said Webster, "is that of my individual responsibility to God." And an angel never had a greater. But so aggregated are the masses, both in Church and State, that this great truth suffers almost constant obscurity. Prevailing customs, and usages, and beliefs are received on credit, without personal examination;—perhaps for the reason that Cowper suggests:—that—

"To follow foolish precedents and wink
With both our eyes, is easier than to think."

My creed must stand upon my own faith, or upon the faith of others. If upon my own, then that faith, to be intelligent and safe, must depend upon an examination that is thorough and fundamental; and then I am a radicalist. But if upon the faith of others, I sink myself in the basest servility of an unquestioning conservatism. "And what greater dotage can there be in the world," to use the language of Rabelais, "than for one to

guide and direct his courses by the sound of a bell, and not by his own judgment and discretion." To those who have no capacity for thought, must be vouchsafed the privilege of subscribing to creeds on the faith of others. Idiocy knows no law. But whoever else shall do the idiotic deed, will meet even from those to whom he thus sells his birthright the contempt he deserves. Even an opponent will honor, as he cannot but respect, a manly independence.

3. Radicalism is the only substantial basis of true reform. All reform involves change; and to be safe or desirable, it must proceed from fundamental principles. Conservatism is averse to change. Its very nature is quietism and indifference. Its first and fundamental axiom is—"WHATEVER IS IS RIGHT;" or, at least, so nearly right, that it is of no consequence to be disturbed about making it otherwise than it is.

All the reformers that have ever startled the world from its slumbers, and marched it forward to an advance position, have been of the radical stamp. Any other than a radical reformer is, at best, only employed in "making auger holes with a gimlet."

The reformer whose work shall abide the test of time, must build upon the rock. Principles adopted in systems of philosophy or theology, though only by implication, will one day, by some other and stronger hand, or some bolder genius, be pressed to their logical results; results that will more than offset by their evil all the good that has followed honest aims and earnest effort.

"Comely are the apples that spring from the Dead Sea's cursed shore;
But within they are dust and ashes, and the hand that plucketh them
shall rue it."

"Beware of seeming truths that grow on the roots of error."

4. No safe progress can be made except upon radical principles. Change is undesirable for its own sake, and to be deprecated, where no gain in truth or in principle is thereby to be secured. The drifting of a vessel at sea, before the wind, without chart or compass, or rudder, or pilot, or crew to man it, might chance to be in the right direction. But it might

chance to be in the direction of rocks and quicksands, and whirlpools: and that, ere it shall have gained the wished-for port, it shall have encountered more storms and sad reverses, than ever Sinbad the Sailor in his eventful and perilous voyages. So with all movements for social reform. True, it is better to be right by accident than wrong by intention: but the chances (when all is surrendered to mere fortuity) are a thousand to one against reaching the desired haven.

The world is indebted to radicalists for its substantial advancement in science, in government, in philosophy and in morals. The glory of the Declaration of American Independence is its radicalism. That document will never grow old. Its first sentences have secured for it immortality. Nations may rise and fall; monarchies, aristocracies, and democracies may pass away; but the self-evident truths therein contained shall not pass away.

Gallileo was a radicalist. The old Ptolemaic theories were not to be modified, but abandoned, and a new one formed, based upon facts and reasonings that the observations and demonstrations of all subsequent astronomers should but confirm. His radicalism was denounced as heresy, and he was sent to prison to do penance for being wiser than the bishops. Much learning was in his day a dangerous thing. The heresy he had promulgated in teaching that the earth was a planet, must be recalled; and this was the condition of his liberation from prison. Human nature was weak, but reason could not deny itself. "I recant," said the weakness of the flesh:—"but it moves,"—added reason. And so he was remanded to prison.

Bacon was a radicalist. His "*Novum Organum*" and "*De augmentis scientiæ*" were the radical treatises of his age.

Newton was a radicalist of the purest type. His *Principia* went down so deep that few have cared to follow. And none will ever dig so deep as to undermine the foundation stones that are therein laid.

Luther was a radicalist—almost. He brought his battering-ram to bear upon the chief corner-stone of the Papal structure, and beat it to dust. It has never been replaced. The old tottering edifice has not yet fallen; but its walls stand awfully

awry; and all the untempered mortar that priests, bishops and popes can apply, will never avail to hide the gaping cracks that were left by the monk of Erfurth.

Recall to mind the chief names in the world's history, who stand as mile-stones upon the highway of human advancement, and not one of them but was a radicalist. Many of them have been as those born out of due time—so far in advance of their age and nation, that they encountered only opposition and obloquy. But one generation plants trees, and another gathers the fruit. One soweth and another reapeth. *They* scattered the seeds, and others shall gather the harvest. Radicalism has been as the little leaven that has in due time leavened the whole lump. Conservatism utters its anathemas upon him who dares promulge great truths that were unknown before; but by irresistible destiny the truth overcomes every obstacle, and compels even the most conservative to yield to its evidence. Conservatism itself is doomed to progress; it is not to-day what it was a generation since, and it will never be again what it is to-day. But it seems resolved upon forming the causal extremity of all progress, and so must needs subject itself to the mortification of bringing up the rear, while radicalism leads the van. And it only comes at all because it is dragged, like a criminal appearing at court, and making a virtue of necessity.

5. Radicalism is the only true consistency. Consistency is not opposed to change, but may, and often does, absolutely demand it. He only is truly and uniformly self-consistent who constantly maintains his loyalty to truth. Absolute truth is the same and knows no progress; but the human mind is finite, and progressive, therefore, in its attainment of truth. Honesty to one's self requires that a man's opinions shall conform to his knowledge, as the waters of the ocean fit themselves to their ocean bed; and that they shall change, therefore, just as fast and just as far as his progress in knowledge may demand. And if it be true that to confess one's self mistaken, is but to acknowledge that he is wiser to-day than he was yesterday, it need not be regarded as a very ungracious confession.

Truth is its own consistency. All particular truths are but fractions of one unit. By an elective affinity they seek each

other, and form one perfect whole. Errors wage eternal war with other errors, and with the truth; but all truths are at peace. Whenever, wherever, by whatever surroundings, or in whatever ungracious company, the truth is found, it is to be greeted and embraced. Its eternal oneness with all other truth is known by virtue of the first and chiefest of all the axioms:—“That it is impossible for a thing to be, and not to be, at the same time.” And only the timid conservative, who has no faith in God, in truth, or in human reason, will refuse to incorporate into his creed every truth that he may discover in the Bible, in reason, or in nature.

“The truth is perilous never to the true
Nor knowledge to the wise.”

ALL TRUTH IS GOD'S TRUTH; whether written upon the heavens above, or the earth beneath, or the soul within us. *Whoever refuses to believe it is an infidel or worse.* The heart in which truth dwells, attracts to itself every truth, whatever may be the combination in which it is found, or the absurd compound, of which, by mechanical mixture, it has been made a part.

Have you known the man who had encountered somewhere upon the highway of thought a truth, which he was unready to greet? Prejudice had precluded it; or some cherished system or theory had erected a barrier against it; and the unwelcome intruder was ejected. But as the ghost of the murdered man comes back to disturb the repose of the murderer, so these truths that have been so cruelly banished, return to haunt him who has denied them hospitality. A murdered truth has more than nine lives, and it gives no peace to him that hath done the murderous deed. We have seen him turn pale at the dreaded approach of the ghostly apparition, and have heard him inwardly exclaim in terror—“Hast thou found me, O mine enemy?” Woe to him who hath in all the realms of thought an abused and rejected truth that he dreads to meet! it shall be to him an eternal terror.

•The only *true* consistency is to embody every truth, so soon as we discover it, wherever or however its acquaintance may

have been made. Man is to be a traveller upon the highway of truth: not merely a mile-stone, or a guide-board. How absurd, therefore, the charge of fickleness, and inconsistency, which is often preferred against the progressive radicalist. Shall he, to escape the charge of mutability, convert himself into a squeaking hand-organ, upon which you can grind out just so many tunes and no more? He who is to-day a rational progressive, and to-morrow an unthinking and fossilized conservative, is justly chargeable with the grossest inconsistency; but not he, who, with stern consistency, pushes his investigations into every direction, that he may make the most rapid and sure advancement.

The self-consistency of a *man* is not the self-consistency of a *lamp-post*. The virtue of the latter is in remaining in the same position—only as the world carries it with it in its daily and yearly revolutions. The virtue of the former is in ceaseless progress in the discovery and application of truth; ever abiding by first principles, that know no change. Dead men, under the law of inertia, retain their position. Living men, acting no less in keeping with their nature, are perpetually changing theirs. The one is the consistency of the conservative; the other of the radicalist.

Radicalism plants itself upon first principles, and sets itself to make a faithful, impartial, and universal application of them to all the questions of casuistry, and to all the practicalities of life. From these fundamental principles it never varies; for they rest upon their own evidence. His consistency, therefore, is to be found in the convergence of all the radii in these grand focal points. The conservative, on the contrary, has no fundamental principles; he never goes so far as that. His faith rests on confessions of faith, and precedents, and customs, and chance. As these vary, so varies he. He swears with the majority; and as majorities change, so changes he. That a man be true to himself, true to his own convictions, and true to principle, is the consistency of true radicalism. That a man forever follow with the crowd, moving as they move, halting as they halt, retreating as they retreat;—the creature of circumstances, controlled by others' wills, and himself the mere victim

of outward pressure, swaying to and fro with the multitude—this is the consistency of conservatism! Let it not be mine!

II. Thus have we aimed to develop the nature and claims of true radicalism. Over against these stand the corruptions in maxim, doctrine, and practice of the prevailing conservatism. A few of those which are in the most deadly and powerful antagonism to true progress, I must not fail to consider.

1. Undue veneration for the dead. The presence of death naturally inspires with awe. The spirit in the presence of immortality stands uncovered. "*De mortuis nil nisi bonum*" is the natural language of an indulgent and excited sensibility. But to make it a maxim for the intellect and the conscience, is most grossly to pervert and abuse it. This has conservatism done. No sooner has a splendid genius in literature, an erudite scholar, a gifted statesman, or a distinguished military hero, however corrupt, unprincipled, or debauched, gone to the grave, than his exalted talents and station are wreathed with a halo of glory; and the embalming which he receives hides from public execration—would that it might be said from public view, and from public remembrance—his blotched, and ulcerated, and putrid moral character. He becomes a demi-god; and many are those who, in the abundance of their hero-worship, fall down to do him homage. If his corrupt principles are held up to public reprobation, his immoralities exposed, or his vices condemned, the worshipper decries it as an invasion of the sanctity of the grave; and "*de mortuis nil nisi bonum*" is hurled at him, as though that were an appeal to first principles that should settle the question. Struck with that Roman club, he is expected to fall as though smitten with the jaw-bone of an ass, or levelled by a blow from Hercules. It is a plausible pretext, and one that covers a multitude of sins; and yet a more corrupt or corrupting maxim has scarce prevailed. Some one has pretty well paraphrased this common abuse of it in the "Hosea Bigelow" jingle:

"De mortuis nil nisi bonum,
When knaves are dead, let all bemoan 'em."

... This is one of those accommodating maxims that it is very

convenient to use when a purpose is to be subserved, and equally convenient to ignore, when no such purpose is to be effected. The sanctity of the grave has never much protected the character of Claudius Nero, Judas Iscariot, or Benedict Arnold.

The cowardice that shrinks from canvassing a man's character while he is yet alive, but preys upon it as soon as he is dead, is contemptible enough. Let crows and vultures feast on carrion, and be despised and loathed; but more despicable and loathsome is that meanness which holds up to execration the character of a man *only* after he is dead. Yet his death is not to be the shield of the vicious character that he leaves behind him. "The evil that men do lives after them." Their characters survive their bodies. And as they stalk about blotched and rotten with putrid sores and infectious diseases—as they enter in, unsuspected, to insinuate moral corruption, and the virus of spiritual death; as they insinuate themselves into the pulpit, and bewitch holy men to pronounce their eulogy in the name of God and religion; as they come into the college and seminary to teach that death is a purgatory to remove all taint of moral corruption, and that brilliant talents and eminent station upon the earth are a sufficient passport to heaven—he is a traitor to himself, to his fellows, and to his God, who shrinks from the task, however ungrateful, of stripping off the mask, and exposing, in its true hideousness, the loathsome depravity which is thus transforming itself into an angel of light, and sowing, while men sleep, the seeds of moral corruption broadcast upon the earth.

The office of a city scavenger is not an enviable one, but useful, nevertheless, and necessary for the public health. The putrid carcasses that lie rotting upon the surface, corrupting the air, and poisoning the breath we breathe, must, for the sake of the living, be consigned to a depth from which poisonous issues shall not emanate. "Let the dead bury their dead;" but if they will not, we must do it for them. It is an ungracious service to consign to a proper depth of infamy a loathsome character that, in the characteristic language of John Randolph—"shines and stinks, and stinks and shines, like a rotten mackerel by moonlight." It is an unwelcome office which is imposed

upon the censor of public morals to assign to its own place such moral putridity; but the good of the living—the moral health of society—forbids that it should be neglected.

Tyranny is none the less tyranny; treason is none the less treason; and vice is none the less vice—because the perpetrators have gone to the dead, and are thus shielded by the sanctity of the grave—while their influence and example are living demons, walking up and down the earth, with poison under their lips, and death in their tread.

But this is not the only type which veneration for the dead takes on in the chameleon forms of modern conservatism. It builds upon dead men's bones. Every separate bone is a sacred relic, kept with superstitious veneration, and worn as a charm. "The fathers!" "The fathers!" is the magic incantation. When any doctrine of theology is to be passed upon, the old lamp must be rubbed, and forthwith the genii of Athanasius, and Augustine, and Calvin, and Turretine, and Edwards, and Hopkins, and Dwight, or some others of the ten thousand smaller genii, must be called up from the vasty deep to settle the question. These are the witnesses to be brought upon the stand, and their testimony is conclusive. In point of competency and credibility they have the pre-eminence. Woe to the luckless barrister that hints at impeachment! If Calvin saith: "It is not in me"—and Edwards—"It is not in me"—and Augustine—"It is not in me"—and Turretine—"It is not in me"—then saith the conservative—"Ergo, it is not in me"—and complacently adds—"Quod erat demonstrandum!" In the mouth of two or three witnesses every word is established—and that it would seem, though all that the witness testifies, be merely that he knows nothing about the matter in dispute!

Conservatism in the sciences is very much exploded; so, also in the arts. The man who should teach now that the earth is the centre of the universe, about which sun and stars revolve—that there are four elements: earth, air, fire, and water; and that certain rocks were originally made with shells in them—might find as great names to sustain them as those of St. Augustine, St. Turretine, St. John of Geneva, St. Jonathan of Princeton, or St. Timothy of New Haven. A certain shrewd writer

has said—"With respect to the authority of great names, should be remembered, that he alone deserves to have weight with posterity, who has shown himself superior to the errors of his own times"—an acute and profound saying; and, let me add, one that sets aside the *authority* of all great names in the world's history; except of those whose writings are found in the sacred Scriptures. They were, by the gift of God, free from the taint of the times in which they lived; they have taught us truths unmixed with the prevailing errors of their day—truth for all times, and all peoples—itself a striking evidence a proof of their divine inspiration.

But must theology, and philosophy, and ethics, ever be leading strings to follow where erring men have led in other days? When science has arisen in its majesty, and burst the swaddling bands, shall the greatest of all sciences remain in pupillage, and that, too, to the fathers in their dotage? O Fathers! I pray you let them rest in peace. Disturb not their repose. Let their sacred dust remain in quietness. Hark!

"Gemitus lacrymabilis imo

Auditur tumulo, et vox reddita fentur ad aures:—

Quid miserum, Ænea, lacevas? jam parce sepulto,
Parce, pias scelevare manus."

Such, methinks, would speak to us the voice of many a theological Polydorus—as we are pulling at the herbs that have grown upon their graves—if we had ears to hear. And would that we had; and that the voice might awaken the emotion which Æneas had, of which he tells us:

"Tum vero ancipiti mentem formidine pressus

Obstupui, steteruntque comæ, et vox faucibus hæsit."

If we were as badly frightened as this in our attempts to resurrect the fathers, their ashes would repose in peace.

The voice of truth incarnate speaks to us: "Let the dead bury their dead; but *follow thou me.*"

Augustine was great; but a greater than Augustine is heretic Calvin was great; among them that are born of women the

hath not often appeared a greater than this John; but a greater than even Calvin is here. Could the dead whom we worship speak to us with an audible voice, it would be—"See that thou do it not; for I am of thy brethren the prophets."

I honor John Calvin, and John Wesley, and Jonathan Edwards, not by thinking *what* they thought, but by thinking as they thought—*independently*:—not by doing what they did, but by doing *as* they did—acting in the fear of God, and in obedience to my own conscience. I honor the independence and manliness of Luther, by being as independent and manly as he. The men whom we profess to honor by our conservatism, were the independent radicalists of their day. I honor their example by imitating it. From respect to them, I would spurn their errors as they spurned the errors of others. In the name of Luther, I would trample upon Luther's transubstantiation. In the name of Calvin, I would reject Calvin's limited atonement, and unconditional reprobation and election. In the name and by the authority of Jonathan Edwards, I would abjure Jonathan Edwards' doctrine of the freedom of the will. And they will honor me for being true to my convictions as they were true to theirs. And so will all men whose approbation is worth securing. While if in base servility I have no other creed save to believe what others believe—

"I hold myself so cheaply that others learn to despise me."

That was noble language uttered by the great Puritan, John Robinson, called by Neal the father of the Independents. When our Puritan ancestors, who constituted the younger members of Robinson's church were about to leave Holland with a view of embarking for America, on the 1st of July, 1620, he gave them his parting advice in these memorable words:—

"Brethren, we are now quickly to part from one another; and whether I may ever live to see your faces on the earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you before God and his blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of his, be as ready to

receive it as ever you were to receive any truth by my ministry ; for I am verily persuaded the Lord has more truth yet to break forth out of his Holy Word.

“ For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion ; and will at present go no farther than the instruments of their reformation. The Lutherans cannot be drawn to go farther than Luther saw ; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it ; and the Calvinists, you see, stick fast where they were left, by that great man of God, who yet saw not all things.

“ This is a misery much to be lamented ; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God ; but, were they now living, would be as willing to embrace farther light as that which they first received. I beseech you remember it as an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God.”

Manly words !—worthy of “ the father of the Independents.”

We honor the dead who have witnessed to the truth by rejecting their errors, and following our own light and our own convictions. Size is relative : so is intellectual attainment. The school-boy of to-day is wiser in the sciences than Aristotle. Æsculapius was wise in medicine in his day ; but he would need to be wiser to receive a doctor's diploma (easy as the achievement is) at this day. Gulliver “ astonished the natives” of Lilliput by his commonest walking ; while in Brobdingnag he only made himself the object of the supremest merriment by the longest jump that he ever made. We stand on the shoulders of a hundred generations ; strange if we are not taller than they !

(To be concluded.)

ART. II.—THE DOCTRINE OF REGENERATION.

Prof. H. B. L.

After a long season of spiritual declension and desolation, the dew of heaven is again distilling upon the parched land, little clouds of mercy are gathering, and there are tokens of abundance of rain. Never was a revival of religion more needed, and the need is beginning to be felt as essential, not only to the growth, but to the existence of piety on earth. May it be so deep in its power, and pervading in its influence, as never to cease.

It may not be inappropriate, under these circumstances, to offer some remarks for the benefit of those who are beginning to indulge the Christian hope. There is liability of deception respecting it, and deception here is fatal.

The gospel minister, especially, should understand this subject well. His business is to labor for the salvation of souls: but how can he teach others what he does not know himself? He is ever among sinners exposed to ruin; he preaches to them, visits them at their homes, attends them in the chamber of sickness; he is called to labor in revivals, and direct inquirers to the Savior. How can he perform these duties without a deep experience of spiritual things, ability to explain the way of life, and direct the inquirer thither?

The Bible is a fountain of instruction on this doctrine. The Psalmist prays: "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51: 10. God, by the prophet, makes this promise: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you: a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezek. 36: 25, 26. Said Jesus to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." John 3: 3. We quote also from the apostle's writings: "Repent ye, therefore, and be converted, that your sins may be blotted out." Acts 3: 19. "You hath he quickened, who were dead in trespasses and sins." Eph. 2: 1. "He saved us by the

washing of regeneration, and renewing of the Holy Ghost." Tit. 3: 5. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Cor. 5: 17. Refer also to the experience of Paul, the jailer, and those converted at the Pentecost. Such passages so clearly teach the doctrine in question, that to deny it is to reject the Scriptures.

No doctrine is more fully attested by experience. Multitudes, under every variety of circumstances, have testified to its reality from their own consciousness. It rests, therefore, on a most substantial basis.

What is regeneration, as thus set forth in the sacred writings, and illustrated by experience? We remark, in the first place, negatively: It is not a mere change of *profession*; as from any form of false religion, or from skepticism, to Christianity. A change of opinion does indeed take place in regeneration, but often too without it. Regeneration is a deeper and more radical work.

Nor is it water baptism, nor wrought thereby. The Catholics early made regeneration and baptism synonymous. Many Episcopalians, Lutherans, and others, have adopted the same view; but utterly without foundation. Baptism is but the external sign. It is required, not to regenerate, but as professional of a regenerate state attained. It is no more regeneration than a garment or badge is a man.

It is not a change in external conduct and habits. These are but a result, and may follow from other causes. The profligate may abandon his profligacy without becoming regenerate. Many have overcome various vices, and become useful and respected, who still remained destitute of piety.

Nor, finally, is it a physical or constitutional change;—a removal of old faculties, and substitution of new ones, or an infusion of any new physical principle. Something of the kind has been inferred from a literal interpretation of certain figurative passages. But such theory does violence to the Scriptures, and renders the subject gross. The renewed man has the same physical powers—body, intellect, sensibility, will, conscience, reason, memory, imagination, as before his

renewal; but their moral condition and employment are changed.

We remark, affirmatively, that regeneration is an internal and moral change; and, though better experienced than described, it may be variously indicated. It is a change in the *governing purpose*. This in the unrenewed man is selfishness; in the new man, it is benevolence. The former is controlled by supreme regard to self; the latter by impartial love to all; governing his conduct by motives of right, not of selfish expediency.

It is a change *in the supreme object of regard*. These objects among men are God and the world, and they are directly opposed to each other. "If any man love the world, the love of the Father is not in him." "Ye cannot serve God and mammon." The carnal mind is set on worldly, the spiritual mind on heavenly things. One makes a god of this world, and has no rational object beyond. The other uses the world, not abusing it, as means to the attainment of a higher and eternal good.

Regeneration is a change in the *moral disposition*. The disposition of the unregenerate is to sin. In their reason and conscience they may approve the right; but in their hearts they love sin, and their evil propensities have dominion over them. The renewed, on the other hand, love holiness; they love God and duty. They are not without besetments and conflicts; but, as a rule, they love what they once hated, and are averse to those things in which they once had most delight. They retain the same natural faculties, but make a different use of them. Their thoughts and feelings flow in a new channel. They have new emotions, desires, aspirations, motives, aims. Before they were sinful, now they are holy.

By way of further description, we notice some things essential to regeneration. 1. There must be deep conviction of sin. The sinner must feel his entire sinfulness—that he is justly exposed to endless ruin. No conviction that does not place his sins in their true light will result in any saving change. 2. Repentance—a sincere sorrow for sin on account of its wrong, confession, and renouncement of it. 3. Faith in Christ. Giv-

ing up reliance on himself, his entire trust must be in the Savior. 4. Unreserved consecration to God—a full surrender of himself and his all forever to God, an entire submission to his will. The sinner usually makes many shifts before submitting to God. He seeks to stife his convictions, he procrastinates, endeavors to reform, do penance, and the like; but all to no avail. He must be brought to see his guilt and helplessness; his pride must be subdued, and giving up his own way, he must cast himself wholly on Christ. Not that he is to cease acting. He has all the powers he ever had, the moral law has its full claims upon him; he must be active, *strive*, or perish. But he must come in the appointed way, submit without reserve to Christ. It is not required that one be willing to perish. This is impossible, and were it not, it would be wrong. The sinner must desire salvation, but yield to be saved in God's way.

The figures by which the Scriptures illustrate regeneration are diverse and striking. It is a new birth, a new creation, a resurrection, a cleansing, a circumcision. These figures, though not to be interpreted literally, are highly expressive and forcible. They denote a radical, an entire moral change—that the old life of sin has ceased, and a new spiritual life commenced. Before, the reason, conscience, God were not uppermost in the mind; but self and sin ruled. Now the will is in harmony with reason, conscience, and the Divine will; and the heart is set on heaven and heavenly things. The new man loves God, truth, duty, the Scriptures, the sanctuary, Christians, the work of benevolence. Heaven is his home, Christ his model and trust, the Bible his rule of faith and practice.

Two agencies operate in this work—the agency of God, and that of man. Both are essential. The sinner is not passive, but active and voluntary in the change; else it would not be a moral work. God will not do the sinner's duty. The sinner must do his own duty. But he cannot do all, he cannot save himself, or renew his heart. This is the special work of the Holy Spirit. See John 3: 5. 1: 13. 2 Thess. 2: 13. Gal. 5: 19—23. 1 Cor. 6: 11. The sinner *turns*, yields, submits

to God; while the renewal of the heart is wrought by the Holy Spirit.

Regeneration is *supernatural*. It is not wrought, cannot be wrought, by human power. The agency of the Holy Spirit is indispensable—it is, indeed, his work. The moral change is *entire*. There are but two moral states, that of sin and that of holiness. Every person is either dead to God and alive to sin, or dead to sin and alive to God. The whole Scriptural representation, both literal and figurative, is explicit on this point. At regeneration, therefore, the subject ceases to be sinful, and becomes holy. It is an *instantaneous* change. There may be preliminaries, concomitants, and consequents; but as every moral being, at any point of time, must be either sinful or holy, there is a precise period when the transition from sin to holiness takes place.

Regeneration is *necessary*, first, in order for one to render acceptable obedience. While remaining in an unrenewed state, no one *can* keep the Divine law. It is as impossible as for a bad tree to produce good fruit, a bitter fountain to send forth sweet water, or for one to be sinful and holy at the same time. No works of the impenitent are holy. Without this renewal of the heart, the best efforts at reform and works of charity are ineffectual. One may be reputed an amiable moralist, a profound philosopher, a disinterested philanthropist, and even, if possible, work miracles; yet without Divine love ruling and pervading the heart, and giving its cast to the motives and conduct, whatever he may be in other respects, he is unholy and exposed to the wrath of God.

It is also necessary, in that without it there is no salvation. In no other way is the soul freed from the dominion of sin. This life is our only probation. Those, therefore, who die in impenitence will remain so forever. The sinner does not delight in spiritual things on earth, and he would not anywhere else. Heaven or hell begins here, in the heart of each one. The assignment of heaven to the righteous, and of hell to the wicked, is not arbitrary, but according to the nature of things. God is holy, heaven is holy, its inhabitants are holy; of course it is suited to none but holy beings. The wicked come into a

condition which renders them unfit for any place or society but that of hell. If we would be prepared for heaven hereafter, we must have a heavenly life here.

An interesting question relates to the use of means in regeneration. Does God use means in renewing the heart? We have already seen that God renews the heart; but does he do it by the use of means, or without means? Those who regard the change as physical, and the subject of it passive, hold that God changes the heart by a direct act of omnipotence; and creates a new spiritual life in the soul, as he called the world into being from nought. But the sinner is not physically dead, he is a moral agent, and acquires no new faculties in regeneration. God deals with him accordingly, employing appropriate means or motives to induce him to repent. The sacred writers are explicit on the point. "Of his own will begat he us *with the word of truth.*" James 1: 18. "Being born again, not of corruptible seed, but of incorruptible, *by the word of God.*" 1 Pet. 1: 22, 23. *Moral truth*, then, is the means which God employs in regeneration.

We are not, however, to suppose that means are the *efficient cause* of the change. The Scriptures teach that the agency of the Holy Spirit is essential; indeed, that he renews, which would not be true if means were the efficient cause. Truth, and all human agency, are but means used by the Spirit in performing the work. Paul speaks of those whom he had begotten in the gospel; but he regards himself as only the instrument, and God the worker. "I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth *anything*, neither he that watereth, but God that giveth the increase." 1 Cor. 3: 6, 7. As in nature, it is not the labor of the husbandman, nor sunshine, nor shower, that imparts life and growth to the seed; so, and still more, in spiritual things, the excellency of the power is not of man, or any means, but of God. He who makes the corn grow, who causes food to nourish, and medicine to heal—he, and he only, renews the heart. We do not undertake to explain the process. The Savior did not, the Bible does not, experience does not. It is a deep mystery. The fact and the effects are manifest. Further we

cannot penetrate. We are authorized to affirm that the Holy Spirit regenerates, and that he uses means. *How* he performs the work we know not. We stop when revelation is silent. It is evidently not a physical change, nor the result of mere moral suasion. Rational motives, means adapted to the nature of mind are employed. Still the change is a *supernatural* one. The Spirit's agency, over and above all means, is indispensable.

Is the Spirit's influence in regeneration irresistible? If so, the operation would not be conformed to the laws of mind, the change would not be a moral one, nor the subject in the act a moral being. Nor in that case would the dispensation of grace be impartial, as some are not regenerated. Moreover, the Bible clearly teaches that the influence of the Spirit is not irresistible. "Ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts 7: 51. God desires the salvation of all, (1 Tim. 2: 4. *ἑλεῖν wishes* all men to be saved), employs means for the salvation of all, and actually saves all, but those who will not be saved.

Not that the same amount of gracious influence is bestowed on all; but all have sufficient to secure their salvation, if they will yield to it. Regeneration is a special work, in the sense that it is wrought in the hearts of those only who voluntarily submit to the operations of grace. The Holy Spirit convinces, the sinner accepts or rejects the overtures of mercy; if he accepts, his heart is renewed. It is not the fault of God, that some are lost. He uses the best means to save all. But many refuse to comply with the conditions; they will not come to Christ, that they may have life.

Does the sinner use means in regeneration? The affirmative is, of course, denied by those who hold that he is passive in regeneration. But this position, as we have already seen, cannot be maintained. It is also denied by those who teach that the sinner renews his own heart. Some infer from such passages as Ezek. 18: 31, James 4: 8, that sinners may renew their own hearts. But such passages indicate no more than the part which the subject has to perform. The sinner has a duty to do, and unless he does it, he will never be regenerated.

But he cannot do the whole; after he has done all he can, there is a work which God only can perform.

This subject requires careful discrimination. The sinner is not to use means in *order* to repent, or to fit him to repent; though he does use means in repenting, as truth, godly sorrow, prayer, faith. He is not commanded to read the Bible, hear the gospel, pray, &c., *in order to* obtain a right heart; but to attend to these and all other duties *with* a right heart. So should we exhort him—not simply to use means especially such as he may use, and still remain unregenerate; but exhort him to repent, to submit without reserve to God. This he can and must do, if saved, and in doing it he will use the requisite means. The danger of confining our exhortation to the use of means, is, that he may rest on the means, and so stop short of salvation.

God has appointed means of grace; these it is the duty of the sinner to use, and he must use them or remain unsaved. He must put himself under gracious influences, he must give attention to the truth revealed to his mind. Truth, however enjoyed, unless obeyed, can have no saving power. Here is the question which each one has to decide; will you follow the light of reason, the convictions of conscience and of the Holy Spirit? The sinner must pray, repent, exercise faith. It may be objected that these, to be acceptable, must proceed from a regenerate heart. "The sacrifice of the wicked is an abomination to God." Prov. 15: 8. We reply, this passage relates not to the penitent, but to the hypocrite. It is parallel in sense with Prov. 28: 9. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." In numerous instances in Scripture sinners are required to pray, repent, believe on Christ. What is impossible or sinful would not be required of them. Prayer, repentance, faith under the operations of the Holy Spirit, with a contrite and yielding heart, are never an abomination. The publican's prayer, "God be merciful to me a sinner;" that of Paul, "Lord, what wilt thou have me to do;" the repentance of the Ninevites under the preaching of Jonah; the faith of the father who cried out, "Lord, I believe, help thou mine unbelief," were neither abomi-

nation, nor unavailing. Such exercises of the sinner before regeneration are not meritorious, they are not strictly holy, since they proceed from a heart not yet renewed. Yet they arise under the operation of grace, they come from a heart struggling with sin, and making the surrender to God. Hence they are acceptable to him. So much the sinner must do, or he will never be saved.

The chief difficulty in understanding this part of the subject arises from the fact, that what God does, and what the penitent sinner does, are so intermingled and contemporaneous. The awakened sinner struggles hard against God, and these struggles are of course sinful; but there is a time of yielding and submission, and at this point the Spirit renews the heart. No space of time intervenes between entire submission and regeneration. So that really conversion, turning (what the sinner does), and regeneration (the work of the Holy Spirit), are contemporaneous. Still, in the order of nature, (not wholly of time), acceptable prayer, repentance, faith, in their restricted sense, precede regeneration.

The Scriptures teach that there are *evidences* of regeneration. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13: 5. Gal. 6: 4. "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14.

Yet there is a liability of deception in respect to these evidences. There is need of the most faithful scrutiny respecting it.

Some suppose they are not Christians when they are. This may proceed, 1. From natural diffidence and a tendency to doubt. Some good people have a strong constitutional besetment of this kind. 2. From declension. Either unbelief or presumption always attends a low spiritual state. Indeed, if one continues to decline, he ought to doubt. A state of grace is one of progress, not of decline. 3. From making a model of another's experience. The work of the Spirit varies in different cases. It is, therefore, wrong for us to doubt, merely because

our experience does not correspond in every particular to that of some other Christian.

The more prevalent and fatal error is for persons to suppose themselves Christians when they are not. Bias, self-love, false tests and standards, mislead many in this vital matter, and persuade them that their condition is better than it is. Some rest on outward morality, or some amiable trait of character, some on natural sympathy, some on particular emotions, some on forms, some on past experience. All such grounds of reliance are dangerous. One or all of them may be enjoyed without piety. Each should faithfully examine himself in the light of the sacred word.

The evidence most obvious, and on which we mainly found our judgment of others, is furnished by the life. He who loves Christ, keeps his commandments. Whatever one may profess, if he lives in the practice of sin, he is not a Christian. 1 John 3: 6. If the fruit is corrupt, we must infer that the tree is corrupt; if the streams are bitter, we must infer that the fountain is bitter also. The fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23. When these appear, we conclude that they proceed from a holy heart. We may indeed be deceived. The outward manifestation may be but seeming and superficial. While, then, want of morality is decisive evidence that one is not a Christian, its appearance is not decisive that one is.

A very important evidence to the possessor is that furnished by consciousness. It is the privilege of believers to know their spiritual state, to have an assurance of hope. This assurance rests on present, not on past experience. Past experience is not to be disregarded. Bunyan represents Christian as often refreshed from reading his roll. But we must also have a present and progressive Christian experience. We may or may not be able to mark the precise time when our sins were forgiven; our experience may or may not accord with some others; but we do know whether we are sincere or hypocritical, whether or not the governing purpose of our minds is to obey God under all circumstances, and whether our supreme attachment is to holy or sinful objects. These evidences may not be uniformly clear

and vivid; but by impartial self-examination, prayer and study of the Bible, we may prove ourselves, and be established in the truth. When troubled with doubts, the best way to dispel them is to apply ourselves the more faithfully to duty.

The last evidence we mention is the witness of the Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. This is not an operation upon or through our senses, nor can it be infallibly distinguished in all cases. Fanatics mistake the promptings of their own feelings for the suggestions of the Spirit. Still it is not to be denied, that the Holy Spirit does witness with the spirits of believers. This may be described as follows:—The Spirit produces in the heart the Christian graces—the "fruits of the Spirit," Gal. 5: 22, 23, which are a sure index of Christian character. He leads our minds to a contemplation of those evidences. He also enlightens our perception of these evidences, and thus gives us assurance of our spiritual state. In these various ways does the Spirit witness with our spirits, when we are the children of God.

Self-examination is a duty of great importance, not only to ascertain the beginning of spiritual life, but also its growth, and present state. It serves to detect false hopes, increase the confidence of the true believer, correct faults, and excite to increased faithfulness. The most eminent Christians have had great delight in communing with their own hearts, and with God.

After the attention we have been able to devote to this subject, we have to confess how imperfectly we are able to explain, or even comprehend it. Nevertheless, it is a great and blessed reality, as revealed in Scripture, and confirmed by experience.

**ART. III.—IDEA OR DOCTRINE OF THE TRINITY IN
UNITY OF THE GODHEAD.**

Creation is, throughout, a multiple, on the one hand, and an absolute unity, on the other, all its diversities being parts of one perfectly systematised whole. To the above statement, there are no exceptions whatever. In creation, there are the clearest possible indications of an absolute unity of *design*, *arrangement*, and of *creating*, and *governing causality*, on the part of the great First Cause. So far, then, absolute unity must be affirmed of the Godhead. But the question which here arises is this: Is this unity of such a nature as to exclude all forms of plurality? If so, such unity must be affirmed of God. If, on the other hand, absolute unity of purpose, arrangement, and creative, and controlling causality—(and this is the only form of unity which creation affirms of God)—may consist with a certain form of plurality in the Godhead, then such unity is no objection whatever to such plurality, and the question whether it does or does not exist, must be wholly a matter of revelation. If any professed revelation affirms a form of plurality of the Godhead not inconsistent at all with the one particular form of unity under consideration, creation surely so far affirms nothing whatever against the validity of such revelation. If we should suppose that there is in the Godhead three distinct self-conscious personalities, each infinite and perfect, there would be among them the same absolute harmony of judgment, purpose, arrangement, and consequently the same unity of creative and governing causality that now obtains in the universe. There might be an absolute Tritheism in the Godhead, and an absolute unity of design, arrangement, and operation in creation. I allude to the doctrine of Tritheism, not as intimating a belief in it; but for a far different purpose, to show the true bearing of the unity of creation upon our present inquiries. A unity which does not contradict the idea of a trinity of distinct, self-conscious personalities in the Godhead, does not contradict any other form of plurality not self-contradictory.

All the above statements may very properly be held to be self-evident. Should it be said, that we ought not to suppose, in a system of natural theology, anything in the First Cause, not affirmed in the works of God, and as an absolute unity of the Godhead will account for all the facts of creation, this is all that we are permitted to affirm of God; the answer is perfectly obvious. Facts which equally consist with two distinct hypotheses, affirm neither in opposition to the other. The unity of creation, as we have seen, is equally consistent with different hypotheses pertaining to the unity of the Godhead, and consequently does affirm neither in opposition to the other. Natural theology, therefore, from the absolute unity of design and operation in creation, affirms absolute unity of creative causality in the Godhead, and denies, with the same absoluteness, all forms of plurality, in the same not consistent with such unity. As absolute unity in the first cause accounts for all the facts, natural theology starts with that supposition, without positively denying any other hypothesis consistent with the facts presented. If revelation affirms a plurality in the Godhead, natural theology would only affirm that such plurality must not contradict the unity which appears in creation. So far it would go and no farther. But it is contended that the idea of a plurality in any form in the Godhead, is *intrinsically absurd, and therefore cannot command our belief*. To this question, very special attention is now invited. In considering the subject, we will endeavor, 1. To distinguish clearly between the idea of a *mystery* and an *absurdity*. 2. To develop the form in which the doctrine of a plurality in the Godhead is revealed in the Scriptures. 3. To answer the inquiry whether that doctrine is to be regarded as a mystery, or an absurdity.

Mystery and Absurdity defined.

1. The validity of certain doctrines of Scripture is often denied, on the ground that they are affirmed to be intrinsically absurd and self-contradictory. Such imputations are met by the advocates of such doctrines, with the affirmation that they are not absurd, but mysterious. Such imputations and affirmations are made, without either party clearly defining or eluci-

dating the distinction between a mystery and an absurdity, a distinction which must be made perfectly distinct and plain before we can intelligently apply either of the terms under consideration to any given doctrine. All agree that no authority, human or Divine, can devolve upon us the obligation to admit the truth of a doctrine, which we cannot but know to be really and truly intrinsically absurd and self-contradictory. On the other hand, all are equally united in the belief, that there are mysteries in religion, and that mystery is no valid objection to any given doctrine. But the question is, what is a mystery, and what is an absurdity? and how shall we distinguish the one from the other, so as intelligently to apply the distinction to any given doctrine? There is one distinction that is perfectly obvious. It is this: *When all the elements contained in the subject and predicate of a given proposition, are perfectly and distinctly known to the mind, and they are said to agree, or to disagree, when the intelligence cannot but know that the opposite must be true, we have, in all such cases, an absurdity, or self-contradiction, and any professed revelation containing such a proposition, we cannot admit to be a real revelation from the Infinite and Perfect. If, on the other hand, the subject and predicate of a given proposition, each embraces some elements which we know, and some which we do not know, then, in view of the two classes of elements, the known and the unknown, perfectly opposite affirmations might be made of the relations of such subject and predicate. There would, for that reason, be nothing absurd, or self-contradictory in such affirmations, supposing that what is affirmed of the known elements is perceived to be true. There would be a mystery about the proposition, in such a case, but no absurdity.*

There is another distinction equally manifest and important between a mystery and absurdity. Facts are sometimes presented to us in such a light that their logical antecedents, or the conditions and grounds of their existence and explanation are given at the same time. If, in such a case, these facts are attributed to a cause which we cannot but know has no adaptation to produce them, and cannot, in the given instance, be the round of their existence and explanation, we should have an

absurdity, and no authority could obligate us to believe the proposition which involves such absurdity. On the other hand, facts of the highest moment to us may be revealed merely as facts, while the condition and ground of their existence and explanation, are to us wholly unrevealed and unknown. In all such cases, the admission of the reality of the facts involves a mystery, but no absurdity. The most important interests of life have their basis in facts involving just such mysteries as the above. The mariner, for example, crosses the ocean, and takes the circuit of the earth, under the guidance of the needle, though he knows absolutely nothing of the reason of the instruments pointing so uniformly in one direction, or of its temporary variations. Its pointings and variations are equally and absolutely mysterious to him, but the facts are of no less infinite moment, and it is none the less wise in him to be guided by them, notwithstanding this mystery.

Now, if God should give a revelation to man, we must suppose, *a priori* that it would contain not a little that would be mysterious, in each of the senses above elucidated. Such characteristics would only accord with the general analogy of nature, and the imputation of absurdity can no more be justified in one case than in the other.

Doctrine of the Trinity as revealed in the Scriptures.

Having made clear the real distinction between a mystery and absurdity, we now advance to a consideration of the form in which, according to the evangelical faith, the doctrine of the Trinity of the Godhead is revealed in the Scriptures. It is a fact deserving of special notice, that the *name* of God, when it first appears in the Scriptures, is given in the plural, and not in the singular form. This fact, however, is explained by a reference to what is called the *pluralis excellenciæ*. In regard to such an explanation, permit me to ask the following questions: 1. Was such an usage known at the time when the book of Genesis was written? I think not. 2. If such usage did then obtain, was it not always employed relatively personal pronouns, as, "We the king," and not in respect to the names of single individuals? 3. Has the plural form ever, in any age, been used relatively

to the names of single individuals, however eminent their position? What single sovereign, ancient or modern, for example, ever introduced a decree, or proclamation, with such expressions as "we the Pharaohs," "we the Cæsars," "we the Alexanders," "we the Georges," or "we the Napoleons"? I am quite sure that no such usage has ever obtained, much less in the primitive ages of the world. It is not, then, as the *pluralis excellenciæ*, that the name of God appears in the plural form in the opening of the original Scriptures. For what other purpose does it appear there, but to indicate what subsequently becomes a matter of distinct revelation, to wit, that while God is one in opposition to the many gods of heathenism, there is yet a real plurality, in some form, in the Godhead? But in Gen. 3: 22, this doctrine is revealed in a form which admits of no misapprehension. "And the Lord God said, Behold, the man is become AS ONE OF US." The *pluralis excellenciæ* never appears in any form even analogous to this, "*One of us.*"

Either "all scripture is not given by inspiration of God," or there is a real plurality in the Godhead which renders the use of such language proper. It was not through carelessness or want of design, that the plural "one of us" dropped down from the lips of the Infinite and Perfect upon the sacred page. It was evidently to prepare the way for the more distinct revelations of the New Testament. The first visions of the Godhead that open upon us in the volume of inspiration is that of a plurality, real, but totally undefined, and not of an absolute unity which totally excludes all forms of plurality.

Subsequently, the Most High, the "I am," stands revealed as an absolute unity as far as the plurality of heathenism is concerned; but nothing is ever revealed upon the subject which excludes all forms of plurality in the Godhead itself. As the light of inspiration dawns on, the form of this plurality begins to open upon our vision in such prophetic passages as the following: "For unto us a child is born, unto us a son is given; and the government shall be on his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." Isaiah 9: 6. "Awake, O sword, against my Shepherd, and against the man

that is my fellow, saith the Lord of hosts. Zech. 12: 7. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Mal. 3: 1. The term "me," and the phrase "the Lord," undeniably refer to the same person, or being, in the above passage, and each alike refers exclusively to the being speaking, who is none other than "the Lord—Jehovah of hosts."

There is a striking analogy in the manner in which the idea of a plurality in the Godhead and the doctrine of atonement are first shadowed forth in the Old Testament. In the dispensations of the Most High in respect to man immediately after "the fall," in the mysterious intimation "the seed of the woman shall bruise the serpent's head," together with the succeeding institution of sacrifices, there is an undefined but certain indication of the great sacrifice which was to lay the foundation of man's redemption. So, also, in the use of the plural instead of the singular number to designate the Godhead, in the expression, "Let us make man in our image, after our own likeness," and above all, in that mysterious form of expression, "One of us," a Divine plurality is intimated no less decisively, and in a manner which fully prepares the way for the revelation of the Divine tri-unity which sustains a *relation* so fundamental to the doctrine of atonement, the great theme of the New Testament.

As we turn over the pages of this portion of the sacred volume, the Godhead stands most clearly and distinctly revealed in three distinct forms, the Father, the Son, and the Holy Spirit. To each, without any explanation whatever of the *grounds* of the real unity, or distinction between them, the same perfections and works, perfections and works which pertain only and exclusively to Divinity, are attributed, and each alike is affirmed, in the most absolute manner, to be God. Suppose we begin with the idea of the Godhead, as indicated in the ordinance of baptism, as prescribed by our Savior, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." No supposition is, or can be, more absurd than this, that in such an ordinance, God himself should be placed on an equality with a

creature of yesterday, and that every member of the sanctified family should be made to sustain precisely the same relations of exclusive fealty and subordination to his Creator, the Infinite and Perfect, on the one hand, and to a fellow-creature, finite and imperfect, on the other, a fact which must be true, if either of the subsistences referred to in that ordinance, is not God, and if all are not absolutely equal.

But what is affirmed of each of these manifestations in the New Testament? Of the Father it is said, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." To him the works of creation and providence are attributed. "Of whom are all things." The Father, too, is the supreme Lord and Governor of the universe. "I thank thee, O Father, Lord of heaven and earth." On this subject, I need not enlarge, as no reader of the Scriptures doubts, or can doubt, that He who is there called "the Father," is also revealed in the Scriptures as the ever-living and true God.

Of the Son also, it is said, that "He was in the beginning with God, and was God," John 1: 1, and that he is "over all, God," that is, the supreme God. Rom. 9: 5. He also stands revealed as the Creator, Preserver, and Governor of the universe, the exclusive prerogatives of the Divinity. "All things were made by him, and without him was not anything made, that was made." John 1: 3. "By him were all things created, that are in heaven, and that are in earth, visible and invisible. Whether they be thrones, or dominions, principalities, or powers, all things were created by Him, and for Him. And He is before all things,"—existed before any created object, that is, from eternity—"and by him all things consist." Col. 1: 16, 17. "But unto the Son, He (God the Father) saith, thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom; and, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands." Heb. 1: 8—10.

Does God alone exist from eternity? So does Christ. "He is before all things. Col. 1: 17. "Thy throne, O God, is forever and ever," a declaration absolutely untrue, if Christ, as the

eternal incarnated God, does not exist from eternity to eternity. Is God immutable? So is Christ. "They (the heavens and the earth) shall perish; but thou remainest: and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Heb. 1: 11, 12. If, in these passages, absolute eternity and immutability, exclusive attributes of the Godhead, are not affirmed of Christ, these attributes cannot be affirmed of any being. So I might go on to show, that there is not a solitary attribute of the alone Infinite and Perfect, which is not, with the utmost absoluteness, either directly or impliedly affirmed of the Son in the Scriptures. His very name is "Wonderful, Counsellor, the Mighty God, (Jehovah), the Everlasting Father, and the Prince of Peace."

With equal distinctness is the Holy Spirit revealed as God. They that lie to Him, lie to God. Acts 5: 3, 4. They that are born of the Spirit, are everywhere affirmed to be born of God. The Spirit is also affirmed to sustain such relations to God as to identify him absolutely with the Godhead. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2: 11. The spirit of man, and the man himself, are one and the same person. In a sense analogous to this, the Spirit of God is affirmed to be God. On this department of the subject, also, I need not enlarge, as all admit that He who is affirmed to be the "Spirit of God," the "Holy Spirit," and the "Holy Ghost," is not a mere creature, finite and imperfect, but really and truly God.

Now while the Father, the Son, and the Holy Spirit are each revealed, as God, while the "one only living and true God," is revealed as the Father, the Son, and the Holy Spirit, there is affirmed, in the Scriptures, to be a *real distinction* between them. Of the Spirit, in his mission, it is affirmed, that "he shall not speak of himself, but of Christ and the Father. John 16: 13, 14. If there was no distinction between them, He could not speak of the Father or the Son, without speaking of Himself. The Father sent the Son, and the Son having come forth from the Father returns to him again. "But now," says

the Son, "I go my way to Him that sent me." John 16: 5. "I am come forth from the Father, and am come into the world;" again, "I leave the world, and go to the Father." John 16: 28. "I proceeded forth and came from God; neither came I of myself, but He sent me." John 8: 42. "For the Father judgeth no man; but hath committed all judgment unto the Son." John 5: 22. If such language does not imply a real distinction, it is wholly impossible for language to express that idea.

This distinction also is revealed as being of such a nature as to lay the foundation of a real *inter-communion*, analagous to the inter-communion of mind with mind, between these three substances, or personalities, by whatever terms the mysterious distinction between them is expressed. The Father is said to love the Son, and the Son the Father. The Father dwells in the Son and the Son in the Father. "The only begotten Son, who is in the bosom of the Father," a phrase expressive of the most deep and tender inter-communion of spirit with Spirit. The Son, addressing the Father, says, "Thou lovedst me before the foundation of the world," and prays that "the love wherewith the Father had loved Him," the Son, might be exercised by the Father toward His disciples. "That the love wherewith thou hast loved me, may be in them, and I in them." John 17: 26. The love exercised by one of these personalities towards the other is also affirmed to be of the same nature as that exercised by Christ towards his disciples. "As the Father hath loved me, so have I loved you." John 15: 9. The love also between one of these personalities and the others is represented as having its basis in *perceived moral excellence*, a basis identical with that love of complacency exercised by Christ towards His own obedient disciples. "If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love." John 15: 10. The union and inter-communion existing between these tri-personalities are also affirmed to be the same in kind as that which exist between *one believer and another*. "Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one even as we are one; as thou, Father, art in me, and I in thee, that they also may be

one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one." John 17:20, 21, 22.

The doctrine of the tri-unity of the Godhead, as revealed in the Scriptures, has a fixed relation to the condition and necessities of man as a sinner, and presents the only possible solution to the scheme of redemption, which is, in fact, the great burden of inspiration. Without this doctrine, there is no atonement for sin, no remedial system for man's recovery to the favor of God. With that doctrine, the Godhead stands revealed in immutable correlation to the undeniable necessities of universal fallen humanity. One thing, then, is as clear as revelation can make it, that the distinction of personalities in the Godhead is of such a nature as to admit and occasion the action of the *social principle* between them. The social principle in that form which obtains, when pure and kindred spirits are blended into a state of real, tender, endearing and affectionate, inter-communion, the one with the other. While this distinction thus obtains between these three Divine subsistences, they are also revealed as being one God, not only in opposition to the many gods of heathenism, but as being absolutely one in such a sense, that the love and homage rendered to one is really rendered to all, in such a sense, also, that it is impossible to do homage to one, without rendering the same to each of the others. "He that hateth me," says Christ, "hateth my Father also." The Son "is the brightness of the Father's glory, and the express image of His person," Heb. 1: 3, so that the one cannot be honored without the other is equally honored also.

Finally, while the Godhead is everywhere revealed in the Scriptures, as being absolutely one in opposition to the plurality of heathenism, and as an equally absolute plurality in opposition to that idea of unity which excludes all forms of plurality, no explanation whatever is anywhere given of the *nature* and *grounds* of the Divine unity, on the one hand, or plurality, on the other. Each is revealed with the most perfect distinctness, but revealed as a *fact* merely, without any explanation of the *grounds* of its existence as a fact being given. If we ask the question, Is there one and only one "living and true God," as

opposed to the plurality of heathenism? The Scriptures answer, Yes, "God is one." If we ask again, "Is there a real plurality in the Godhead, a plurality which renders proper the applications of such terms and phrases, as the following, "One of us," "we will come and make our abode," "the Father loveth the Son," "and the Son dwelleth in the bosom of the Father," &c. ? The Scriptures again answer with equal absoluteness, Yes. If we demand an explanation of the *nature* of the Divine unity, on the one hand, or plurality on the other, inspiration deigns no answer. It presents the *facts*, leaving the *ground* of their existence and explanation a profound mystery.

With such distinctness, also, is the doctrine of the tri-unity of the Godhead revealed in the Scriptures, that it has never, as a matter of fact, been questioned on purely philological grounds. No individual, as a mere interpreter of the sacred text, ever denies, or even doubts the doctrine. On the other hand, it has always and exclusively been denied, on account of mere philosophical difficulties supposed to be involved in it. The idea of a Trinity in unity is affirmed to be self-contradictory, and therefore no more to be believed than any other known absurdity. For this reason only is it ever rejected.

This doctrine a mystery and not an absurdity.

This brings us to the third great department of this article, the inquiry whether the doctrine under consideration is to be regarded as a *mystery* or an *absurdity*. It is, and ought to be, admitted, that if the doctrine is, in fact, self-contradictory, and therefore intrinsically absurd, no weight of authority can devolve upon us the obligation to hold it as true, any more than we can be bound to believe that things equal to the same things, are not equal to one another.

In bringing the doctrine under consideration to the rigid test of this principle, we will take, as our starting point, the great central element found in it, to wit, that the *social principle* does, as a matter of fact, obtain in the Godhead, that there is in the Godhead a basis for that which is perfectly analogous to the real inter-communion of spirit with spirit, of mind with mind.

We know perfectly what it is for finite beings to come into the relation of inter-communion with each other. Is there anything absurd and self-contradictory in the supposition that there is, in the Godhead, the inter-communion of the Infinite with the Infinite? This, as we have seen, is what the Scriptures undeniably affirm. "The Father loveth the Son, and the Son dwelleth in the bosom of the Father." "As thou art in me, and I in thee." A fellowship or inter-communion is here revealed as existing between the Father and the Son analogously to that which exists between Christ and his people, and between pure and sanctified spirits one with the other. No meaning whatever attaches to the language of inspiration, if there is not in the Scriptures a revealed relation of *fellowship* and *inter-communion* between the Father and the Son, and consequently between the tri-personalities of the Godhead, one with the others. We may safely affirm, that if this relation does not obtain, the Scriptures are not given by inspiration of God; for if they do not affirm this relation, no meaning attaches to the language of the Bible. The question before us is this: Is the idea of the existence of anything analogous to the *social* principle in the Godhead self-contradictory and absurd? In answering this question, I remark—

1. That there would be, as we have already seen, nothing but an absolute unity of judgment, feeling, determination, and consequent operation between them, and creation and providence thence resulting could but possess the same unity which would obtain, did they proceed from a cause which is an absolute unity to the exclusion of all forms of plurality, no protest whatever can then be drawn, from the unity of creation and providence against this doctrine.*

* It is of the highest importance that the real bearing of the absolute unity of design, and arrangement, and of consequent creating and controlling causality, in the great First Cause, revealed in creation and providence, upon the Unitarian and Trinitarian hypotheses, relatively to the Godhead, should be distinctly apprehended. Each of these hypotheses, it should be borne in mind, is equally consistent with all the facts to be accounted for, because from each alike the same identical unity in creation and providence would result. From the character of the God-

2. There is nothing whatever in this idea self-contradictory in any sense analagous to the contradiction which appears in such propositions as this, that it is possible for the same things at the same time, to be or not to be. When it is affirmed that God is one, in opposition to the plurality of heathenism, nothing whatever is affirmed which contradicts any form of plurality which perfectly consists, as the idea under consideration does, with an absolute unity of judgment, feeling, determination and consequent operation. The plurality of heathenism totally contradicts the unity of creation and providence. To say that the Godhead is an absolute unity in opposition to such a plurality is one thing. To say that the Godhead is a unity to the exclusion of all forms of plurality, even that which perfectly consists with the unity of creation and providence, is quite another. The former proposition, in no degree, involves the latter. Now when we affirm a unity which contradicts a plurality opposed to the unity of creation and providence, and then affirm a plurality which perfectly harmonizes with such unity, we have affirmed nothing in either proposition, or in both together, in any form or degree, self-contradictory. It is in this form exclusively that the Scriptures affirm a unity, on the one hand, and a plurality in the Godhead, on the other. No idea conceivable, can be more absolutely free from all the elements of self-contradiction, than that of the tri-unity of the Godhead as revealed in the Scriptures.

3. There is no *a priori* probability against this idea. In creation and providence, the social principle, the inter-communion of mind with mind, everywhere obtains. As far as the finite is concerned, we are perfectly familiar with the action of this principle, the inter-communion of the finite with the finite.

head as given by the Trinitarian hypothesis, no opposition of thought, feeling, or operation could, by any possibility, obtain in the Godhead itself, or in creation and providence thence resulting. On the other hand, an absolute unity in all respects, must obtain. The unity of creation and providence, therefore, presents no evidence whatever in favor of one of these hypotheses, as opposed to the other. So far reason itself brings no objection against the doctrine of a tri-unity in the Godhead.

How do, or can we know *a priori*, that in the Infinite, the same principle does not obtain? that, in the Godhead, there is not the inter-communion of the Infinite with the Infinite? While there is nothing self-contradictory in this idea, there is, as a matter of fact, no *a priori* probability against its validity. Reason affirms nothing more, *a priori*, against a Divine plurality which admits the action of the social principle in the Godhead, than it does against a unity which excludes that principle. Both stand on an absolute equality, as far as *a priori* probabilities are concerned.

4. The analogy of nature is altogether in favor of the former idea and against the latter. If any principle is *a priori* probable, it is this, that creation, in its highest manifestations, rational mind, would be, in its fundamental principles and adaptations, what inspiration affirms it to be, a copy of the Infinite as far as the finite can resemble the Infinite. In the finite, no principle is more absolutely universal in its action than the social principle, a principle wholly diverse from, and independent of the sexual. No rational mind can be happy, whatever its condition in other respects, in a state of absolute isolation from other minds. Inter-communion with kindred spirits is the fundamental want of universal mind, a want, also, which descends to irrational natures, and constitutes the great central active principle of almost all sentient existences. Who shall say that this principle is not a reflection of what obtains in the Godhead, and that a professed revelation which affirms that it is, has not even an *a priori* probability in its favor? If the social principle does obtain in the Godhead, then, and only then, is creation, in the highest sense, a reflection of its own great original.

5. The idea under consideration, and this only, renders *intelligible* to our minds the great fact of the *infinite blessedness* of the Godhead. Sympathy with God, and consequent inter-communion with the Infinite is one of the fundamental demands of the social principle in all rational minds. It is also only through emotions of joy or sorrow, that mind can sympathize or commune with mind. A God without emotion, in other words, not possessed of infinite blessedness, as he must be pos-

sessed of such blessedness or none at all, the mind could no more sympathize and commune with, than it can with an iceberg. Infinite intelligence, associated with corresponding power, might overawe us, but could never command our sympathy. The idea of God, as destitute of emotion, in other words, as not possessed of infinite blessedness, is in no form a correlative to the real wants of all rational minds.

Now it is a somewhat remarkable fact, that wherever the idea of a Divine unity which excludes all forms of plurality in the Godhead, obtains, God is almost without exception conceived of as a being of mere intelligence and power, but void of emotion and consequent blessedness. The reason is obvious. When we conceive of God as existing in a state of infinite and eternal hermitage, as the idea under consideration requires us to do, the possibility of the fact of His infinite blessedness is inconceivable. The mere consciousness of attributes, however great they may be, does not, of itself, produce happiness. Nor can the Infinite draw the blessedness which infinite capacities demand, from inter-communion with the finite. Indeed, wherever it exists, it must be wholly from regard to the necessities of the finite, and not to meet those of the Infinite. Suppose the Deity to be an absolute unity which totally excludes the action of the social principle in the Godhead, and the possibility of the infinite blessedness of God becomes inconceivable. If, on the other hand, there is between the Father, Son, and Holy Spirit, the relation of real intercommunion the one with the others, nothing else but a state of Infinite blessedness in each can be the result. Each of the three Divine substances having the consciousness of absolute Infinity and Perfection in Himself, and an actual perception of the same perfections in each of the others, the blending of the Infinite with the Infinite in a state of ecstatic inter-communion, can result in nothing else than the state of which we are speaking. Hence it is, that the idea of a Divine tri-unity has always been attended on the part of those who have entertained it, with the conception of the infinite blessedness of the Godhead, though the *ground* of the belief of the reality of such blessedness may not have been apprehended in a distinct and reflective form. If we take this as

our stand-point, the action of the social principle, the inter-communion of Father, Son, and Holy Spirit, each with the others in the Godhead, a higher unity obtains in our ideas of God and His works than we had before attained to a conception of. The blessedness of God, and of sentient existences generally, throughout the universe, is seen to be based upon one and the same principle, and by a higher path than we knew before, we attained to this idea, "we advance through nature up to nature's God." If Divine felicity really and truly arises from the same source as that upon which ours depends, then God is to rational beings an object of sympathy, in the highest sense conceivable. If there is between the Father, the Son, and the Holy Spirit the relation of real inter-communion the one with each of the others, then we cannot but know that those whom "God has made in his own image, and after His own likeness," are endowed with capacities, while in the possession of moral purity, not only to qualify them for the relation of endearing inter-communion with all the pure and sanctified intelligences of the universe, but for a divine "fellowship (inter-communion) with the Father, and with His Son Jesus Christ," and that in that relation, they cannot but be partakers, to the full extent of their capacities, of the very blessedness which the Godhead possesses.

6. The idea of a Divine tri-unity, and that only, reveals the Godhead in absolute *correlation* to the known and acknowledged *necessities of universal humanity*. That revelation which undeniably has this correlation in its highest form, has, as a matter of fact, the highest conceivable *a priori* probability in its favor. If we assume the doctrine of the Divine tri-unity, as revealed in the Scriptures as true, then is the Godhead undeniably revealed, in absolute correlation to the entire necessities of man, as a creature and a sinner. There is in the Godhead an Administrator of moral government in all respects correlative to the demands of the moral nature of all intelligents, a Savior equally adapted to our necessities as sinners, and a Divine Spirit by whom our mental and moral darkness may be illumined, and we attain to a Divine "fellowship with the Father, and with his Son Jesus Christ." If He that "in the

beginning was with God," "and was God," has indeed "become flesh and dwelt among us," too, as "the Lamb of God who taketh away the sin of the world," then "of His fulness may we all hope to receive and grace for grace." If "God so loved the world that He gave His only begotten Son, that whosoever would believe in him might not perish, but have everlasting life," then may we all in the deepest consciousness of infinite guilt and ill-desert come boldly to a throne of grace, that we may obtain mercy and find grace to help in time of need." And finally, if from the Father and the Son, the Holy Spirit has come to lead us into all truth, then may we hope "not to abide in darkness, but to have the light of Life." Let a veil be drawn between us, and any one of the forms of the Divine tri-unity, and the Godhead no longer stands revealed in *full* and *perfect* correlation to the entire necessities of *nān* as a creature and as a sinner. It has been well said, that all objections whatever instantly vanish from the mind against the tri-unity of the Godhead, the moment an individual has a deep impression of his actual condition and necessities as a sinner. Under that conviction this doctrine has the same internal evidence in its favor to the sinner that the idea of God has. The latter idea has a correlation no more fixed and absolute to the laws of our moral nature, as rational beings, than the former has to our conscious necessities as sinners. This is the highest possible *a priori* evidence which any idea of God can present of its validity. We may very safely affirm, that either the doctrine of the tri-unity of the Godhead is true, or there is, properly speaking, no moral government over the moral universe, or there is no redemption for man as a sinner.

7. There is nothing, I remark finally, in the idea of the tri-unity of the Godhead which lays the foundation for the objection, that it tends intrinsically to distract the mind in prayer and religious worship, by dividing the attention between the Father, Son, and Holy Spirit. The true believer, who loves the sacred Trinity, and fixes his trust in it, is conscious of no such difficulty as a fact of experience. He approaches the Father through the mediation of the Son, seeking, at the same time, the illumination and fellowship of the Spirit, without

experiencing any degree of bewilderment, in any form of service rendered to the Triune Jehovah. If the plurality of the Godhead were at all like that of heathenism, such diversion of attention would of necessity be occasioned, in as much as the attention given to one person must be abstracted from the other. Such are the relations of Father, Son, and Holy Spirit, however, to each other, that neither can be loved or worshipped without the others. If we should suppose some earthly sovereignty occupied by three perfectly distinct and separate personalities, among whom, however, an absolute unity of judgment, feeling, and determination, on all questions always obtained, the subjects of that government would approach that throne with no more diversion of attention, than they would experience in approaching one occupied by a single individual. How much less does the doctrine of a Triune Jehovah tend to distract the mind in any required form of religious service.

Besides many and indeed most who make this objection, admit that we are always to approach the Most High through the mediation of Jesus Christ. Now when we make our approach, it makes no difference whether the mediator be finite or infinite, as far as diversion of attention is concerned. The objection under consideration finds no place in the experience of the believer, nor has it any weight as a theoretic objection against the doctrine under consideration. The doctrine of the tri-unity of the Godhead then involves a great mystery; but it has no element in it which in any form whatever marks it as an absurdity. There is no element of self-contradiction in it. Nor does the intelligence find any *a priori* probabilities against it. On the other hand, while it perfectly consists with the unity of creation and providence, it is sustained by the analogy of nature, and reveals the Godhead in relation to humanity perfectly correlative to all the universally known and acknowledged necessities of man in his present actual condition as a sinner. In the reception of the doctrine, therefore, on the authority of revelation, no violence is done to reason. There is, on the other hand, the highest accordance with her dictates.

The ground of the apparent if not real contradiction involved in the doctrine of the tri-unity of the Godhead, as commonly

presented in evangelical systems of theology, now becomes quite apparent. Such systems start with the idea of an absolute unity of *substance* and *self-consciousness* in the Godhead, and then attempt to deduce, on the authority of inspiration, from such unity, a trinity of persons in the same Godhead. Now according to our mode of conception, absolute unity of substance and consciousness implies an absolute unity of person. No definition can possibly be given of an absolute personal unity, if that definition is not found in the idea of absolute unity of substance and consciousness. To affirm such a trinity of persons as residing in such a unity, will always involve, to reflecting minds, the appearance, to say the least, of self-contradiction and absurdity. The attempt to escape the above difficulty by the affirmation that the *substance* of the Godhead, and the *mode* of the Divine existence, and consequently the nature of the Divine consciousness, are to us profound mysteries, only reveals the error involved in the above definition which is based wholly upon the idea of substance and self-consciousness, as given in our experience. If the Divine nature and consciousness may differ from ours, then we should not make use of the latter in defining the former. With an absolute unity of substance and self-consciousness, as given in our experience, a trinity of persons is an absolute contradiction. This then should not be our stand-point in elucidating the doctrine of the trinity of the Godhead.

The same doctrine as presented in the Scriptures is totally free from all such difficulties. God is there, as shown above, presented as absolutely one, in opposition to the plurality of heathenism. But what is the intrinsic nature of this unity? whether it is, or is not, a unity of substance and consciousness according to our mode of conceiving of the same, nothing whatever is affirmed. All is left, just as reason requires it to be, a profound mystery. Then a tri-personality is affirmed of the Godhead, a tri-personality perfectly consistent with the previously affirmed unity, and also equally consistent with the unity of creation and providence. But whether this plurality does, or does not, co-exist with an unity of substance and consciousness, all is veiled in mystery. Now in the idea of the Godhead, as

a unity on the one hand, and a plurality on the other, in this form of presentation, there is not even the appearance of contradiction. The doctrine of a Divine trinity is a mystery, just as the being of God is a mystery, in strict accordance with the true definition of the same, as given above, and makes no approach whatever to an absurdity. Apparent absurdities have been placed in it by the attempted elucidations of philosophical theologians; but nothing of that nature attaches to the doctrine itself, as revealed by him "who searcheth all things, even the deep things of God."

The doctrine of the tri-unity of the Godhead is indeed a mystery. It may be questioned, however, whether systems of theology have generally located the element of mystery involved in it precisely where inspiration has done. A very celebrated evangelical theologian has remarked, that theologians have generally represented that the nature and the grounds of the Divine *unity* are clearly revealed, and those of the trinity are veiled in mystery; while the fact of a real trinity of persons in the Godhead is clearly revealed, and the nature and the grounds of the Divine unity are involved in mystery. If compelled to take one or the other of these grounds, the writer of this article would not hesitate to take the latter. If anything is clearly revealed in the Bible, it is the fact of the personality of the Father, the Son, and the Holy Spirit, while the nature and grounds of the Divine unity, are not matters of such distinct revelation. This view, also, totally frees the doctrine from the appearance of contradiction, apparently inseparable from the common representation of it. To affirm a distinct tri-personality in the Godhead, and then to affirm an absolute unity in opposition to the plurality of heathenism, and which involves the necessary unity of creation and Providence, without affirming whether it is an absolute oneness of substance and consciousness, involves not even a shadow of contradiction. My own view of the subject, however, is, that the nature and grounds of the Divine unity, on the one hand, and those of the tri-personality of the Godhead on the other, are both alike mysteries, and that theology should leave the subject just where revelation has left it. The unity of God, to the exclusion of all forms of idol worship, and a Divine trinity

which lays the foundation for human redemption, are revealed facts, facts against the reality of which, when presented simply as facts, neither reason nor philosophy can adduce any objections whatever. As facts, the nature and grounds of the existence and explanation of which are wholly unrevealed, I receive them, and in doing so, obey the highest dictates of reason and philosophy, which, in their valid procedures, never fail to recognize the great truth, that many of the greatest interests of universal humanity rest upon facts of a precisely similar nature, facts the reality of which are undeniable, and therefore require our belief, while the condition and grounds of their existence and explanation lie wholly beyond the reach of finite capacities.

Still another remark claims a moment's attention before closing this article. It is this. We are not unfrequently startled at the first announcement of a truth in the abstract and reflective form, when we have long been familiar with the same truth, in the concrete and particular form. The same may be true of the doctrine of the tri-unity of the Godhead, as above stated. There is nothing with which we are more familiar, than with the declaration of the New Testament that "the Father loves and dwells in the Son," and that the Son sustains precisely similar relations to the Father. When it is affirmed that the action of social principle obtains between the Father and the Son, such affirmation implies nothing more nor less than what is and must be revealed in the passages referred to. That is stated in the abstract, which the Scriptures reveal and affirm, and which all are familiar with, as revealed and affirmed in the concrete.

This article should not be closed without a reference to what the writer regards as the grand defect in the doctrine of the trinity as commonly presented in systems of theology and in creeds of evangelical Christians. The Scriptures affirm a unity of the Godhead, which presents us with a simple, well-defined object of worship on the one hand, and a plurality of the same which presents the Godhead to our contemplation and worship, in absolute adaptation to the entire necessities of man, as a creature and a sinner on the other. The nature and grounds of the unity and plurality under consideration, however, inspiration has never revealed. All here is left a profound mystery,

and consequently as realities incapable of definition or explanation. The error to which we refer, consists in the attempt early made in the church, and continuously repeated since that time, to explain and define this mystery, a mystery which, if capable of definition and explanation, would be a mystery no longer. The objections of Unitarians against this doctrine, have ever been arrayed against these definitions and explanations, and not against the doctrine itself as revealed in the Scriptures, and as above expounded. Until God himself shall reveal the nature and grounds of the tri-unity of the Godhead, revealed in the Scriptures, man's attempted definitions and expositions of the same will unquestionably appear, to say the least, self-contradictory and absurd.

ART. IV.—MILLER'S TESTIMONY OF THE ROCKS.*

It is with a feeling both of grief and gratitude that we lay down this volume to which by its title we now introduce our readers. The grief arises from the reflection that the gifted and noble man whose name it bears has found so sad and sudden a termination of his earthly labors; the gratitude springs from the fact that he was permitted to complete the present work before bidding us his final adieu.

The removal of such a man as Mr. Miller seems at first nothing but a grievous calamity. The world is always poor when its wealth is measured by the number of noble and elevated minds within it, and the withdrawal of even one of the number often makes the sense of poverty oppressive. Large

* The Testimony of the Rocks; or, Geology in its bearings on the two Theologies, Natural and Revealed. By Hugh Miller, Author of the "Old Red Sandstone," "Footprints of the Creator," &c., &c. With Memorials of the death and character of the Author. Boston: Gould and Lincoln, etc., 1857.

abilities can be asserted of only one in a multitude of our species, and only a fraction of those who possess them are ready to use them for high and beneficent ends. The search after real power is often a long and tiresome one, and when it is at length discovered it is not unfrequently found exercising a destructive ministry. Genius often displays itself in its aberrations. Knowledge sometimes spurns the companionship of piety, and intellectual splendor not rarely dazzles to mislead.

Mr. Miller's history and character and labors are too well known to require development in detail, or to justify labored eulogium. His autobiography, issued two years since, gratified a deep and eager curiosity to know the steps by which he had reached his remarkable eminence; and while it told how much of heroism there had been in his career, it indicated also the great native forces that combined in him first to impel, then to prophesy, and at last to achieve. While it rebuked the indolence and listlessness which make thousands fail amid similar surroundings, it more or less discouraged emulation by showing how much more there was within the stone-cutter of Cromarty, waiting to be educated into distinction, than one of a thousand among his readers could boast. And the several volumes which he has sent abroad testify to his eminent scientific attainments, and his high literary taste and culture, not less than to the masculine vigor and freshness of his thought, the profoundly religious tone of his feeling, and the sincerity of his practical devotion to truth. His insight was ready, keen and penetrating, his generalizations broad and philosophical, his patience in investigation unwearied and painstaking, his speculations cautious; and while firm in the maintenance of his opinions as he was definite in the statement of them, he ever bore about with him the candor of the true inquirer.

His compositional style can hardly be excelled in the qualities of accuracy, picturesqueness, vigor and beauty. There are passages that swell into true sublimity—the thoughts they contain seeming to have a majestic movement like what is said in the Psalms of God's chariot when making the circuit of the firmament. He had a fund of humor, as almost all superior minds have, and knew how to employ a quiet but effective irony when

the exhibition or overthrow of a petty antagonist was to be effected. He has been set down for a few years past as the master mind of Scotland, and not without reason. As a Geologist, he united to a familiarity with what almost every man of note has seen and said of geological phenomena, the rarer merit of not a few original discoveries and suggestions. And in order to his eminence in this department, he found it necessary, as every man does, to be extensively familiar with half a score of other branches of science, to master which is a work of no small difficulty. And yet he has found time to read history largely, to acquaint himself with general literature, to find himself at home in some of the more intricate windings of metaphysics and theology, has been one of the ablest leaders in the Scottish Free Church movement, and performed with singular ability the labors of editor in connection with a weekly paper whose utterances were of great practical importance upon the various social, civil, literary, and religious questions that claimed its attention. And yet one searches in vain for the marks of haste in any of his compositions. Each topic seems fully thought out, every argument is complete, every statement lucid and guarded by needful limitations, every sentence evincing rhetorical finish. And at least three of the volumes which he has given to the public will not soon be permitted to perish. His "Old Red Sandstone" exhibits the products of one of the Geological formations which had escaped previous notice, and whose discovery modified in some important respects the theories of learned men. His "Footprints of the Creator" will remain as the triumphant refutation of the 'Development Hypothesis,' silencing the flippant cavils of skeptics, and warning quacks and pretenders in science to leave off meddling with the great verities of religion. And the volume before us, dealing as it does with just those problems which the great mass of tolerably well informed and candid readers are anxious to have solved, and embodying the results of Mr. Miller's extensive studies of the strata, and the conclusions of his matured reasoning from the premises given in their phenomena, will be eagerly sought and carefully studied. Its topics cannot well lose their interest at present, and it is hardly likely that any

other man will soon supersede the work by a more masterly discussion.

To the intelligent Christian public this volume will be welcome beyond either of its predecessors, since it bears on their faith, and anticipates or deals with their questions.

The aim of the book is thus well stated in the dedication :—
 “ This volume is chiefly taken up in answering, to the best of its author’s knowledge and ability, the various questions which the old theology of Scotland has been asking for the last few years of the newest of the sciences.” Those questions are the same, probably, which are being asked elsewhere by the same class of minds outside of Scotland, and may be thus put :—

What are the great leading facts which Geological investigation has discovered and classified that bear upon the antiquity of the globe, and the processes by which it has been brought to its present condition ?

What is the bearing of these Geological facts on the account of the creation as contained in the first and second chapters of Genesis, and alluded to in other portions of the Scriptures ?

What, if there be any, is probably the true explanation of that Mosaic narrative, so that it becomes obviously harmonious with the teachings of Geology ?

Do Geologists find any traces of a deluge such as is described in Genesis ?

How large a proportion, and what, if any, of the phenomena discovered and classified, is it possible to refer to the agencies concerned in producing the deluge ?

Is it not possible to reconcile all the facts of Geology with the view which, until recently, has been generally held, viz. : that the creative process in connection with our globe commenced only a few natural days earlier than the creation of the human species, not far from six thousand years ago ?

May not future discoveries in this department invalidate and overthrow the theories of the present day, as the earlier theories have since been overthrown by new developments and a broader and more careful induction ?

These questions involve, it would seem, nearly all the points

which theology urges upon the expounders of the new science; and these are precisely the points with which Mr. Miller deals in the volume before us. It is a thing to be grateful over that such a man was permitted to bring his matured powers, his large attainments in science, his profound religious convictions and experience, to this high work. No fitter task could have closed his life of service; and the next day after sending the last sheet of proof to the printer, his overtaken brain yielded to the pressure it had suffered in urging this high task to its conclusion, and Hugh Miller was no more! From beneath the cloud which blinded for a moment the eye that had so long sought the Creator's "Footprints" in the rock, the spirit passed into the temple where His unveiled glory makes perpetual brightness. The book is the dying gift which a benefactor of his race leaves behind him as he passes solemnly on to other companionship. Few who knew him, or who are seeking for the light he offers, will wish any added reason for weighing carefully the testimony he has collected. We cannot perhaps do better than give our readers an outline of his course of thought, simplifying and filling it up where clearness may seem to require it, and then indicate briefly our view of its value, force, and adaptation to its professed design.

Most of what the volume contains has been delivered in the form of lectures, at various places and times during the last few years; and the third of the series was issued by itself two years ago in this country. But there is not less of consecutive thought in the volume than though it had grown up by a different process. Indeed, the plan of the work was doubtless complete in the mind of the author before his executive labor was undertaken.

The first two lectures are devoted to the Palæontological history of plants and of animals. The genesis and course of vegetable development, life and decay, so far as these can be ascertained by the study of their remains in the rocks, are first exhibited; and then the same thing is done respecting the animal creation. These two chapters, as well as the last two in the volume, pre-suppose some considerable acquaintance with the leading divisions of the earth's strata, and the leading prin-

ciples of the science. The technical terms are numerous, and the condensing process is carried to no inconsiderable extent. A glossary might have aided many readers, but patience and time will enable almost any intelligent person to master the lectures, and he will be well rewarded for his labor.

It is known to all our readers, doubtless, that the various classes of rock entering into the structure of the earth are disposed in regular order; and that the most abundant evidence exists that the lower in the scale any rock may lie—setting all local and special causes of disturbance aside—the greater is its age; or, in other words, the longer is the period which has elapsed since it was deposited. This order of the rocks is preserved wherever the earth's crust has been examined. The Carboniferous rocks, for instance—the coal beds—never lie below the old Red Sandstone, but always above, except as the original order of the strata has been reversed by local convulsion—in which case the evidence of such disturbance is abundant and clear. Very few if any places which have been examined exhibit the whole number of species of rock which have been successively deposited; for they have been often broken up by convulsions ere the deposits were effected, and the positions themselves were suddenly arrested. The whole thickness of the strata is several miles, if they were all regularly disposed in order; and yet in many instances the rocks lowest by natural position are found thrown up to the surface or piled up in lofty mountains. But in these cases the Geologist is always certain that there are no newer rocks to be found below the older—no limestone beneath granite. The old rock runs to the bottom of the series through which it has pushed its way to the top.

Moreover, at the period when any particular kind of rock was being formed at one place, the same kind was forming at other places. That is, each species of rock was produced everywhere at nearly the same time in the earth's history. The condition of the globe adapted it to the formation of the old Red Sandstone at one period, and the coal beds at another. The kind of rock, therefore, marks the time of its formation.

Again, each species of stratified rock contains everywhere the same kind of organic remains. The plants and animals whose remains are found in the lowest strata where such remains appear, are very different in kind from those which are found in the strata that lie near the top of the series. Not *all* the kinds found at one point in a given kind of rock are found at another, but what are found are mostly of the same classes, requiring the same conditions in order to live, and occupying about the same degree in the graduated scale of organic life. So that when the Geologist finds in any quarter of the world a given species of rock, he is able to decide at once what classes of organic remains of plants and animals will be found there, if any are found, as well as decide that certain other classes cannot be found there. And so, too, when any organic remains are shown him, he decides at once in what series of rock they were found imbedded, and in what other series they could not have been found. This indicates that the earth at certain stages of its history was adapted to certain forms of organic life, and that then these flourished; that at other times it did not possess an adaptation to support these same classes of organic existence, and hence *they* were *not* found; and that as its capacities changed, its organic life changed correspondingly. The *kind* of organic remains discovered, therefore, marks again the period in the earth's history when they flourished.

The organic remains which are found in the lowest and oldest of the rocks, belong to the very lowest species of plants, if the remains are vegetable, to the very lowest species of animals, if they belong to that department of nature. The earliest vegetable remains are marine also instead of terrestrial. They belong to the class called Thallogens,—plants which produce neither stems nor leaves. Higher up in the series of rock appear the Acrogens, or plants having stems and leaves, but no flowers, and which are produced on the land instead of in the water, as the various species of Fern. Then come the Gymnogens, of which the Coniferæ afford examples. At length, far up toward the surface of the rocks, appear for the first time the Dicotyledonous Exogens, to which nearly all our forest and fruit trees belong. In the changes which the earth underwent

during the successive epochs that are marked as above, it will readily be seen that the types of life were regularly ascending from a lower plane to a higher;—that the earth became fitted for more and more noble forms of organic existence.

The same principle holds respecting the fauna as the flora; animal life began at a low point and ascended by successive steps as we have seen to be the case with the vegetable. The animals of every age may be divided into four great classes:—*First*, the *Radiata*, represented by our star-fishes; *Second*, the *Articulata*, composed of a series of rings united by their edges, as in worms and most of our insects; *Third*, the *Mollusca*, which are distinguished by a duality of corresponding parts, as in the snail, clam, &c.; *Fourth*, the *Vertebrata*, where the internal skeleton is built up into two cavities, the one placed over the other—the upper for the reception of the nervous centre, and the lower for the lodgement of the respiratory, circulatory and digestive organs. The varieties and degrees of life belonging to these classes of animals are numerous and great. In the lowest system of rocks where organic remains of animals first appear, only the first three of these types are found, and these specimens are low and inferior. Then, just as the last members in this series of rock were being deposited, appeared the first species of the *Vertebrata* in the form of one of the lowest varieties of fish. Higher yet appears new and nobler types of ichthyic life. In a later formation appears the earliest reptile, somewhat resembling the lizard. In the coal measures the remains of reptiles seem more numerous, and some specimens appear of a higher order than before. Later still “reptiles became everywhere the lords and masters of this lower world.” Their numbers seem to have been immense. In the new Red Sandstone formations of the Connecticut valley are first found traces of birds, in the form of foot-prints, though their skeletons have been discovered no lower than the chalk formations. In the earliest ages of the great *Tertiary* division of the rocks the first mammals appear, and in the central portions of this division the huge *Mastadon* and *Dinotherium* have left their massive skeletons; and among these skeletons may be found, on both continents, the remains

of the badger, fox, deer,* &c.—animals that thus form the connecting link between our own era and the age of these monsters that rival the creatures of fable and myth. And so in tracing the line of animal life through the rocks, the same indications are found of changes in the earth's conditions and capacities, the same indications of advance in its types of existence, as were afforded by the view of its successive vegetable deposits. Again the statement is repeated that life commenced on its lowest plane and ascended by regular and successive steps the wondrous acclivity.

One more thing only needs to be said respecting the facts which lie at the basis of the reasoning that is to follow. Among all these organic remains, reaching from the beginning to the end of the rocky volume, scarcely any traces of man appear. Neither the products of his skill nor the remains of his physical organism are to be found in these vast halls of death. Only amid the loose surface soil, resting above these miles of solid rock, does he find a resting-place. The only important and reliable apparent exceptions to this statement are two. A human skeleton was obtained from the island of Guadaloupe imbedded in limestone, and now occupies a place in the British Museum; and human remains have been found in some instances at considerable depths below the surface of the earth, along with the remains of beasts which date backward to the Tertiary period of Geologists. But these apparent exceptions are easily accounted for. The deposit of limestone was evidently not such a deposit as was concerned in forming the earth's general strata, but resulted from the action of water upon a small locality,—water which held comminuted particles of the stone in partial solution, and made a rapid deposit of them in this locality

* It is perhaps hardly necessary to state that comparative anatomy has been carried so far that there is very little difficulty in deciding upon the species, structure, size, and habits of an animal from an inspection of only the smallest portion of the skeleton. From a single bone a few inches in length, large animals have been so accurately described, that when at length the whole skeleton was found or the animal discovered, the description could not have been made more accurate with the animal before the eye.

by being strained through the soil lying about the skeleton. In a similar way the stalactites form in caverns with great rapidity. We saw on exhibition some years since the body of a woman thoroughly petrified and nearly perfect, which, it was conclusively shown, had been bereft of life less than forty years. But these rapid depositions of rock form no part of the regular strata which alone are made the basis of Geological calculation. And the presence of human remains in connection with those of animals, and considerably below the surface of the earth, is easily explained by reference to the fact that caves were originally the places where men "buried their dead out of sight." In these caves the dead were obviously laid. Afterward they became the habitations of wild beasts; and later yet the mouths of the caves would become filled up and hidden by natural processes; and the remains would be found at length by excavations commenced perhaps in the top of the rock, directly *over* the resting-place of the commingled skeletons. But neither the remains of man nor of the animals were left there as parts of the deposit which led to the formation of the rock. They are not, as in other cases, parts of the rock itself, but foreign organisms entombed in its cavities. The only natural position for the human remains is amid the loose and recently deposited materials that overlie the vast series of stratified rock which remain to bear silent but impressive testimony respecting the world's earlier life.

We have thus stated briefly, and in the simplest possible manner, the great leading facts of Geology which bear upon the antiquity of the globe, avoiding the technical and scientific terms of Geology, even at the risk of conciseness and accuracy. These facts are supposed to be well authenticated; and we are not aware that any persons, having opportunities for forming an intelligent opinion on the subject, make any attempt to discredit them.

The course of reasoning suggested by these facts is simple and obvious.

From the fact that the formation of rock, so far as the process has been observed, is very slow, it follows that immense periods of time must have been required in order to the

formation of such depths of strata as investigation has brought to light.

As the appearance of the strata and the condition of many of the organic remains they contain indicate numerous and general convulsions, and great changes in the aspect and structure of the earth's surface, and as no such convulsions and changes appear to be embraced within the human period, it is inferred that man, Geologically considered, is only a very recent inhabitant of the earth that had been occupied by lower orders of being during uncounted ages. And this conclusion is strengthened by the evidences that, during the long periods elapsing while the strata were being deposited, the earth had no fitness for his abode.

Since human remains are wanting among the relics of ancient life, though equally capable and certain of preservation, the conclusion is that there were then no human beings to perish and leave the traces of their presence, their wanderings, and pursuits.

As the course of creation has uniformly been from lower forms of existence to higher, and as the higher type appears not to have been fashioned until the next lower had full opportunity to develop its capacities and reach its climax; as the grades of inferior being are numerous, and each required no inconsiderable period in order to reach its highest development and accomplish its objects, the time intervening between the formation of the vegetable Thallogeus,—the base of the organic columns,—and the intelligent and responsible man who constitutes its capstone and crown, must have included many periods of such a length, that the six thousand years of Chronologists dwindle to a mere point in the comparison.

And now comes the question, How do these facts and inferences bear upon the narrative of creation given us in the sublime opening of the Scriptures? This is the main point of difficulty and interest with the class of persons to whom Mr. Miller more especially addresses himself in this volume, and it is doubtless that which our readers are anxious to have elucidated. Several attempts have been made at various times to resolve this matter. The formerly accepted exposition of that

Mosaic narrative made it teach that the work of creation began about six thousand years since, and was completed in six natural days of twenty-four hours each; and that beyond that period all was chaos or nonentity. This exposition Geology steadily refused to allow, and paraded her facts more firmly and pertinaciously than before; and while many exorcised the new science and called its disciples infidels, a few Christian men entered the field fearlessly as observers, assured that the revelation in the stones and the revelation in the Scriptures must really be as one when both were rightly understood. Among these was Dr. Chalmers, then a youthful lecturer at St. Andrews, who openly announced in 1804, that "the writings of Moses do not fix the antiquity of the globe." Ten years later he produced his scheme for reconciling the teachings of Geology and Genesis. Mr. Miller speaks of this as though it were the earliest attempt to accomplish this object; but if we mistake not—for the volume is not now at hand to be referred to—Dr. Good propounded a scheme of reconciliation three or four years earlier in his lectures before the Surrey Institute; and, moreover, took the very view in its main points to which Mr. Miller commits himself. Dr. Chalmers took the ground that between the first act of creation evoking the *matter* of the universe from nothing, referred to in the opening sentence of the Scriptures, and the acts of creation subsequently described as having been put forth on the "first day," periods of vast duration may have intervened adequate to the formation and deposition of all the discovered rocks, and during which all these various forms of life flourished, decayed, and wrote their history on the stony pages. He held the "days" spoken of in Genesis to be literal days of twenty-four hours each; and taught that the earth, through some fearful convulsion or direct Divine act, had become void and formless,—its previous life destroyed, and its order resolved into chaos; and that sun, moon and stars, from similar causes, had ceased to illuminate our planet. He makes, therefore, the creation described in Genesis become a new and last creation, separated, perhaps by ages of chaos, darkness and death, from previous periods of order, light, and life. This scheme of reconciliation was extensively adopted; and Mr.

Miller thinks it is still more popular and wide-spread than any other. It is certainly adequate if it be correct. It does no violence to the Mosaic record, and affords ample time for all the processes which Geology assures us have been wrought out on our globe since its first fashioning.

But, in the progress of discovery, it became at length apparent that this scheme of reconciliation was inconsistent with more or less of the facts brought to light after the scheme was framed. The points established by these subsequent discoveries which served to show the incorrectness of Dr. Chalmers' explanation, cannot be better stated than in the language of Mr. Miller himself. The specific discoveries which pressed home this conclusion we have no space to note.

"It is a great fact, now fully established in the course of geological discovery, that between the plants which in the present time cover the earth, and the animals which inhabit it, and the animals and plants of the later extinct creations, there occurred no break or blank, but that, on the contrary, many of the existing organisms were contemporary during the morning of their being, with many of the extinct ones during the evening of theirs. We know further that not a few of the shells which now live on our coasts, and several even of the wild animals which continue to survive amid our tracts of hill and forest, were in existence many ages ere the human age began. Instead of dating their beginning only a single natural day, or at most two natural days, in advance of man, they must have preceded him by many thousands of years. In fine, in consequence of that comparatively recent extension of geologic fact in the direction of the later systems and formations, through which we are led to know that the present creation was not cut off abruptly from the preceding one, but that, on the contrary, it dovetailed into it at a thousand different points, we are led also to know that any scheme of reconciliation which would separate between the recent and extinct existences by a chaotic gulf of death and darkness, is a scheme which no longer meets the necessities of the case. Though perfectly adequate forty years ago, it has been greatly outgrown by the progress of geological discovery, and is as I have said adequate no longer."

. . . . "It is evident that no great break took place in the chain of existence; but that, on the contrary, from the present time up to the time represented by the earliest eocene formations of the Tertiary division, day has succeeded day, and season has followed season, and that no chasm or hiatus,—no age of general chaos, darkness, and death—

has occurred, to break the line of succession, or check the course of life. All the evidence runs counter to the supposition that immediately before the appearance of man upon the earth, there existed a chaotic period which separated the previous from the present creation."

In view of these new discoveries and necessities, twenty-five years after Dr. Chalmers had propounded his scheme for reconciling the two records, another eminent Geologist and divine offered his solution of the problem. This was Dr. J. Pye Smith, whose work on "Geology and Scripture" has had a wide circulation, as its solid merits of learning and ability entitled it to secure. His system, however, differs from that of his predecessor only in one really important and fundamental point. He, too, makes the creation described in Genesis date back about 6000 years, to have been completed in six natural days, and cut off from the previous creations by a chaotic period of death and darkness. But he makes this creation, thus described, a limited and local one, as the chaos and death were also local, produced by one of those many terrible convulsions to whose existence and effect Geology bears such conclusive and impressive testimony. He supposes the language in Genesis, like Scriptural language when it deals with nature generally, to be the language of *appearance*; and so, though the chaos was local and limited, and the creations which succeeded it equally so, yet to a human observer, occupying a position in the vicinity of the scene, the chaos would have *appeared* co-extensive with the globe, and the creation the first call of order and light and life on the theatre of desolation. And over these limited sections of central Asia he supposes the Divine Spirit brooded, the darkness gradually scattered, the submerged land arose, driving the waters into the valleys and ocean, and then certain plants and animals and finally man himself was fashioned before the expiration of the creative week, and the last scene in the drama of creation—running, as it does, through incalculable ages,—was wrought out. As Geology abundantly testifies that there have been various eras of creation in the past, each distinguished by some new and higher type of life, it is in accordance with the whole programme of Divine procedure to bring man forward at length, together with such asse-

ciated types of inferior existence, as corresponded to his circumstances and conditions of life. And he farther adds, it is apparent that there have been not only several creative *periods*, but also several creative *centres* in the pre-historic ages; that is, that when any new order of beings was introduced by the Creator, they were obviously not created and located in all portions of the world at once, but called into being at a certain point, and then left to multiply and spread as circumstances or necessity or instinct impelled them; that several of these creative centres have been satisfactorily located by the study and comparison of the organic remains; and, besides, that these creative centres seem to have been generally connected with some marked changes in the corresponding portions of the earth's surface, and aided in preparing the new theatre for the new type of life.*

To this view we believe Mr. Miller himself formerly subscribed, but he has now exchanged it for another, the main features of which, as already stated, were developed some years anterior to the scheme of Dr. Chalmers. This change of opinion is frankly confessed in the dedication of this volume, accompanied with an intimation that he held another opinion when and because he knew much less of Geology than he knew at the time of writing the lecture containing his scheme. His objection to Dr. Smith's attempt at reconciliation may be stated in a few sentences from his own pen. He says:

"This scheme, by leaving to the geologist in this country [Scotland] and elsewhere, save mayhap in some unknown Asiatic districts, his unbroken series, certainly does not conflict with the facts educed by geologic discovery. It virtually removes Scripture altogether out of the field. I must confess, however, that on this, and on some other accounts, it has failed to satisfy me." "And yet further, I am disposed, I must add, to look for a broader and more general

* As this article is written without an opportunity of consulting the works alluded to, as some time has elapsed since these systems were studied, and as Mr. Miller's notice of these theories is brief and general, our statements cannot be verified by quotations, nor their perfect accuracy in every particular be asserted. But the impressions left on the mind by those schemes are so distinct, that it seems hardly probable that this representation is inaccurate.

meaning in the grand description of the creation of all things with which the Divine record so appropriately opens, than I could recognize it as forming, were I assured it referred to but one of many existing creations—a creation restricted mayhap to a few hundred square miles of country, and to mayhap a few scores of animals and plants.”

What then is Mr. Miller's scheme of reconciliation? It is that which has been heard of by almost every person who has become familiar with the rudiments of Geology. He makes the “days” of Moses long epochs, during which these vast and complex processes, whose results are stamped on the rocks of the globe, were carried orderly and majestically forward. Some of our readers may recollect the long and able controversy carried on some years since on the pages of the *Biblical Repository*, mainly by Dr. Hitchcock on the one side and Prof. Stuart on the other, over the question whether the true principles of Hebrew Grammar and Sacred Interpretation would allow the Hebrew word *yorm* (day) to possess that latitude of meaning in the account Moses gives of the creation. But as Mr. Miller has some new suggestions to make, and has always well-weighted reasons for his opinions, we will develop his scheme somewhat in detail.

He does not claim to be a philologist, and does not therefore reason on philological grounds; he speaks as a geologist. He believes his Bible; but believes also, that though theologians have at various times striven hard to pledge it to false science, Geographical, Astronomical, and Geological, it has been pledged by its divine Author to no falsehood whatever. He adds, that “it has been held by accomplished philologists, that the days of the Mosaic creation may be regarded, without doing violence to the genius of the Hebrew language, as successive periods of great extent. And certainly,” he continues, “in looking at my English Bible, I find that the portion of time spoken of in the first chapter of Genesis as *six* days, is spoken of in the second chapter as *one* day.” He admits that other philologists, as Prof. Stuart, take a different view; but since Prof. Stuart seeks to compel the language of Moses to fix the antiquity of the globe, and limit the time since creation began upon it to some

6000 years, he does not hesitate to reject his philosophy here, on precisely the same grounds that the geographer or astronomer would at once reject the philology of the old Doctors of the church, who summoned the Bible forward to testify against the rotundity of the earth, the Copernican theory of the Solar system, and the diurnal movement of our globe. He says:—“I would, in any such case, at once, and without hesitation, cut the philological knot, by determining that that philology cannot be sound which would commit the Scriptures to a science that cannot be true.” That is a brief and simple method of argument; but it would be difficult to prove it unsound. And if scientific men would never *assert* till they really *knew*, there would be very little peril in its application.

The term “day” in the second chapter, certainly covering, not simply twenty-four hours of time, but a somewhat lengthened period, justifies him—following such philologists as Currier, Parkinson, and Silliman—in extending the signification of the same term as it occurs in the first chapter; and so these “days” of Moses that make up the creative week, may be periods of indefinite length.

Are the traces of the work said to be done on each of these days, to be found distinct in the rocks? Do the strata give unequivocal proof that creation proceeded in the order there described? Saying, as Dr. Pye Smith had done before him, that this passage—as others—often describes the apparent rather than the actual—what *seemed* to be instead of what *was*—and that this may explain the statement that God ‘*made*’ great lights, sun, moon, and stars, on the fourth day, when the probable fact was that an observer on the earth would have *seen* them for the first time at that period; he then proceeds to say that the geologist has only three of the periods of creation to account for;—since the first, second, and fourth days’ work would leave no traces in the rocks. These three periods are “the period of plants, the period of great sea monsters and creeping things, the period of cattle and beasts of the earth.” And of the testimony afforded by the rocks respecting these three periods he says:

"All geologists agree in holding that the vast geological scale naturally divides itself into three great parts. There are many lesser divisions—divisions into systems, formations, deposits, beds, strata; but the master divisions, in each of which we find a type of life so unlike that of the others, that even an unpracticed eye can detect the differences, are simply three,—the Palæozoic, or oldest fossiliferous division; the Secondary, or middle fossiliferous division, and the Tertiary, or latest fossiliferous division."

. "That which chiefly distinguished the Palæozoic from the Secondary and tertiary periods, was its gorgeous flora. It was emphatically the period of plants—'of herbs yielding seed after their kind.' In no other age did the world ever witness such a flora: the youth of the earth was peculiarly a green and umbrageous youth, —a youth of dusk and tangled forests, of huge pines and stately araucarians, of the reed-like calamite, the tall tree-fern, the sculptured sigillaria, and the hirsute lepidodendron. Of this extraordinary age of plants we have cheerful remembrances and witnesses in the flames that roar in our chimneys that pile up the winter fire,—in the brilliant gas that now casts its light on this great assemblage,* and that lightens up the streets and lanes of this vast city,†—in the glowing furnaces that smelt our metals, and give moving power to our ponderous engines,—in the long dusky trains that, with shriek and snort, speed dart-like athwart our landscapes,—and in the great cloud-enveloped vessels that darken the lower reaches of your noble river, and rush in foam over ocean and sea. It was peculiarly a period of 'herbs and trees yielding seed after their kind.'"

"The grand existences of the middle great period of the geologist—the Secondary division,—the existences in which it excelled every other creation, earlier or later, were its huge creeping things,—its enormous monsters of the deep,—and as shown by the impressions of its footprints stamped on the rocks, its gigantic birds. It was peculiarly the age of egg-bearing animals, winged and wingless. Its wonderful *whales*, not, however, as now of the mammalian, but of the reptilian class,—*ichthyosaurs*, *plesiosaurs*, and *cetiosaurs*,—must have teemed the deep; its creeping lizards and crocodiles, such as the *teliosaurs*,

* All geologists agree in regarding the immense beds and veins of coal as chiefly the fossilized vegetation of an early geological period, swept off into vast receptacles, and hardening into its present form and state under heat and pressure.

† This lecture was originally delivered before the Young Men's Christian Association, in Exeter Hall, London.

megalosaurus, and iguanodon,—creatures some of which more than rivalled the existing elephant in height, and greatly more than rivalled him in bulk,—must have crowded the plains or haunted by myriads the rivers of the period. This was peculiarly the period of moving creatures in the waters, and winged fowl after his kind.” . . .

“The Tertiary period had also its prominent class of existences. . . . Its mammoths and its mastodons, its rhinoceri and its hippopotami, its enormous dinotherium and colossal megatherium, greatly more than equalled in bulk the largest mammals of the present time, and vastly exceeded them in number. The remains of one of its elephants (*elephas primigenius*,) are still so abundant amid the frozen wastes of Siberia, that what have not inappropriately been termed ‘ivory quarries’ have been wrought among their bones for more than a hundred years. . . . ‘Grand indeed,’ says an English naturalist, ‘was the fauna of the British islands in those early days. Tigers as large again as the biggest Asiatic species lurked in the ancient thickets; elephants of nearly twice the bulk of the largest individuals that now exist in Africa or Ceylon roamed in herds; and at least two species of rhinoceros forced their way through the primeval forest; and the lakes and rivers were tenanted by hippopotami as bulky, and with as great tusks, as those of Africa.’ . . . ‘Truly this Tertiary age was peculiarly the age of great beasts of the earth after their kind, and cattle after their kind.’”

Such are the correspondences which Mr. Miller finds in the rocks to the Mosaic narrative in Genesis. He then takes notice of the objection to his view, based on the reason given for the Sabbath in the fourth commandment; but says he cannot see or feel its force. God wrought during six periods in creation, and then rested from it—and, so far as we see, is resting still. Redemption may be his Sabbath day’s occupation. And this Sabbath period, by its length suggests long periods for the preceding days of creation. And their length does not destroy the integrity of the reason.

“The Divine periods may have been very great,—the human periods very small; just as a vast continent or the huge earth itself is very great, and a map or geographical globe very small. But if in the map or globe the proportions be faithfully maintained, and the scale, though a minute one, be true in all its parts and applications, we pronounce the map or globe, notwithstanding the smallness of its size, a faithful copy. . . . God’s seventh day work is the work of redemption. . . .

God rests on his Sabbath from his creative labors, in order that by his Sabbath day's work he may save and elevate us. 'Rest ye also on your Sabbaths,' the reason seems to say, that through your co-operation with him in this great work, you may be elevated and saved. Made originally in the image of God, let God be your pattern and example."

Thus our author would capture the objection, as soldiers an enemy's battery, and make it strengthen his own position.

This is Mr. Miller's scheme and method of reconciling the Mosaic and geological records. So far he has not advanced many new things, but has put the old ones in a clearer and stronger light, we think, than any of his predecessors. Against the tendencies of the time he has adopted this theory and avowed his change of opinion,—a fact which shows his independence; and he has given his reasons for it in a method that exhibits his mastery of the whole field covered by the argument. If he does not draw converts, he has relieved his position of the impeachment of weakness. What follows in the volume is more original and striking; and while leading the reader onward it ever and anon throws back a fresh testimony to support the views already presented. But the remaining points must be touched lightly.

In the lecture on "The Mosaic vision of Creation"—a title as singular as it is appropriate—we have a fine example of Mr. Miller's peculiar freshness of thought and style. It is rather perilous to state its great thought except in the author's language; but to do justice in this way requires more liberal quotations than our pages will allow. The question is, "What was the form and nature of the revelation by which the pre-Adamic history of the earth and heavens was originally conveyed to man?" God must have revealed it to him; but what was the probable method, and what sort of view did the recipient of the revelation obtain? At first thought that question may seem of little interest and consequence; but no one will feel so after reading this lecture. "The revelation must have been either a revelation in words or ideas, or a revelation of scenes and events pictorially exhibited." By a course of reasoning striking, ingenious, and strong, the author reaches the conclusion

that the latter was the real method ; that the course of creation was presented in a series of pictures to the eye of the historian, and so the events and appearances are *optically* described. This method only is adapted to all ages, peoples, and degrees of culture. If the account were scientifically accurate in its words and ideas, it would so shock the prejudices, and contradict the senses of an enlightened people, that the revelation would be scouted ; while the optical description would forever be optically true even to the most scientific reader. And as the prophecy that looks into the future—dealing with human events—must be read and interpreted in the light of history that its real import be not mistaken ; so the prophetic drama of creation—pointing backwards and dealing with nature—should be read and interpreted in the light of scientific discovery. The prophet historian is supposed to have had a vision like John in Patmos, during which the successive scenes of the creation passed as a panorama before his inner eye, with all their varied and solemn accompaniments ; and like him of Patmos, he has sought to portray in words what was seen in apocalypse. A description of what he supposes to have been this creative vision of Moses, he says “ would be a task for the scientific poet rather than for the mere practical geologist or sober theologian.” Just such a “ scientific poet ” we regard Mr. Miller ; and his descriptive picture, undertaken so modestly, we venture to pronounce worthy of a place beside the efforts of Milton in the same field. We wish we had room for it all ; but must be content with quoting a few *morceaux*.

“ Let us suppose that it [the vision] took place far from man, in an untrodden recess of the Midian desert, ere yet the vision of the burning bush had been vouchsafed. . . . A great darkness first falls upon the prophet, like that which in an earlier age fell upon Abraham, but without the ‘ horror ; ’ and, as the Divine Spirit moves on the face of the wildly troubled waters, as a visible aurora enveloped by the pitchy cloud, the great doctrine is orally enunciated, that ‘ in the beginning God created the heavens and the earth. ’ Unreckoned ages condensed in the vision into a few brief moments, pass away ; the creative voice is again heard ‘ Let there be light ; ’ and straightway a gray diffused radiance springs up in the east, and, casting its sickly gleam over a cloud-

limited expanse of steaming, vaporous sea, journeys through the heavens toward the west. One heavy sunless day is made the representative of myriads; the faint light waxes fainter,—it sinks beneath the dim, undefined horizon; the first scene of the drama closes upon the seer; and he sits awhile upon his hill-top in darkness, solitary but not sad, in what seems to be a calm and starless night.”

. “Yet again the light rises under a canopy of cloud; but the scene has changed, and there is no longer an unbroken expanse of sea. The white surf breaks, at the distant horizon, on an insulated reef, formed mayhap by the Silurian or Old Red coral zoophytes ages before, during the by-gone yesterday; and beats in long lines of foam, nearer at hand, against a low, winding shore, the seaward barrier of a widely-spread country. The scene is one of mighty forests of cone-bearing trees,—of palms, and tree ferns, and gigantic club-mosses, on the opener slopes, and of great reeds clustering by the sides of quiet lakes and dark-rolling rivers. There is deep gloom in the recesses of the thicker woods, and low thick mists creep along the dark marsh or sluggish stream. But there is a general lightening of the sky overhead; as the day declines, a redder flush than had hitherto lighted up the prospect falls athwart fern-covered bank and long withdrawing glade. And while the fourth evening has fallen upon the prophet, he becomes sensible as it wears on, and the fourth dawn approaches, that yet another change has taken place. The Creator has spoken, and the stars look out from openings of deep unclouded blue; and as day rises, and the planet of morning pales in the east, the broken cloudlets are transmuted from bronze into gold, and anon the gold becomes fire, and at length the glorious sun arises out of the sea and enters on his course rejoicing. It is a brilliant day; the waves, of a deeper and softer blue than before, dance and sparkle in the light; the earth with little else to attract the gaze has assumed a garb of brighter green; and as the sun declines amid even richer glories than those which had encircled his rising, the moon appears full orbéd in the east,—to the human eye the second great luminary of the heavens,—and climbs slowly to the zenith as night advances, shedding its mild radiance on land and sea.”

The two following lectures discuss “Geology in its bearing on the two Theologies,” in the first of which are brought forward the special replies which the science gives to a few equally special forms of skepticism; and in the second are set forth the tendencies of the lower forms of life toward the characteristics and walks of the human being. Proceeding onward

in the course of thought, he develops the distinctive and crowning peculiarities of the human being, unfolds his ministry in the world over which he walks as lord, speaks of the Divine purpose and the method in which abused freedom thwarts it, tells how the degradation and extinction of tribes follow, and by what process the great plan is to be yet wrought out. Two lectures then are occupied with the Noachian Deluge, in which the old theories that made it universal, or the cause of all the phenomena of geology, are reasoned down with almost mathematical accuracy and conclusiveness; and the author's view of it developed and urged home with force.

A lecture on "The Discoverable and the Revealed," suggests the grounds on which theologians have blundered and failed in discussing the claims of scientific truth, and lays down the principles which alone are applicable in such discussions. A lecture on the "Geology of the Anti-Geologists" takes up several of the attempts of those who have quarrelled with the doctrines of the science without knowing more than a small fraction of its facts, and so have come forward as champions of what they regarded as imperilled truth, and foes of the geological Goliaths whom they seemed commissioned to slay. We cannot help thinking that Mr. Miller selected the weakest as well as the merriest specimens of these new systems of geology, which the anti-geologists have developed. There is not a little of genuine Scotch humor, and the quiet irony which appears is not less keen because of its quietness. The lecture will suggest to the reader how unlikely it is that any theory, setting out with a denial of the great antiquity of the globe, will be able to classify and explain the facts which are established by more than half a century of diligent, patient, and effective investigation. The two closing lectures on the "Less known fossil Floras of Scotland," possess interest chiefly for the geologist and man of science, and have no special bearing on the general argument of the book.

We have room for nothing that deserves the name of an estimate of the volume by specification; and a few words of a general character must take the place of specific criticism. The work fulfils in the vigor of its thought and style all the prophe-

cies which the author's previous productions have sent out. The same qualities that have made him an authority in his chosen department, are here in their most matured form of development. For ordinary readers his epitome of geological facts is too much condensed, and couched in too technical language. He presumes too much, in a word, upon the general knowledge of the people on this subject. We think also that he has hardly done justice to Dr. Pye Smith, in stating his scheme of reconciling the two records. And in seeking to find in the rocks evidences of a correspondence to the work of creation during the successive "days" of Moses, he is obliged to confess that there is evidence of animal life in various grades and types contemporaneously with the era of luxuriant vegetation which marked the "third day." And yet there is no intimation in the Mosaic narrative that animal life, even of a marine character, appeared till the fifth day. Such opportunities for criticism as these are not unfrequently afforded by the volume. And yet we know of no other theory which would not be equally assailable, and certainly of no other writer with whose management of such a discussion we should be likely to find less fault.

We regard the theory of Dr. Smith and of Mr. Miller as both adequate to reconcile Genesis and Geology, and if they were not, we should indulge no fears of any ultimate disastrous results. We can afford to wait, if need be, for the supply of that link in the chain of truth that marries different departments of God's ways openly, and so gives unity to human thought. Facts cannot be permanently at variance. In time each will understand its fellow, and apologise for its suspicion and quarrel. The old voices and the new shall blend in unison when the harmonizing tone is uttered, as prophet and apostle hold fellowship about the transfigured Master. Already the lowest rock reaches up to greet the loftiest star as a brother teacher of the great truth, that their Maker's rule is broad as the range of thought and ancient as eternity. All around new tongues are speaking where it was thought only silence dwelt and new temples of living truth throw open the doors we had long looked upon as gateways to dark and loathsome sepulchres. Look-

ing with clear and charitable eye, and listening with quick and patient ear, there are glorious revelations which will not escape us as they come. Each earnest student should have our 'God-speed' instead of our anathema, for his acquisition may give to us the truest soul-wealth; and every wise teacher should be listened to with deference, for he may learn the ears he gains to give higher heed to our best counsels. Truth is a unit; and its real-seekers yield to the same spirit. He who bends patiently and reverently over the rock that he may read the tracing of the past, and he who goes to a New Testament manuscript in a cloister, with a prayer in his heart that he may apprehend the Future which the last sacred prophet-dreamed, are both interpreters of His ways to know whom is life eternal.

ART. V.—RESEARCHES IN CHALDÆA AND SUSIANA.*

In our last issue, in our brief notice of this volume, we promised to enter upon it more largely in the present number. It is difficult to decide upon what particular feature of an interesting volume of over four hundred pages, we can most profit our readers. Especially is this difficult in the case of this book which is so replete with interest, both in respect to ancient and modern things in the countries of which it treats. We have decided, however, to keep most particularly to the ancient as being likely to profit most those interested in the study of the Bible.

* TRAVELS AND RESEARCHES IN CHALDÆA AND SUSIANA; With an account of Excavations at Warka, the "Erech" of Nimrod, and Shush, "Shushan the Palace" of Esther, in 1849-52, under the orders of Major General Sir W. F. Williams, of Kars, Bart., K. C. B., M. P., and also of the Assyrian Excavation Fund in 1853-4. By William Kennett Loftus, F. G. S. Robert Carter & Brothers. New York: 1857.

The matter this book contains, as the author states in his preface, is the result of two visits which he made to the countries in question; the first was made in 1849-52, in connection with the Turco-Persian Frontier commission sent out under the command of General Williams, to survey the boundary between Turkey and Persia; the second, in conduct of the expedition sent out by the Assyrian Excavation Fund, at the close of 1853. He further remarks, this volume does not chronicle the discovery of sculptured palaces, such as Layard and others discovered in Assyria, yet in it we have accounts of cities which existed centuries before Nineveh was founded.

In passing to the fields of his own particular labors, he paid visits to the remains of Nineveh and Babylon. His account of the ruins of the latter place is, not only the most recent, but most impressive and interesting in connection with the prophecies and their fulfilment of all the accounts which have yet appeared.

Bagdad on the Tigris, near the site of the ancient Seleucia, the rival of Babylon in her decline, is about fifty miles from the ruins on the Euphrates. The author describes his visit from Bagdad to the Babylonian ruins, as he does all his travels and researches, in a most graphic style. He speaks of Khans, a sort of fort where travellers pass the night to protect themselves from the attacks of the Bedouins and other wandering tribes, and which prove to be places of death to at least one fifth of all the travellers in the sultry season; death from pestilence instead of the attacks of savages. This pestilence is generated by the crowded condition of the Khans, as both man and beast lodge in them, and especially from the decaying corpses which the pilgrims carry hundreds of miles for interment at sacred places, according to the custom of the country.

"In former days," says the author in speaking of that country in illustration of certain portions of the Bible, "the vast plains of Babylon were nourished by a complicated system of canals and water courses, which spread over the surface of the country like net-work. The wants of a teeming population were supplied by a rich soil, not less bountiful

than that on the banks of the Egyptian Nile. Like islands, rising from a golden sea of waving corn, stood frequent groves of palms and pleasant gardens, affording to the traveller their grateful and highly-valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. 'A drought is upon her waters,' saith the prophet, [Jer. 50: 38] 'and they shall be dried up.' All that remains of that ancient civilization—that 'glory of kingdoms,' 'the praise of the whole earth,' is recognizable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxuriant fields, the groves and gardens, nothing now meets the eye but an arid waste—the dense population of former times is vanished, and no man dwells there. Instead of the hum of many voices, silence reigns profound, except when a few passing travellers or roving Arabs flit across the scene. Destruction has swept the land, and the hand of man been made the instrument by which God has effected his punishment. But for the curse upon it, there is no physical reason why it should not be as bountiful and thickly inhabited as in days of yore; a little care and labor bestowed on the ancient canals would again restore the fertility and population which it originally possessed. It would require no immense expenditure of funds to clear the channels of the loose sands, which have accumulated during so many centuries, and to render them navigable for the shallow vessels of the country. Such a work of supererogation is not, however, to be expected from the existing race of Turkish officials, and must be left until the time when the curse upon it shall be removed, and European civilization, with its concomitant advantages, shall penetrate into those distant wilds. May that time soon arrive!"

When one begins to quote from this book, it is as in reading, he knows not how to leave off till he comes to the unwelcome "Fisis." Our long extract, however, is requisite to the completeness of the view, while it furnishes a fair specimen of the author's style and spirit. We must remark still further, however, in justice to him, he does not, by any means, content himself with "glittering generalities," but frequently enters in-

to minute details, and, best of all, he is unlike those commentators who dilate upon the passages which need no exposition, while they pass in silence every point of difficulty.

As he approached the ancient ruins and caught from a small mound his first sight of them, the words of Jeremiah came to his mind: "Babylon shall become heaps, an astonishment, and a hissing, without an inhabitant." Unsightly mounds appear instead of the magnificent city whose glories sacred and profane history labor in vain to describe. According to Herodotus, the city was built in the form of a square, defended on each side by an enormous wall about fifteen miles in length; there were twenty-five gates of brass on each side; the Euphrates divided the city into two parts which were connected by long bridges at each end of which, according to Diodorus Siculus, stood a palace of immense proportions; Herodotus speaks, however, of but one temple and that of Belus. Mr. Loftus, after examining the ruins at four different times, comes to the conclusion that the plan of the ancient city cannot be traced in these ruins, time has wrought such changes in the more than twenty centuries which have elapsed since the decay began. There can be, he says, however, no doubt as to the identification of these ruins, mostly on the eastern bank of the river, with the Babylon of the Scriptures whose fearful prophecies he finds fulfilled in the present desolations. "The walls of Babylon shall fall"; "her walls are thrown down"; "the broad walls shall be utterly broken." These walls have supplied the building materials for many cities that have arisen in the vicinity, the principal of which are Ctesiphon, Kufa, Kerbella, Hillah and Bagdad.

Six miles west of the Euphrates is a very peculiar mound, known by the name of Birs Nimrud which some have taken as one of the corners of the great fifteen miles square. In the twelfth century it was considered the tower of Babel, where human speech was confounded; it has been considered by some the temple of Belus spoken of by Herodotus, and which was partially destroyed by Darius 500 years B. C.; others still have taken it for an astronomical observatory: it is doubtless the "Burnt Mountain" of the Bible, which arose before the vision

of the prophet. "Sir Henry Rawlinson," says our author, "has ascertained that the structure consisted of six distinct platforms of terraces. Each terrace was about twenty feet in height, and forty-two feet less horizontally than the one below it. The whole were so arranged as to constitute an oblique pyramid—the terraces in front being thirty feet in depth, while those behind were twelve feet, and at the sides twenty-one feet each. Upon the sixth story stands the vitrified mass, concerning which such discussion has arisen, and which, it is now suggested, was the sanctum of the temple. Built into the corners of the stories were the cylinders of Nebuchadnezzar, designating the whole structure 'the stages of the seven spheres of Borsippa.' Each story was dedicated to a planet, and stained with the color peculiarly attributed to it in the works of the Sabæan astrologers, and traditionally handed down to us from the Chaldæans. The lowest stage was colored black, in honor of Saturn; the second orange, for Jupiter; the third red, for Mars; and the fourth yellow, for the Sun; the fifth green, for Venus; the sixth blue, for Mercury; and the temple was probably white, for the Moon."

The "cylinders" spoken of are inscribed with records, having been formed and placed in "the corners of the stories," for the same reason that we at this day deposit writings and other articles in the corner-stones of public edifices. In some of the Chaldæan ruins, yet to be noticed, historical cylinders were first discovered. It was by means of the writing on these cylinders Sir Henry Rawlinson succeeded in ascertaining what is stated above concerning Birs Nimrud. The translation of the writing upon these cylinders is in part given in this volume, and we cannot do our readers a better service than to quote it, notwithstanding its great length. The Nebuchadnezzar is the same great builder spoken of in the book of Daniel; the same king who in an evil day said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty"? the same king whom we may charitably hope was brought to genuine repentance by reason of the terrible ordeal through which his proud heart led him:

“ I am Nabu-kuduri-uzer, king of Babylon, the established governor, he who pays homage to Merodach, adorer of the gods, glorifier of Nabu, the supreme chief, he who cultivates worship in honor of the great gods, the subduer of the disobedient man, repairer of the temples of Bit-Shaggeth and Bit-Tzida, the eldest son of Nabu-pal-uzer, king of Babylon. Behold now Merodach, my great lord, has established men of strength and has urged me to repair his buildings. Nabu, the guardian over the heavens and the earth, has committed to my hands the sceptre of royalty therefore. Bit-Shaggeth, the palace of the heavens and the earth for Merodach, the supreme chief of the gods, and Bit-Kua, the shrine of his divinity, and adorned with shining gold, I have appointed them. Bit-Tzida also I have firmly built. With silver and gold and a facing of stone, with wood of fir and plane and pine I have completed it. The building named the Planisphere, which was the wonder of Babylon, I have made and finished. With bricks enriched with lapis lazuli I have exalted its head. Behold now the building named the Stages of the Seven Spheres, which was the wonder of Borsippa, had been built by a former king. He had completed forty-two cubits (of height), but he did not finish its head. From the lapse of time it had become ruined; they had not taken care of the exits of the waters, so the rain and wet had penetrated into the brick work. The casing of burnt brick had bulged out, and the terraces of rude brick lay scattered in heaps; then Merodach, my great lord, inclined my heart to repair the building. I did not change its site, nor did I destroy its foundation platform, but in a fortunate month and upon an auspicious day, I undertook the building of the crude brick terraces, and the burnt brick casing the temple. I strengthened its foundation, and I placed a titular record on the part I had rebuilt. I set my hand to build it up and to exalt its summit. As it had been in ancient times, so I built up its structure; as it had been in former days, thus I exalted its head. Nabu, the strengthener of his children, he who ministers to the gods, and Merodach, the supporter of sovereignty, may they cause this work to be established forever; may it last through the seven ages, and may the stability of my throne and the antiquity of my empire, secure against strangers, and triumphant against many foes, continue to the end of time. Under the guardianship of the Regent who presides over the spheres of heaven and earth, may the length of my days pass on in due course. I invoke Merodach, the king of the heavens and the earth, that this my work may be preserved for me under thy care in honor and respect. May Nabu-Kuduri-uzer, the royal architect, remain under thy protection.”

In this Birs Nimrud we have a fac simile of the temple of

Belus; the kind of renewal spoken of proves to have been common in the East; the names in this extract are interesting as showing the composition and import of a number of Bible names; and the further statement of the record itself that this renewal took place five hundred and four years after the original foundation by Tiglath Pileser I., whose time was more than a thousand years before Christ, is interesting in a Biblical point of view as are also other things incidentally brought out.

One at all familiar with the prophecies concerning Babylon must have been struck with the variety of views which appeared to the vision of the prophets. It is at one time inhabited by beasts; at another it is a burnt mountain; a heap of ruins at still another; and yet again it is a pool; and so on, to an extent almost wearying. Yet these views, as appears from history, are not contradictory. We will give another extract illustrative of this point.

“The view from the summit of Birs Nimrud is very extensive, and its utter desolation has been the theme of frequent observation. No one can stand there and survey the scene without being struck with the literal fulfilment of Isaiah’s prophecy—‘I will make it a possession for the bitter and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts.’ Spreading out like a vast sea upon the north and west is a marsh, which all the labors of the ancient and modern rulers of the country have never been able to subdue. In certain seasons, the waters of the Euphrates rise above their ordinary level, and flood the whole surface of the low lands of Chaldæa, confirming every word of the prophet.”

In the midst of such scenes how becoming the feelings of the author on an occasion which he thus describes :

“It was long, however, before I closed my eyes” in sleep, though he had retired and silence reigned. “The excitement of visiting a spot so remarkable in the history of the human race was such, that I lay awake for a length of time, recalling all the wonderful events which had befallen ‘the golden city,’ and the astounding fulfilment of those prophecies which refer in so remarkable a manner to its present crumbling condition. No one who reflects seriously on such a subject and on such a scene, can fail to be impressed with the truth of Scripture.”

We have already tarried too long with this part of our subject, but we must be permitted to add in passing, that a good service might be done for our readers, if some of our writers would place before them in an article or two the results of the thorough study of the few chapters of the prophets, which relate to Babylon in the light thrown upon them by all the researches made upon the ground, especially the late researches.

In Genesis 10: 10, we read: "And the beginning of his [Nimrod's] kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar." It is now settled beyond dispute that Babylon is identical with this Babel, which is a city, and not the city and tower that are spoken of in the preceding chapter, and which the people "left off to build," and which was called Babel, "because the Lord did there confound the language of all the earth." The next city spoken of in this passage, the researches of Mr. Loftus have identified, almost beyond question, with the ruins of an ancient city called Warka. This name Warka is easily derived from Erech; Herodotus speaks of a place in this region by the name of Arderikka, equivalent to the Chaldæan Ar'a de erek, or land of Erech; and in Alexander's time the same name is supposed to have been preserved in Orchœ, which both Pliny and Strabo mention, the latter as being a place containing a university for the study of astronomy. The Chaldæan sect of philosophers were called from the name of this place Orchœni to distinguish them from that of Borsippa, or Birs Nimrud spoken of above. We have not space to give further reasons for the opinion that Warka and Erech are one.

These ruins are located about one hundred and twenty miles from Babylon; and on the eastern side of the Euphrates, and about four miles distant from the nearest point of the present course of the river. "An elevated tract of desert soil, ten miles in breadth, is slightly raised above a series of inundations and marshes caused by the annual overflowing of the Euphrates." Upon this are situated the ruins of Warka, and of three other ancient cities, none of which can now be approached owing to the inundations, except from November to March

there is sometimes access. There is proof that the inundations have prevailed at least from the time of Sennacherib.

“ The desolation and solitude of Warka are even more striking than the scene which is presented at Babylon itself. There is no life for miles around. No river glides in grandeur at the base of its mounds. No green date groves flourish near its ruins. The jackal and the hyena appear to shun the dull aspect of its tombs. The king of birds never hovers over its deserted waste. A blade of grass or an insect finds no existence there. The shrivelled lichen alone, clinging to the weathered surface of the broken brick, seems to glory in its universal dominion upon those broken walls. Of all the desolate pictures which I have ever beheld, that of Warka incomparably surpasses all. There are, it is true, lofty and imposing structures towering from the surrounding piles of earth, sand, and broken pottery, but all form or plan is lost in masses of fallen brick work and rubbish. These only serve to impress the mind more fully with the complete ruin and desertion which have overtaken the city. Its ancient name even is lost to the modern tribes, and little is known with certainty of its past history. Nineveh, Babylon and Susa have their peculiar traditions, but ancient Warka and its sanctity are forgotten, as though they had possessed no previous existence. * * The prophecy of the coming desolation of Babylon is equally applicable to Warka: ‘It shall never be inhabited; neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; neither shall the shepherds make their folds there.’ For probably eighteen centuries, Warka has stood deserted in ruins as she now appears.”

Sir Henry Rawlinson, so far as he is able to judge from the legends upon the bricks, in one of the principal structures, concludes the founder was king Uruk, who lived probably 2230 years before Christ; that it was dedicated to “sin,” the moon; and that Sin-Shad, who lived about 1500 years before Christ, repaired the original work, as Birs Nimrūd was repaired by a successor of its original founder. This structure, Buwariyya, stands at the western angle of an enclosure 350 feet by 270. In “distinct walls vitrified bricks, bearing the name of Merodach-gina, 1400 years before Christ, are distinctly traceable in different ruins.”

Distant 840 feet from this structure is another, an enclosure 650 by 500, containing over seven acres of land. This, like all

the buildings there, and probably in all other Chaldæan ruins, points with one corner to the "true north," an arrangement, no doubt, that had some relation to astronomical study. Like all Babylonian and Assyrian ruins, this building, Wuswas by name, is elevated on a platform fifty feet high.

Mr. Loftus searched in vain for the historical cylinders, though such had been discovered in Miegeyer, a Chaldæan ruin still lower on the Euphrates. His researches, however, were otherwise abundantly rewarded. He discovered in these old remains various rooms; peculiar architecture; arches, thus overthrowing the general opinion that the arch is of more recent discovery; clay sarcophagi strikingly resembling in general appearance and arrangement our metallic coffins, vases, gold ornaments, gold coins and bank notes, or government scrip of bricks; tablets of various kinds, containing writing in the ancient cuneiform character and also in Greek; and, various other most interesting relics. It is worth observing that, unlike the Assyrian remains, there was found no trace of sculpture in the Chaldæan.

Another point of difference between the Chaldæan and Assyrian remains, and one which is worthy of separate remark, is the fact that while there is no trace of burial places in the latter, they constitute the most prominent feature of the former. "The whole region of Lower Chaldæa abounds in sepulchral cities of immense extent. By far the most important of these is Warka, where the enormous accumulation of human remains, proves that it was a peculiarly sacred spot, and that it was so esteemed for many centuries. It is difficult to convey anything like a correct notion of the piles upon piles of human relics which there utterly astound the beholder. * * Even the tombs of ancient Thebes do not contain such an aggregate amount of mortality." The author is of opinion that as the people of the East now carry their dead often hundreds of miles for burial, a custom to which we have already alluded, so the ancient inhabitants of Assyria were accustomed to take their dead to this land of their forefathers for burial, the great rivers affording peculiar facilities for conveying them from the upper plains.

We might have spoken before of the immense extent of these ruins, "standing upon the summit of the principal edifice called the *Buwariyya*, in the centre of the ruins, the beholder is struck," says the author, "with astonishment at the enormous accumulation of mounds and ancient relics at his feet. An irregular circle, nearly six miles in circumference, is defined by an earthen rampart, in some places forty feet high. An extensive platform of undulating mounds, brown and scorched by the burning sun, and cut up by innumerable channels and ravines, extends, in a general direction north and south, almost up to the wall, and occupies the greatest part of the enclosed area. * * A wide channel divides the platform into two unequal parts, which vary in height from twenty to fifty feet; upon it are situated the principal edifices of *Warka*. On the western edge of the northern portion rise, in solemn grandeur, masses of bricks which have accumulated around the two lower stories of two rectangular buildings and their various offices, supposed to be temples, or perhaps royal tombs." Far beyond the walls, her suburbs can still be traced in ruined potteries and other mounds.

Mr. Loftus also made researches in another ruin not far distant from *Warka* by the name of *Sinkara*, a name supposed to be derived from *Shinar*. In this were discovered additional articles of interest, but perhaps nothing of more interest than an arithmetical table of squares on brick. This is in the cuneiform characters. We express the same by arithmetical notation, thus: $50 \times 60 + 25 = 55^2$; $52 \times 60 + 16 = 56^2$; $54 \times 60 + 9 = 57^2$; and so on till it reaches $60 \times 60 + 0 = 60^2$. Yet, more fortunate here than at *Warka*, Mr. Loftus found historical cylinders and records of other kinds by which the date of the upper part of one of the mounds is fixed as early as the time of *Nebuchadnezzar*, who is represented as having attempted to repair an old temple of the sun, which had fallen into ruins; and still other records go a thousand years further back. It would seem we are liable to assume too much with reference to the advancement of our own times as compared with the past. A tablet was also found, on which two boys are represented as boxing, in the most approved fashion of the "ring"—"a proof," our author remarks, "that

the pugilistic art was practiced and understood in the marshes of Chaldæa centuries before England was known to the world! The positions taken by the figures are admirable. * * On their heads are skull-caps. A third figure, standing with his back to the combattants, seems to appeal over a huge vase, much resembling those used in interring the dead, to a female (?) wearing a long garment and a turban. She is seated on a stool beating cymbals." From inspection of the wood cut, it has occurred to us as probable that the "huge vase" is a kind of drum which the man who "seems to appeal over it" is beating. There are a great number of other interesting representations of men, and, also of animals, but for an account of them we must refer to the volume itself.

About the same time Mr. Loftus was engaged in these researches at Warka, Sinkara, and other ruins, Mr. Taylor, under direction of Sir Henry Rawlinson, undertook to explore the ruins of Múgeyer, a place still lower on the Euphrates than Warka and on the west side. Múgeyer is but a little distance from the junction of the Tigris with the Euphrates. At this place is a remarkable building, seventy feet high, not covered with rubbish, and yet in a good state of preservation. It is built of large brick, "cemented with bitumen;" it consists of two distinct massive stories; it is 198 feet by 133, that is, the length to the breadth in the ratio of 3:2; and one angle points exactly to the north, in conformity to the peculiarity already noticed in Chaldæan buildings. For a long time Mr. Taylor's labors were likely to prove useless; but at length, "in excavating at the south corner of the upper story, he found at a depth of six feet below the surface a perfect inscribed cylinder, standing on one extremity in a niche formed by the omission of one of the bricks in the layer." He afterwards found three more at the other corners, all exactly alike. By the hint thus afforded, Rawlinson, found four cylinders at Birs Nimrúd, as we have before noticed. The cylinders of Múgeyer bear the names of a series of kings, from Uruk, 2230 years before Christ, to Nabonidus, 540 years before Christ; they have in the list Kudur-Mapula, or the Chedorlaomer of Scripture; they show the temple was dedicated to sin, the moon;

they identify Múgeyer with the Biblical Ur of the Chaldæas; they inform us that Nabonidus, last king of Babylon, repaired the great temple of the moon at Húr, that is, Múgeyer; and they explain who Belshazzar was, reconciling apparent discrepancies between the Scripture and other history concerning the last King of Babylon.

Deeply interesting as are the results of these Chaldæan researches, now scarcely begun, what may we not hope from future investigations! Important light has already been shed upon the Scriptures and history. Babylon and Erech have been identified; may we not hope we shall yet be introduced to Accad and Calneh!

Passing over the innumerable points of interest still untouched, we must devote a few minutes to the discoveries made in Susiana, discoveries which we had intended to make the chief theme of this article; but to have done so, it would have been necessary almost wholly to omit notice of Babylon and Chaldæa.

The great river formed by the confluence of the Euphrates and Tigris is called Shat el Arab. Near to this, not far from the Persian Gulf, the river Karun, or Pasitigus, approaches at a place called Mohammrah, where Alexander the Great, caused these two rivers to be united by a canal to save the loss in time and expense of going with his vessels to the gulf to enter one river from the other. Here the Persian and Turkish territories meet, and here, by the last arrival, we learn hostilities have broken out between the two governments. From this point Mr. Loftus set out to Susa, making his way up the Karun to Shuster, thence striking across to Dizful, on the river Dizful, the ancient Coprates, a place near the ruins he went to explore. All these places are in Persia. The ruins lie between the Dizful on the east, and Kerkhah, the ancient Choaspes, on the west. Near the ruins a small river called the Shaour passes on its way to the Dizful, which last empties into the Karun. The Shaour many are disposed to identify with the ancient Eulæus, or Ulai of Scripture; but it is entirely too insignificant for the river navigated by the ships of Alexander. On investigation, our author ascertained to his satisfaction that the Kerkhah,

divided by artificial means in former centuries, one branch flowing west of Susa as now, and the other east, absorbing then what is now the Shaour, and finally made its way to the Karún. This view seems to be well founded and to explain former geographical discrepancies. This being true, the city was so situated that by connecting the two branches below by a canal, it would be on an island formed by the waters of the Eulæus. This explains Pliny's remark, "the Eulæus surrounds the city of the Susians." Susa and Shushan of Scripture are perfectly identified, so the fact above stated throws light upon the peculiar expression in the book of Daniel: "And I heard a man's voice *between the banks of the Ulai*," that is between the two streams of the river. This view is confirmed by a sculptured representation of Susa, discovered in the ruins of Nineveh.

This city, so often mentioned in the books of Daniel and Esther, was one of the great cities of antiquity; the winter residence of the Persian kings from the days of Cyrus; the city whence Xerxes, the Ahashuerus of Scripture, almost beyond a doubt, set out on his disastrous expedition to Greece; the city which Alexander, a son of Greece, at length conquered and burned; and a city which has passed through vicissitudes equal in number and importance to those which Babylon herself has passed.

"It is difficult to conceive a more imposing site than Susa, as it stood in the days of its Kayonian splendor—its great citadel and columnar edifices raising their stately heads above groves of date, konar, and lemon trees—surrounded with rich pastures and golden seas of corn—and backed by the distant snow-clad mountains. Neither Babylon nor Persepolis could compare with Susa in position—watered by her noble rivers, producing crops without irrigation, clothed with grass in spring, and within a moderate journey of a delightful summer clime."

But how changed in almost every respect! The mountains, it is true, appear in the north; the climate is unchanged; but how are the mighty fallen! Now an area three and a half miles in circumference, covered by four principal mounds with uncounted small ones extending on beyond, mark the site of the great city where Esther was queen and where Haman paid the penalty of envy.

The smallest mound in circumference but most lofty, is 119 feet in height; an irregular obtuse-angled triangle; constructed apparently of earth and sun-dried brick; the sides so steep it is difficult to ascend, save in places where the storms have washed out ravines; here and there fragments of columns out-cropping; this was undoubtedly the citadel, and is still called by the wandering tribes "the castle," the very same in which Alexander stationed his well-tried veterans when the city yielded to his power.

The largest mound, though but 70 feet in height, covers more than sixty acres; and is penetrated to the heart by ravines. Of the general appearance of the other two we need not speak.

In one of them is buried the palace spoken of in Esther. "The king made a feast unto all the people that were in *Shushan the palace*, both unto great and small, seven days in *the count of the garden of the king's palace*; where were white, green, and blue hangings fastened with cords of fine linen, and purple to silver rings and *pillars of marble*: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble." It would seem that Shushan was the name of the palace, as well as of the city; and "*the garden of the king's palace*," as well as other expressions following indicate a peculiar building. The researches of Col. Williams and Capt. Loftus, after many hinderances and delays, resulted in the discovery of the remains of this structure, which was almost an exact copy of the great Persepolitan structure, which "consisted of several magnificent groups of columns, together having a frontage three hundred and forty-three feet nine inches, and a depth of two hundred and forty-four feet. These groups were arranged into a central phalanx of thirty-six columns (six rows of six each) flanked on the west, north and east, by an equal number, disposed in double rows of six each, and distant from them sixty-four feet two inches." Connected with these magnificent columns were the curtains spoken of in the scriptural account.

On the square pedestals of the two central columns in each of the two northern rows were inscribed, probably long after the building was erected, records in the cuneiform character, but in three languages, the Babylonian, Persian and Scythic, giving

an account of the founder. As there were four columns and three languages, there were twelve inscribed records. Of these but one has been preserved entire and that in the Scythic, and, so far as translated, reads as follows :

“Says Artaxerxes, the great king, the king of kings, the king of the country, the king of the earth, the son of king Darius:—Darius was the son of king Artaxerxes, Artaxerxes was the son of king Xerxes, Xerxes was the son of king Darius, Darius was the son of Hystaspes, the Achæmenian. Darius, my ancestor, anciently built this temple (or edifice), and afterwards it was repaired (?) by Artaxerxes, my grandfather. By the aid of Ormazd, I placed the effigies of Tanaitis and Mithra in the temple. May Ormazd, Tanaitis, and Mithra protect me with the (other) gods (?) and all that I have done.”

In these ruins were found various other inscriptions, among which one in Greek, completely identifies the ruins with Susa, or Shush. Coins very numerous and of various dates, images of Tanaitis, or Venus, vases and cartouches apparently Egyptian, and numerous other articles, were discovered; but it is impossible in an article like this to allude even to all the points of interest presented in this volume. It certainly must interest the Bible reader that the place spoken of as connected with Esther and Daniel has been identified beyond a doubt after so many centuries have elapsed. It is of like interest, that innumerable other points in these researches incidentally confirm and illustrate the Scriptures. As we go back centuries through change and decay, every glimpse we obtain of the Bible is to the effect, that it is the word of God, true and immutable. Those who assumed to themselves the proud title king of kings, and their mighty empires and imposing structures, have passed away, and their memorial well-nigh perished; but He that ruleth in the heavens is still unchanged by the passing centuries, and his government moving forward in its majesty towards its grand destiny, to a time when, as his immutable word informs us, all the generations of men past and to come, with one voice and one consent, however different their destinies, shall confess that Jesus Christ is “Lord to the glory of God the Father.”

ART. VI.—THE CHRISTIAN SENTIMENT OF HUMAN NATURE, AND ITS DEVELOPMENT.

Christianity is distinguished from all other systems in its statements of the worth and dignity of manhood. Among the numerous blessings which it has conferred on the race, its revelation of the greatness of human nature, and its incitement to respect, reverence, and protect that nature, stands among the very first. We can conceive of no misfortune sadder in its results than a failure in man to appreciate the value of his own, and his fellow's nature; and on no point, previous to the advent of the Savior did the world need more light than on this. Darkness covered the nations, and gross darkness the people. The origin, nature, relations and destiny of man were shrouded in night. The statesman valued him only as a tax-payer, a soldier, a servant of the state, to be unceremoniously sacrificed to the fancy or ambition of vaunting despots, his rights treated as mere matters of accident, to be respected or trodden under foot at the dictation of power without regard to justice. A physical, material, mere economical estimate was placed upon him, and might, rather than right, was the law of his political status.

Doubt, contradiction, and perplexity characterized the speculations of philosophers in regard to man. Some supposed him to be born from the earth; some that he had sprung from the animal kingdom according to the theory of progressive development; some that he was the subject of a dual creation, the work of good and evil divinities; some that his spirit pre-existed in an eternal series in the bodies of beasts, birds, reptiles, insects, and men alternately, and was destined to continue the same routine forever in the future; and in regard to whatever pertained to him in the past, present or future, in his origin, nature, obligations, interests, or destiny, there was the same doubt, the same contradiction, the same night of uncertainty.

Religionists were not more fortunate in their knowledge or teachings. They could give no intelligible or creditable answer to the numerous questions of interest which every heart

was propounding. Their gods were base and cruel; their code of morals degrading and dishonorable to human nature; their religious ceremonies nurtured sensuality, and depraved the soul; their whole system was, in short, a perversion of all truth in regard to man and his God, and increased the perplexities, and miseries, and the shame of humanity with unmitigated certainty.

Here and there higher and purer thoughts found utterance; nobler sentiments struggled for a being midst the general darkness; but they were as a single taper in the gloom of midnight; as one sweet voice in a storm of discord; one limpid rill in an Amazon of murky waters. Here and there a nobler spirit caught the inspiration of a higher life; had prophetic visions of a brighter day; struggled manfully to inaugurate it; but, their efforts were nearly fruitless; they caused but a ripple upon the sea of death, which soon passed, leaving no trace behind. And here the world stood when Christ came to set up his kingdom.

The Christian system places man in a new light; attaches peculiar value to his soul; reveals its superiority over the physical, and the material; and discloses its kindredship to God, and to the immortal and eternal world.

Christ instructs us to look upon our fellow men with peculiar interest, to value their essential nature vastly above any of the mere appendages of life, such as wealth, honor, place, equipage, power, all of which the world regard with great respect. He urges us to know and properly appreciate ourselves, and extend to our brethren the same high regard.

In giving such prominence to the fact that Jehovah loves the human race with an infinite love, that they excite more attention and interest in the court of heaven than the whole material world, that the only begotten Son was freely given a sacrifice to redeem them from the blight of sin, and restore them to the favor and fellowship of God, and to eternal felicity at his right hand, that they are subjects and citizens of the government of God, responsible to his law, and protected by his omnipotence, by such a revelation Christ places man in an entirely new aspect before the world, rebukes the dominant sentiments, customs, and teachings of the nations, and lays the foundation for

a mighty and glorious revolution in politics, religion, and the social status of the race. The progress of this change has been slow, numerous obstacles have impeded it, the subjects to be regenerated were difficult to mould, but the advance has been considerable, many valuable changes have been effected, great good done, and the general estimate of the value and sacredness of man has materially improved.

But little, however, has been done, compared to what might have been, had the church been more teachable, or what will be done when the length, breadth, and vitality of this doctrine is comprehended, and its full force felt in the circles of life.

There is Divine beauty, and saving power in the Christian doctrine of human worth. It of itself is valid evidence of the Divinity of Christianity. The message which Christ sent to John, "To the poor the gospel is preached," was a strong evidence that he was the true Messiah, for it was a tribute to the worth of human nature. It involved an estimate of the intrinsic value of man widely differing from the current sentiment of the world, and entirely irreconcilable with the selfish, worldly, ambitious spirit of an impostor. This was the voice of disinterested benevolence. It harmonized with the Spirit of God, and seemed to be a part and parcel of his impartial, and parental plans, and decrees; but was entirely diverse from the spirit of the world, which honored the great and noble, but despised the poor, and had no faith in their capacity for improvement, and suggested no plans which comprehended any such purpose, as to exalt the poor and ignorant. But Christ believes in human capacity as well as human worth. The glad tidings, the offer of regeneration, and a crown of glory, and eternal life is freely made to those whom the world despised. This was a new light in the valley and shadow of death. This was a grand beginning of the reign of Christ! This was a proclamation which prince, nor ruler, nor impostor ever made! It at once lifted humanity from its despised condition, and revealed the chief of sinners and the poorest beggar as possessed of faculties of infinite value, a value which justifies the greatest possible sacrifice to redeem them, and which renders their possessors competent to become the sons of God, and the companions of the

most glorious intelligences. Who but those who have learned of Christ have ever conceived that God so loved the world, that he ever felt so deep an interest in each single individual, that justice between man and man is a matter of so much importance that every crime against man is regarded by God as equally a crime against Himself; that the Son of God makes the cause of the least of his disciples his own, that the fatherless and widow, the poor and defenceless, are under his especial protection, and that love to man is an indispensable condition of receiving the favor of God? This is so different from the dominant spirit of the world, so strangely contrasts with the principles and purposes of all other religionists who have ever figured upon the arena of history, that we cannot conceive how any one should fail to discern in it an assurance of the Divinity of the Christian system, and be constrained to give to it his reverence and faith. The benevolent interest which Christ feels in every human being, and the love which every disciple of his is commanded to cherish, and the efforts which he is in duty bound to make to secure the rights and promote the best interests of his fellow men, we regard as occupying a sublime preëminence in the moral world, above the grandest works of the human intellect; and this one feature of the gospel is a mine of wealth to the human family, which is too vast for our powers to estimate. They give an importance to man unequalled by the most glorious worlds which God has made.

We have God's testimony upon this point. "When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet."

The heavens, the starry worlds, impress one with the greatness, majesty, and omnipotence of God, and the fact that such a God as made these vast worlds regards man, even visits him with benevolent purpose, indicates the interest which he feels in him, and the high estimate he places upon his nature. That

this is the true sense of the passage, is evident from the description of the honors conferred. "Thou hast crowned him with glory and honor. Thou madest him to have dominion," &c.

Just the opposite sense has by many been gathered from this Scripture. They supposed the reference to be depreciatory. "What is man?" what a worm! how insignificant! how mean! So Watts sings:

"When I survey the stars,
In all their shining forms,
Lord! what is man, that *worthless thing*
Akin to dust and worms!"

"Lord, what is worthless man
That thou shouldst love him so?"

The worthlessness of man is a very singular reason for God's loving him. But the true reason for his love is, that man is made in the *image of God*, that though fallen, the elements of this Divine nature still abide with him, and he is capable of restoration to his former glory. On this account God visits him, and crowns him with glory and honor. His sins are odious to God, and should be to us, but his primitive powers, and the fact that he may be created *anew* after the image of God, is what God values, and what he desires to secure.

The church and the world have been largely blessed by the Christian doctrine of our natures and interests. Since the advent of Christ, respect for man has gradually extended, his rights have been more secure where the gospel has obtained a foothold, and efforts to cultivate, develop, and ennoble his soul, have considerably increased. He has more respect for himself, and more faith in the capability of the race for improvement. The laws of trade between individuals and nations, the administration of government, and international intercourse have been favorably modified. Enterprise, strength of intellect, and increased devotion to profitable pursuits, and the decrease of war, slavery, and popular ignorance, have resulted mostly from this new light in regard to our nature and relations. Enough has already been accomplished to prove that the gospel not only reveals the fact that the essential nature of man is

valuable, and capable of vast improvement, but that it works out that improvement, really ennobles the nature by refining, elevating, and strengthening the faculties of the soul, and through them gives him a higher and more desirable position in the scale of intelligences, and fits him for peculiar honor and glory by a change within, quite as marked as by a change of external circumstances.

So plain and prominent is the doctrine of the greatness of human nature in the gospel, and so natural and easy its practical application, that we might reasonably expect the church to have fully comprehended it, and incorporated it into her doctrinal and practical life as an essential force of the Christian system. The majority of the church, however, up to the present time, have only "seen men as trees walking," the light has shone in darkness, but the darkness comprehended it not. The truth has been constantly before their eyes, they have read the very words which have embodied it, and not yet has the majority, nor even a large minority of the church, understood the honor which, according to Christ's teachings, belongs to man. Their estimate of his value, his capacity for improvement, and the inalienability and sacredness of his rights, they have come very far short of comprehending.

This fact proves that the world is not enlightened by merely placing truth before them, in never so plain and simple terms. There must be eyes to see, ears to hear, and hearts to feel and respond to the force of that revelation. We cannot receive and appropriate doctrines which very much transcend the strength, refinement, and culture of our own souls. So, there are thousands of Christians who have never so much as conceived of a truly disinterested, benevolent, magnanimous life. Such a thing they regard as entirely impracticable, a mere fiction, an ideality. And they never will comprehend it until by regular progress by obedience, duty doing, they attain to a higher moral life, open their spiritual vision from a higher stand-point. For this reason the church has never understood Christ. They have seized some of the lower types of the Christian life, but have never travelled up to the mount of glory, have never entered into the heart, the wealthiest part of this system of love and magnanim-

ity. The religious experience of most Christians is confined to a narrow range of devotion, local attachment, ceremony; personal, social interest. Their hearts are not enlarged so that they "live not to themselves, and die not to themselves," and as a consequence they have never received those broad and comprehensive views of human worth, which constitute the glory of the gospel. Wherefore do you display the most beautiful works of art to the gaze of the gross and uncultivated? Wherefore pour the sweetest melodies into the ears of those who have no music in the ear, nor melody in the heart? It is vain. So the truth of Christ must find a responsive chord within, or it will not profit those who hear. But progress of moral culture will enable the Scriptures to make successively new revelations to the soul, of higher, and more beautiful truths than were before supposed to exist at all. So the mortifying fact that the church have failed to apprehend this doctrine of the greatness of human nature, is no proof that it is not plainly and positively revealed in the life and teachings of Christ. It has been comparatively concealed in a napkin, but for no other reason than that the church have been so devoted to the material life, have been so blinded by the prejudices and customs which were current around them, that they could not receive the truth. Their hearts did not respond to the declared brotherhood of the race, they could not see in the poor and despised the Divine image only obscured by sin, they could not feel that human nature, by its inherent worth, deserved such love and honor as Christ bestowed upon it, and but few ever embraced and enjoyed, lived this truth.

But what evidence have we that not even the church of Christ have yet comprehended the Scriptural doctrine of the essential value and sacredness of human nature? The evidence is abundant.

1. The lack of benevolent effort to save men from harm, is conclusive evidence. There is almost none of that sacrificing spirit in the church which Christ manifested, and which Christian love of our fellow men would develop. A few seem to possess it, and make a business of doing good, but the majority only do a very little, and that is only done by persuasion and

effort on the part of the few. How few can say that they count not their lives dear unto them so that they may redeem some from sin and misery? Who are willing to deprive themselves of comforts, and incur hardship, poverty, and dishonor that they may stem the tide of human degradation? But a mere handful of the church. They *talk* about the value of souls, but they don't believe it; it is not a living, present truth with them. If it really sank down into their hearts, as it did into Christ's, Paul's, Howard's, they would urge their services, instead of waiting to be urged, and nearly compelled to act before they move at all. Now, why is the church no more active? Why does her benevolence fall so far short of her means? Why do commerce, luxury, fame, fashion monopolize almost entirely their interest? Simply because they are heretical in regard to the doctrine of man. They do not understand and believe the gospel. They do not see man in the light which Christ saw him, and hence their efforts are faint, fitful, and inefficient.

2. The aristocratic spirit in the church results from the same lack of appreciating human nature. It cannot be denied that in many of our large and opulent churches, money, place, and power receive more respect than the simple nature of man consecrated to a true life. Merit is not the standard of esteem; the culture and development of the powers of the soul, are not the most effective recommendations to favor. The image of God, the immortal faculties of reason and conscience in sweet and vigorous harmony with the laws of our being, are counted worthy of little honor, compared to the mere accidents of life, the equipage, the glittering wealth which some possess. The grades of society, based upon fictitious grounds of distinction, the fashionable and exclusive *few*, and the undistinguished *many*, the wide-spread spirit of pride, conceit, and false dignity, are all offences against the Christian idea of man.

The aristocratic forms of church government which prevail in a majority of the sects, betray a lack of confidence in the people, and a disposition to clothe a few with select and peculiar honors and power, at the expense of the multitude. A proper estimate of man would give, in church government, a beautiful illustration of the utterance, "*Ye are all brethren,*"

and all official distinctions would be lost in the equality of power and influence which would obtain. The church would be a republic, whose decrees of wisdom and goodness would be the only marks of distinction recognized.

In the same category comes the proscription of women in the churches. Why their voice in the conference meeting, or their voice and vote in the church meeting, should be an offence in so many cases, we know not, unless their nature, rights, duties and interests are lightly esteemed. Women have always done their full share in support of the gospel and the salvation of men, they are endowed with faculties which entitle them to equal honor with man, and the church should afford them a free and inviting field of effort, where their powers and their labors are appreciated. And it would be so if the church was not still in the dark in regard to the true dignity of human nature.

3. Intolerance is an evidence of defect in this sentiment. The day of physical torment for opinion's sake has mostly passed, but the remembrance of scenes of persecution in which all sects were more or less implicated, by which it was attempted to torment men into orthodoxy, rises up to rebuke the church for her insult to the convictions of men, her ignorance of their nature, and the dishonor which she has brought upon it. There is not a little of that same spirit lingering in the church at the present time, which refuses charity to those who differ in opinion, and nurtures a sectarianism which is willing to ruin one sect to build up another, and feels no pleasure in the prosperity of any people whose religious efforts are not directed after the same sectarian pattern. We thank God that this error seems to be rapidly dying out; and we are certain that as the church learns to value man more, she will respect the honest convictions of every disciple, and rejoice in the success of whatever efforts make men better and happier, by bringing them to Christ.

4. The church has not always been the champion of human liberty. Yet fidelity to the gospel would have obliged her to cry aloud and spare not, to lift up her voice against every aggression upon the rights of man. If she had always esteemed man as a brother, whatever his nation, birth, color, or abilities,

if she had loved all men as Christ loves them, and as he commands his disciples to love them, her remonstrance would have perpetually rung in the ears of tyrants, she would have given them no rest, so long as one victim groaned under the heel of oppressors. But we are ashamed to confess that she has too often been the ally, rather than the opponent of oppressors, she has defended their crimes against man, has perverted the word of God to justify the invasion of human rights; has turned against the weak, and counted the smiles of the strong, justifying their cruelties, their sin against humanity. Nearly four millions of our brethren are now perishing in slavery in this Christian land, and every large denomination justifies the crime. The Presbyterians, Methodists, Episcopalians, and Baptists welcome to their fellowship, as true disciples of Christ, men who buy and sell the brethren of Jesus, as cattle are sold in the market, and in neither of these churches is there sufficient force of opposition to this horrid crime, to deny a slaveholding minister or church their brotherly fellowship. Does this look like Christian reverence and love for man? It has more the aspect of infidelity. The gospel is blasphemed on account of this shameful disregard of human rights. If there was but one man, woman or child subject to the crushing ills of American slavery, the whole church ought to be moved to indignation; she ought to feel that the oppression of one human being is a crime against the race, an insult to humanity, an assault upon the rights of every individual man. But here are millions in bondage, here is a system of oppression which controls the government, and intimidates the church, a system which is properly characterized as the "sum of all villainies," and how faint, how equivocal the condemnation of it by the church! What farther evidence need we that the church needs instruction in the doctrine of humanity?

5. We allude to one more fact in proof of this deficiency. Christian writers have produced very little in defence of human rights, or in vindication of the dignity of man. Immense volumes have been written to prove man's depravity, to disprove his power of free-will, to settle some abstract questions in doctrinal theology. Arminians have hunted the ghost of Calvin,

and Calvinists have anathematized Arminians, until the world is weary of controversy. But who has written on human rights? Who has come to the defence of man? A few have nobly acquitted themselves in this matter, but the host of strong men, sons of the church, have disdained to plead his cause. Christian literature is wofully barren of works expounding and vindicating the Christian sentiment on the greatness of human nature.

But we must mention some of the good results which will follow the development of the Christian doctrine of human nature.

1. Attention to self-culture will be one good result. So long as temporalities are considered the chief good of life, men will attempt only that culture which is adapted to secure them. But when intelligence, integrity, heart, benevolence, the treasures of the soul are valued as they deserve, as infinitely more precious than the richest material wealth, to secure them will be the first and great object of life. When wisdom is valued above power, and goodness is more precious in his sight than gold, man will reverse his ordinary experience, and give that diligence to add to the treasures of his soul, which is now directed to the accumulation of material wealth.

Moreover, faith in the ability of the mind to acquire this maturity of character, to strengthen, sanctify, and harmonize its faculties, adding largely to their capacity, their refinement and goodness, is involved in the Christian sentiment of manhood, and this faith is sure to inspire the soul to effort at self-improvement. And when men properly appreciate the value of these endowments of the soul, and so understand the nature which God has given them, that they believe in their ability to acquire them, their progress in mental and moral power will become the wonder of the age. What we now witness in a few individuals, will become general. Every man will aspire to a higher life. It will be the principal topic of thought and conversation. The chief business of the world will be to improve their immortal natures. All other pursuits will be secondary, and only followed as a means to this more important end.

2. So far as this sentiment prevails, there will be an earnest effort to promote the culture of those who are still in darkness.

Those who cherish it will be constantly adopting measures, and incurring expense, to inspire others with the sentiments which have resulted in their own elevation to a higher life. Whatever promises to turn men from the service of the mortal, to an appreciation and development of the immortal, they will support. Their children will not be educated to be mere money-makers, but to bring them up to the full stature of perfect men. In their various duties in the family, the church, and the state, they will never sacrifice the interests of the soul to the body, never seek to promote temporal prosperity, at the expense of intelligence, morality, or any interest of the soul. Whatever laws, customs, or institutions hinder the development of the mind, will receive from them decided opposition; and all neglect of the young, all failures to draw out and elevate their souls, will be viewed with painful anxiety, and every possible effort made to remedy the evil. To add to the strength, dignity, and goodness of the soul, will fill them with enthusiasm, and, if they can do anything to improve man, they will never regret the cost of labor or money. Thus Christ felt, and thus every person feels who is filled with his spirit. If the church were now in full possession of the truth on this subject, if all the brotherhood esteemed man just as Christ does, they would revolutionize society shortly; light and knowledge would increase, and the public would soon catch the inspiration, and enter the lists for soul-improvement. Liberality in such a cause would be a luxury. Men would make money to be used in lifting the low to a higher life, and not to serve their own lusts, nor purchase to themselves fictitious honors. Power would be sought only as a means of usefulness; and to reform the vicious, instruct the ignorant, lift up the degraded, defend the weak; and to do good to all men, would be the ruling purpose, and characterize their daily efforts. How could it be otherwise? It is a law of necessity that men think most of, feel most deeply on, and labor most earnestly to promote that which they in their hearts regard as most valuable. And if they loved man more than all other earthly objects, they would strive in all things to do him good, as the first object of life, after love to God.

3. Proper respect for man will accelerate the spread of the

gospel. It will do it, because Christians will make more efforts to bring men to Christ, will give more freely of their money, time, and talents to this end; and they will possess a benevolent interest in, and a respect for, man, which will excite their enthusiasm, warm them to that sympathy which acts as a magnet upon the heart of the sinner, and draw him to the Savior. The church needs an inspiration for their work, and a Christian regard for man will give it. The crimes, depravity, and degradation of the vicious, often fill us with disgust, and chill our ardor to do them good. We need to have our souls baptized into love for men, we need to be permeated with the truth that the worst wreck of human nature still possesses the elements of the Divine image, and through Christ may be restored to glory and honor, and it will give energy, persistency, and effect to our efforts in the face of the most repulsive crimes.

And if the hearts of Christians glow with this high estimate of man, the lost will catch the inspiration, and begin to esteem themselves, to see their own value, and seek redemption. Sinners do not know themselves, the worth of their souls is hidden from them, and we shall never lead them to Christ, until we can make them see the importance of the life which is at stake. The great hinderance to the triumph of the gospel is the lukewarmness of the church, in respect to the value of man.

4. Civil liberty will be another fruit of this sentiment. Indeed, this is the only sure basis of civil liberty. It cannot exist without it. Men who value themselves according to the Christian standard, will not submit to oppression. They know that no man nor company of men have a right to violate the rights and liberties of others, that *might* does not make right, and they will not submit. Just so far as slaves come to understand the gospel, their oppression becomes more difficult, and the result of such knowledge will inevitably be, liberty or death. And slaveholders know it. But reverence for man as such, makes a people jealous of their own rights, and respect the rights of others. And here is their safety. Wherever this sentiment is wanting, tyrants will rule. It matters not what form of government obtains, be it monarchy, aristocracy, or republican in form, it will be a tyranny in fact. The ruling party

will be deterred from tyranny only by two causes, reverence for the rights of man themselves, or a fear of that reverence in the people. If one man or a million compose the ruling party, it makes no difference, unless they fear God and regard man, they will be oppressors, if they dare to be.

But when man is understood, valued, honored and respected, according to his God-given nature, when he is esteemed as Christ esteemed him, and his rights are acknowledged to spring from his essential nature, to be inalienable, and as sacred as his nature and the God who made him can render them, suppose ye that the poor and the weak will be oppressed? Nay, verily! Whoever bears the image of our Maker, will be guarded, befriended, protected without regard to condition, color, nature, or standing, out of respect to the manhood which he bears. The body politic will make common cause with every human being within their jurisdiction and influence, and instead of legislating to make the most of commerce, manufactures, the money-making machinery of society, at the expense of the intelligence, morality, and liberty of large classes of human beings, as is now common, they will put man, his rights, culture, interests, first, and subordinate all other concerns to this one grand object, to make the most of him.

But revolution in the forms of government will never effect this. There will be tyrants and slaves, until man is esteemed more valuable than a sheep, until he feels himself to be crowned with glory and honor, and appointed ruler over the works of his Father's hands, with absolute rights, of freedom and the pursuit of happiness, and feels the same high regard for others that he cherishes for himself.

Christianity is the only force which can effect this resurrection of humanity; it only among all the systems of religion or philosophy unfolds a basis for this high estimate, in the essential nature and relations of man, and sets his rights and happiness above all the contingencies of society.

The Savior, in all respects, was a model man, and he that appropriates most largely of the Savior's spirit and teachings to his own character and life, is at once the best Christian, and the best man. He places the highest estimate upon his own

rights and interests, and attaches an equal value to those of others. To him the doctrine of human equality is no "glittering generality"; he knows no class of men who have "no rights which we are bound to respect"; he recognizes inalienable rights in every human being, rights which no human government ever gave, and which no government can take away.

The church has a great work to do to convert the world to this doctrine. She must first comprehend and appropriate it to herself, and then spread it through the nations. Every minister of Christ should be a champion of this feature of the Christian system. They cannot preach a full gospel without it. It is a sickly, puny growth of Christianity which is destitute of the true doctrine of manhood. No man is fit to preach who is not inspired with it, and he cannot do it truthfully while the popular standard of human estimate is an article of his creed.

But we are entering, yea, we have entered upon a new era of Christian progress and development. The royal law of love, which worketh no ill to our neighbor, is assuming its proper position, and the church is getting thoroughly in earnest, to give it prominence and practical force in the daily concerns of life. Study, discussion, effort, will finally leaven the church, and the church will convert the world, and abused humanity will be redeemed.

ART. VII.—TRUE GREATNESS.

The world has known comparatively few really great men. Why? Has the number been thus circumscribed by birth under the particular constellations, by irrevocable decrees, or necessarily by accidental circumstances? Why may not every man be great? Is it not the duty of every man to become all he can, possibly? From the elements of progress manifest in the mind, does it not seem that every man may arrive at a degree of development that shall constitute him truly great? Great-

ness consists not in distinction. Solomon and Paul, Luther and Adams, would have been none the less great, though without distinction, if all their cotemporaries had been equal to themselves. True greatness consists in personal development, and its effective bearing upon the great ends of life.

Every man may be great. Not only great in goodness, as is the feeblest saint of God—in principle, character, and object, but good in greatness—in his capacity of knowledge, his resources of personal enjoyment, and in his facilities of usefulness among men.

A consideration of some of the conditions of such greatness will at once suggest the reason why few ever attain to it.

Purpose is an essential condition.

Men are as their prevailing purpose. Deliberate, determined purpose is generally the measure of a man and his successes. The disciples were told that they could remove mountains. Concentrated human power is invincible. More than once have men astonished the world by their achievements, and been assigned a place among the gods. It is often said of the gentle steed, and tamed lion, that they do not know their strength. In this respect men are by no means their superiors. There is no other creature in the universe, in which there is so much latent, dormant power as in man.

Every one of the numerous avocations of life affords opportunities and incentives to the exercise and development of power. But the mass have neither ambition nor even thought to excel. It is humiliating to see the limits within which men, made but "a little lower than the angels," are content to be circumscribed. Few commence in life with elevated aim—intent upon becoming truly great. That few succeed. The mass start out upon life's great ocean, without rudder, chart or compass. Their history is soon told.

Humility is another essential condition.

"Pride goeth before destruction, and a haughty spirit before a fall." "Before honor is humility." Men are not more distinguished by their deeds, than by the motives that prompt them. Really great men are distinguished by their disinterestedness and modest estimation of themselves. They forget

themselves in their contemplations of God, their solicitude for others, or in their love of science, literature, or the avocations to which they are adapted and have devoted their energies. In their greatest successes they are humbled at the comparative limit of their attainments, and actuated by the love and intrinsic worth and importance of the object of their contemplations, solicitude or pursuit, they run and are not weary, but strengthen by exercise, and rest in realization. Pride is vain love of self. Its possessor makes himself the centre and circumference of all his plans and efforts. His love, contemplations, and devotion, all respecting himself, he is a stranger to high and noble aspirations. Self-confident—knowing the rudiments, he knows the whole, having a smattering of the theoretical, he is competent for the practical. Being perfect in his estimation, he is of course at his terminus. He lives to himself, knows no other, and is known by no other. He dies less lamented than pitied. Most men, whether of the listless or energetic class, are decidedly selfish, and within the limit of their plans and efforts, is found that of their name and appreciation. Some have humility, and they have honor. Said the illustrious and dying Laplace, "That which I know is limited, that which I know not is infinite." Theophrastus lamented his death, though at the age of 107 years, because then he said he had just learned to live wisely. Newton thought, after all his acquisitions, he had gathered but a few pebbles on the shore of a boundless ocean. The apostle Paul, though blessed with superior revelations, said, "Now I know in part—we see through a glass darkly." They felt, that with all their searchings, they were able to understand but a small segment of that great circle which remains to be explored.

The proper exercise and direction of the faculties is a most important condition to the attainment of true greatness.

Though every mind may be supposed to possess the elements of true greatness, for, "with various talents formed, we variously excel," yet these elements are often held in such peculiar relation to each other, that there is but one object or pursuit in life which can so unite them in harmonious action, as to produce true greatness.

It is claimed by some men professing to be philosophers, that

the natural capabilities and powers of all minds are equal. That one mind can produce all the strong and beautiful forms of intellectual power, as well as another, that by cultivation, any mind can, with equal facility, turn itself to the investigation of facts, or the creation of fiction—to the solution of intricate and abstract problems, or the production of harmonious numbers, in the glowing images of poetry.

But this sentiment contradicts all experience and observation; it is false in philosophy and mischievous in practice. Its obvious tendency is to lead multitudes into a profession or course of life for which they have no constitutional adaptation, and in which they never can succeed; and are thus doomed to waste their time and energies in fruitless toil, and through life suffer the chafings of perpetual disappointment.

Natural genius is essentially distinct from the mere *power of application*. Virgil could never have shone at the bar like Cicero, nor Homer on the forum like Demosthenes. Had they reversed their professions, their names even had never reached us. Neither is it true that feeling always produces strong thinking, or that a powerful imagination may, with proper care, be universally connected with a sound and vigorous judgment. What intellectual training can transform ordinary minds into such as Homer's or Virgil's—Dante's or Milton's—Lock's or Bacon's—Leibnitz's or Newton's—Blackstone's or Story's—Baphael's or West's—Chrysostom's or Barrow's?

Anthisthenes, when told that Ismenias played beautifully upon the flute, remarked, "Then is he good for nothing else." The only road to true greatness is to follow nature, for she always leads in the plainest path to the highest eminence, attainable by the exercise of those intellectual powers she has given. Exercising and directing the faculties of the mind according to their natural tendencies, makes success sure. Though difficulties, like the evil prophet of Homer's Agamemnon, predict failure; yet nature will bring him who obeys her voice triumphantly over them all.

4. *Independence of mind is another means and element of true greatness.*

There is perhaps no trait of character in which men pride themselves more than in their independence. No one is willing

to believe himself destitute of it. Yet observation will show, how little it is understood, and how very few, comparatively, are possessed of it.

Some suppose independence consists in throwing off what they call the prejudices and old antiquated opinions of the world, and in starting bold theories, and in striking out new paths, both in science and religion. They would be thought to possess superior wisdom and true greatness, to be independent thinkers, not untrammelled by the old maxims of philosophy or the severe restrictions of the Christian religion. How silly and pusillanimous they appear! They seem not to have one proper conception of that noble, dignified independence which is so essential an element in true greatness. The insane man, who proudly walks the halls of his asylum, and boasts of his fancied independence, is no more the subject of mental hallucination, than those free thinkers, who, boasting of mental independence and freedom, are the victims of delusion and the slaves of corruption. There is no independence or true greatness in that cultivated eccentricity, that obliquity of intellect, which, rejecting the clear demonstrations of truth, embrace the most absurd and foolish paradoxes.

Rashness and *passion* are not elements of mental independence; yet, from their indulgence, it would seem that many regarded them such. To all such persons, however, calm deliberation and the sober deductions of a sound judgment, are evidences of a weak and vacillating mind. They regard independence as that power of the mind by which it grasps truth by intuition in all its multitudinous and mysterious relations. Of the sublime results of deep, thorough, patient investigation they have no knowledge.

But such rashness and passion, so far from constituting true independence, evince pride and vanity, the very reverse of every dignified principle in man. The earthquake may break up marble quarries, but it never reared a temple; it may bury cities, but it never built one. It is true, these passions seem for a time to clothe the mind with remarkable energy and power, but they only gird it up to some desperate act, and then, exhausting themselves, leave it weakened and prostrate. There

is no majesty of thought in this convulsive impetuosity, no resistless strength, no conscious greatness.

A sound thinking head, and a strong and feeling heart, are indispensable to true mental independence. But impulsive minds,—and the world is full of them,—are like the ignited magazine, terrific in their explosions, but overthrown by their own violence.

It is no uncommon thing to see men shrinking from duty, for want of moral courage to act independently of popular sentiment, but under the impulse of some sudden passion, dashing off with great energy. But true independence cannot consist in such impulsive effort. It has a bolder, loftier, nobler spirit.

Again, reliance upon *fate* or *destiny* constitutes the boasted independence of many. They are the peculiar favorites of fortune, and she will lead them on to successful preëminence. Hence the arrogance and self-importance so frequently mistaken for independence of mind.

Individuals, inspired by this mistaken view of their own characters, will sometimes, however, astonish the world by the boldness of their movements, and the brilliancy of their career; but when a reverse defeats their fond plans and dissipates this illusion of ruling fate, they, having no garnered treasures of wisdom and knowledge, to supply the place of their impulsive confidence in their propitious *fate*, or *destiny*, they at once sink into their own native littleness and insignificance. In the hour of peril and of sad reversion, such persons find they have no independence in cool, deliberate planning; no fixed, intrepid valor in execution; no magnanimous indifference to the triumphs of others over their misfortunes, and no power to reach from that nadir, to which a succession of calamities has crushed them. But genuine independence is like "the rudder's guidance, and the curb's restraint," and controls the actions, and governs the whole life of every truly great man.

There is a *physical* independence which marches up to open batteries, though they rain grapeshot like hailstones, but which often quails before popular vice, and shrinks from duty, when justice is on the weaker side. Mental independence is an infinitely higher virtue than such physical heroism. It was this

independence which carried a Reder in sublime majesty through the most imminent perils, to the highest honors of his country, and saved Switzerland from torrents of blood. Luther at the Diet of Worms, and Cromwell at the battle of Naseby, are noble specimens of this character.

Within true independence of mind is involved the indomitable courage, the indefatigable perseverance, and the faculty of turning every event of life to good account, which are everywhere marked characteristics of the truly great men of the world.

Genuine piety, we may add, is the great condition and embodiment of every element of true greatness.

Men have been really great, who have not, however, been eminently pious. But it is only when, and in proportion as the principles of their action have been accommodated to those of genuine morality. There are what may be deemed natural virtues, intimately allied to corresponding moral virtues, in their influence upon the actions and events of life, differing only in their relation to the supreme principles of their exercise. Unregenerate men have manifested an admirable degree of lofty aim, becoming independence, and disinterestedness of character. There is a philanthropy quite worthy the name and productive of greatness, which, however, is not, in every instance, prompted by benevolence. Who can doubt, however, that if all who have been great, had associated with the promptings of their nature those of supreme attachment to the highest good of being, none would have been less great, most would have been far greater, and *all* would have been great in the highest and best sense and degree,—in character and in the final object of all their exertions, and great in their dignified relations to and association with, all the good and great intelligences in the universe.

Genuine piety, involving loftiness of aim, humility and disinterestedness, a becoming independence, and the natural and most advantageous exercise and direction of the powers of mind, is manifestly the embodiment of every element and means of greatness. They who would become great, should therefore first become good. "Whosoever will be great among you, let

him be your minister; and whosoever will be chief among you, let him be your servant."

Greatness may be contemplated as a *possible attainment*.

As we have already said, every individual may be supposed to have native energy and power sufficient, if properly and perseveringly directed, to make it useful, that is, truly great. There is within the mind a point of centralization to which all the universe without directly tends. The nerves of sensation are the telegraphic wires, over which, as highways, intelligence comes pouring into this central point, from a busy world without; and yet inconceivably mysterious as this may seem, there is no intermingling or confusion of this intelligence, so endlessly diversified and momentarily received. But these myriads of impressions produce as many myriads of clear, distinct, and synchronous movements of the mind, and all in perfect harmony with the nature of those impressions.

There may hence be in the mind a perpetual aggregation of that knowledge which is the element of its growth, and by which it may expand, and ultimately attain an enviable proficiency in the avocation in which it may be employed. It requires, indeed, unwearied effort, patient repetition, and protracted trial; for, as said Euclid to his king, who requested him to simplify mathematics, "There is, sir, no royal road to geometry," so to obtain proficiency demands long, hard, and patient toil.

It may be contemplated not only as a possible attainment, but as *a necessity and an important duty*.

Every age has needed and demanded its great men. The age in which we live is a wondrous age, characterized by daring intrepidity, resistless energy, brilliant coruscations of genius, profound and glowing thoughts, and the startling developments of science, which have gathered round it a greatness and a grandeur we feel at liberty to suppose belonged to no other age. The present age is characterized, also, by a love of the *real*, rather than the *artificial*.

Men are not now satisfied with the veneering of mahogany to hide a baser wood, nor the plating of gold leaf, to hide a coarser

metal. They require the *interior* to be true to what the *exterior* indicates. They no longer measure a man's greatness by a gold-headed cane, a glossy hat, a fine coat, or costly watch chain. These counterfeit specimens of dignified humanity no longer pass current among thinking men. All the hatters and tailors, washerwomen and shoemakers in the world, cannot make one great man for this magnificent age. Never did any age before demand such sound heads and honest hearts, men of nerve and energy, as the age in which we live. Thrones are now trembling, and the old dynasties of the earth are passing away. Paganism is smitten with an incurable paralysis. Icha-bod is written upon the broken and dismantled shield of despotism. Freedom and slavery have clinched in fight, and the fall of the one or the other is life or death to this great nation.

God has given to man a soul—a great soul—unmeasured in its capabilities—ardent in its aspirations—and awful and sublime in its conceptions. It is to live forever, is capable of endless progression, and susceptible of an “exceeding and eternal weight of glory.” It sustains intimate and important relations to God, angels, and men. It may honor God, and do the world good.

How great the sin of circumscribing it within the interests and duties of a mere temporary, bodily subsistence? How important the duty of its greatest possible development and cultivation. In such development and cultivation is true greatness, and in such greatness alone is the whole of duty done, and the whole of possible good secured.

ART. VIII.—CONTEMPORARY LITERATURE.

PHILOSOPHY OF SKEPTICISM AND ULTRAIISM, wherein the opinions of Rev. Theodore Parker, and other writers are shown to be inconsistent with sound reason and the Christian religion. By James B. Walker, author of "The Philosophy of the Plan of Salvation," "God revealed in the process of Creation, and the manifestation of Christ." Derby and Jackson. New York: 1857.

This book has the following dedication: "To Prof. Stowe, Theodore Parker, Joseph Barker; and to all thinkers, whether they be Christian, skeptic, or reprobate, this volume is respectfully dedicated by the author."

Mr. Walker has made himself known by his previous works as a candid man and a good reasoner. Better still, for the work attempted in this book, he has made himself known as possessed of good facilities for giving the most profound and philosophic truths a popular rendering. His acquaintance with the laws of mind, as well as with books, surpasses that of most men in the ministry. His heart is in the right place, too, for one who should undertake to reply to Mr. Parker and those who endorse his doctrines. It is with the benevolent and philanthropic Mr. Parker's theological sophisms are most likely to produce mischief. This is natural both from Mr. Parker's noble positions upon reforms, especially his successful championship for human liberty so basely assaulted in this nation, and from the infidel position in these regards of many of the leading clergymen of our day. If such clergymen reply to the false doctrines of Mr. Parker's school, it is a sufficient answer to them to allude to the proverb, "Physician heal thyself," that is, it is sufficient to set aside the soundest arguments from these infidel clergymen, so far as such arguments, under other circumstances, might have influence with the class most exposed to evil from Mr. Parker's sort of infidelity. But Mr. Walker has, from the very first, been a true friend of the temperance reform and cause of liberty. He has contributed his full share both of labor and sacrifice to secure the great change in public opinion by which the West is to-day redeemed, to a good extent, from subjection to the slave power.

So much of the author—a thing appropriate in the notice of such a book. A word of the book itself.

It is written in an easy, popular style; it presents the results of processes rather than the processes themselves; and yet it does not fail to indicate to the thinker the processes. Sometimes it answers a fool according to his folly, and sometimes it does not so condescend. Its candor is as manifest as its style is transparent. Its severity is only in service of truth; it seeks never to raise a false issue for the sake of diverting attention. It, however, gives the reader pain to think that a person of Parker's mind should promulgate such absurdities as this book, by simply showing them in their own light, or rather darkness, renders ludicrous.

We have space for one of the more sedate exposures. Speaking of one of Mr. Parker's volumes, our author remarks:

“ There are flippant and false charges against the orthodox religion in this volume. In the Introduction it is written, ‘ the popular religion is hostile to man ; tells us he is an outcast ; not a child of God ; but a spurious issue of the devil.’ Now it was Jesus who said, ‘ Ye are of your father the devil, and the lusts of your father will ye do.’ In the same sense in which Jesus uttered these words, the statement is true, and the popular religion never makes the statement in any other sense.

The tenor of the gospel, as taught by all evangelical preachers, is just the opposite of what Mr. Parker would convey by these words. While it teaches that men are the servants of sin, and not characteristically the children of God, yet this is made the very basis of mercy. God, in the person of his Son, speaks to the offenders—offers pardon—enlightens the mind by truth—does not impute where there is no light—and with the light there is revealed a love that is stronger than death, in order to subdue the heart to the rule of duty. Then eternal life is promised to all who, being enlightened, will repent from sin, and love God in Christ, and thus be induced to labor for the good of men. This is the teaching of the gospel, according to the popular religion, and yet our author tells his reader that this religion is hostile to man ! They manifest hostility to man who labor to turn away his mind from this religion. We hope they may be forgiven. ‘ They know not what they do.’ ”

BIBLICAL COMMENTARY ON THE NEW TESTAMENT, by Dr. Herman Olshausen, Professor of Theology in the University of Enlargen. Translated from the German for Clark's Foreign and Theological Library. First American edition. Revised after the fourth German edition, by A. C. Kendrick, D. D., Professor of Greek in the University of Rochester. To which is prefixed Olshausen's Proof of the Genuineness of the Writings of the New Testament. Translated by David Fosdick, Jr. Vol. III. Sheldon, Blakeman, & Co. New York : 1857.

The author of this volume of this noble work, after completing the four Gospels, takes up the Acts, and proceeds with Romans as far as the seventh chapter. The further we proceed in the study of this work, the better we like it, and the more we grieve over the fact that its views on the subject of inspiration are defective. We are glad that defect does not render the work any the less valuable as a commentary in its appropriate sphere.

Once before, we have expressed it as our conviction that it would be a great gain to our brethren in the ministry to strive by economical savings to procure this commentary instead of inferior ones, at however little expense. Its researches are so profound, its expositions, for the most part, so clear, and its views from time to time so fresh and inspiring, there is little danger but that it will be read by all who possess it, and are capable of exercising a little patience at the beginning.

AN EXPOSITION OF THE FIRST EPISTLE TO THE CORINTHIANS. By Charles Hodge, D. D., Professor in the Theological Seminary, Princeton, N. J. New York : Robert Carter and Brothers. 1857.

After an introduction of twenty pages, the author enters upon a critical commentary of the whole book in order. It is not less adapted to popular use than Mr. Barnes' Notes, while, if we must speak by way of comparison, it is more vigorous and profound and much less common-place. It preaches less, but it explains more. Mr. Hodge is too well known, both as a reviewer and commentator, to demand our commendation to draw attention to his new work.

THE LIFE OF CHARLOTTE BRONTE, Author of "Jane Eyre," "Shirley," "Villette," &c. By E. C. Gaskell, author of "Mary Barton," "Ruth," &c. In two volumes. D. Appleton & Co. New York : 1867.

The authoress of these interesting volumes has with delicacy and strict conscientiousness accomplished her difficult task. The three sisters, Charlotte, Emily, and Anne Brontë, daughters of a clergyman in an obscure parish in Yorkshire, through innumerable difficulties achieved successful authorship at length, under the fictitious names of respectively Currer, Ellis, and Acton Bell. For a considerable time, after their works attracted attention, one of the questions discussed in the prints was whether or not all the works proceeded from the same author under different names. Another one related to the sex of the unknown writer or writers. Except a small volume of poems contributed by the three sisters, their works are of the better kind of fiction.

Two sisters besides these had been in early life in the family, but their early death added to the sadness which these three ladies early began to experience, for the mother had died before. But, saddest of all, their only brother, of high promise, fell into disgrace through crime, and, finally died under the eyes of his sisters by delirium tremens. Scarcely had their works come from the press till Emily, and then Anne, died. Charlotte toiled on alone for a few years, and after a happy marriage of only nine months, she followed her sisters. Charlotte, though the oldest, died young in the early part of 1855.

The materials are, to a good extent, furnished by letters written by Charlotte herself. Another interesting feature of these volumes is that they give us a glimpse of the peculiar character and life of the Yorkshire peasantry. According to this description, the Yorkshire men are not much improved above what one would hope they were in the days of Julius Cæsar.

It has not often fallen to our lot to read a biography in which the interest is more uniformly sustained. There is more of the sad than the gay, yet more of triumph than despair. Hard must his heart be who is not deeply touched by the story of Charlotte's life and death.

CYCLOPÆDIA OF SERMONS, Containing sketches of Sermons on the Parables and Miracles of Christ, on Christian Missions, on Scripture Characters and Incidents; on subjects appropriate for the Sick Room, Family Reading, and Village Worship, and some special occasions. By Jabez Burns, D. D., author of "The Pulpit Cyclopædia," "Sketches of Sermons," &c. New York : D. Appleton & Co. 1857.

This volume comprises what Dr. Burns put forth in five distinct volumes, most of which we noticed at the time they proceeded from the English press. Of the quality of the contents we have spoken often and in a commendatory way; so also of the uses and abuses of sketches, &c. Besides, among our readers the author is widely and favorably known by his previous works. Whether there is an English edition complete like this we are not informed, nor whether the American publishers have made with the author those arrangements which must stand in place of an international copyright law, till it is conceded and enacted by the proper authorities, "the laborer is worthy of his reward." From the standing and character of the house, we have every

reason to believe so important a principle as honesty has not been overlooked. Our readers very generally will procure this work.

CORNELL'S HIGH SCHOOL GEOGRAPHY: Forming Part Third of a systematic series of School Geographies, comprising a description of the world; arranged with special reference to the wants and capacities of pupils in the senior classes in public and private schools. Embellished by numerous engravings, and accompanied by a large and complete work drawn and engraved expressly for this work. By S. S. Cornell, Corresponding member of the American Geographical and Statistical Society. New York: D. Appleton & Co. 1857.

The motto according to which this admirable series of geographies have been prepared is one worthy to be observed, and yet one very generally neglected in the preparation of school books. "First the blade, then the ear, after that the full corn in the ear." Here we have "the full corn in the ear;" "the ear," next proceeding, entitled the "intermediate," and "the blade" entitled "Primary Geography" are admirably adapted to conduct the pupil by easy steps to "the full corn."

These works form an admirable specimen of true progress in school books, the most of all in the book business.

GRACE AMBER. By Mrs. C. W. Denison, author of "Home Pictures," "What Not," "Carrie Hamilton," &c. Sheldon, Blakeman & Co. New York: 1857.

Since Mrs. Stowe's Uncle Tom appeared, of making many books of fiction there is no end. She struck a rich "vein" by addressing herself to the religious and philanthropic class of readers. Her successors are not unmindful of the same class of readers; and what is to be the result of this change in the character of the works of fiction is now difficult to foresee. Whether the new class of readers will have the influence to work a permanent reform in fiction, or fiction the influence to pervert the taste of the new class of readers, does not yet clearly appear. For the former we most ardently hope, of the latter we are not without our fears. At least, it is the duty of the religious press unitedly to give warning as it detects tendencies to gratify perverted taste even in *religious novels*.

The work before us we think free from this tendency, so far as we can judge, from the influence of our own perusal. It is a work of peculiar power. The plot is complicated, and yet can generally be apprehended as the reader proceeds, though it is not so readily anticipated as in the case of most works of fiction. So far as it aims at the correction of evils, it makes its principal attacks upon slander, and the corrupt public opinion that fawns the rich libertine. Gambling, intemperance, and the vulgarity of wealth are also severely dealt with. "Though hand join in hand, the wicked shall not go unpunished," is the Scriptural truth which the work is intended to illustrate. Hence, to teach a meek and cheerful endurance of present affliction; a patient performance of present duty; and a calm trust that above the clouds the bright sun shines, and that the clouds will surely pass away.

The delineations of character are very truthful. The meek Christian, under manifold temptations and trials, is not more accurately represented than

the plotting, hypocritical fiend, and the vulgar rich man. The author's power of sarcasm finds a large and useful field, and is sometimes indulged almost *con Amore*.

PULPIT ELOQUENCE OF THE NINETEENTH CENTURY: Being Supplementary to the History and Repository of Pulpit Eloquence, Deceased Divines; and containing Discourses of Eminent Living Ministers in Europe and America, with sketches Biographical and Descriptive, by Rev. Henry C. Fish. With an Introductory Essay, by Edward A. Park, D. D., Abbott Professor in Andover Theological Seminary. New York: M. W. Dodd. 1857.

The two volumes to which this is supplementary were published last year, and had a very favorable reception. This volume we announced in our last issue, and gave our readers to understand we expected it would not fall behind either of the others. After receiving the volume, we can say our expectation is more than met. Tholuck, Müller, the Krummachers, D'Aubigné and Coquerel, and their like, of the continent, are permitted to speak for themselves in this volume; the English pulpit is represented by Melvill, James, Noel, Bunting, McNeil, Binney, Arthur, and Spurgeon; the Scotch, by Guthrie, Duff, McFarlane, Cumming, Buchanan, Candler, Hamilton; the Irish, by Cook, Whately, King, and Irving; the Welsh, by Roberts, Rees, and Aubrey; and the American, by such men as Williams, Barnes, and Storrs. The sermons are not the only attractive feature of this volume. The biographical sketches and portraits add much to the interest.

It would be difficult to suit everybody by the selections of such a work, for selections must compose it. Many ministers omitted have as high claims and as strong friends as those admitted, but all, nevertheless, cannot be admitted. The selections in this country, in our judgment, might have been fairer. To take a single instance, while two or more ministers of the Close Communion Baptists are selected, the Free Communionists have not a single representative. This is evidently from mere narrow-mindedness on the part of the compiler, a common trait, however, with Close Communionists in this country, whenever they have an opportunity to show a slight or spite against those who, not being Englishmen, are opposed to their bigotted exclusiveness, relic of a past age, and, therefore, a relic that instinctively shrinks from the light of the present. It is as easy, on this principle, to account for the fact of this narrow-mindedness in the respect mentioned, as the fact itself is manifest. We counsel our ministers, however, not to be overcome of evil, but overcome evil with good. Purchase the book.

The portrait in this number represents WILLIAM BURR, the Resident Editor of the Morning Star, and Agent of our Printing Establishment.

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ART. I.—THE AMERICAN EXPERIMENT OF REPUBLICANISM.

Republicanism is the government of the people by themselves. It is the representative form of Democracy, designed to embody and practically carry out, in the most effective manner, the will of the whole people.

Perhaps in the regard of many, the problem of Free Government is already triumphantly solved, and Republicanism a fixed and fully realized fact. This conviction may be well founded. It is not our present purpose to discuss, much less to call in question, the merits of free government, and its adaptation to intelligent beings. Whether Republicanism is the best form of government for minds in *all* stages of development and society, at all times, and under all circumstances, may admit of honest and rational doubt. In regard to the intrinsic excellence of Republicanism and its exact suitableness to enlightened society as a system of government, and of its being ultimately universally prevalent among the nations of the earth, we have no questionings whatever. How long ere Republicanism will thus universally prevail, is beyond the ken of our prophetic vision. No doubt, however, much will depend upon the workings and permanence of free government on this continent, and here in these United States. Republicanism on the American continent, and especially in this country, is yet an *experiment*, and

whether it shall live or die is yet undetermined. The experiment with us is only fairly begun, and it is exceedingly doubtful what may be its issue. Our time of boasting is not yet. "Let not him that girdeth on his harness boast himself as he that putteth it off." It is meet to defer our exultation until our endeavor ceases to be an experiment, and American Republicanism becomes a valid and permanent fact, lest our cry of "*vive la Republique*" be drowned in the hoarser cry of, "*vive l'Empereur*."

And not only is American Republicanism as yet an experiment, but it is an experiment in its *most critical juncture*. Never has there been a time, since the adoption of the Declaration of our Independence, when there has been a conjunction of so many influences and circumstances to render doubtful the permanent existence of the Republic, as at this hour. There is a rare combination of elements threatening to overwhelm free government on this continent in the vortex of ruin. Whoever supposes that we are sailing upon a smooth and safe sea, far from shoals, and breakers, and threatening storms, has made but poor use of his chart, and lead, and barometer. The present is a point in our history that will tell incalculably upon the destiny of Republicanism in America.

It is not necessary to say that untold importance is attached to the issue of this grand experiment of Democracy. It has a world-wide bearing. Results of the most gigantic proportions are connected with and involved in it. The vast interests of this nation will be vitally affected for weal or woe, for long generations to come, as this experiment is successful or otherwise. The hopes and fears, the good and ill, of all nations, and of unborn and innumerable millions, are suspended upon the final issue of this momentous experiment of American Republicanism. It were unwise either to deny or ignore the mighty bearings of our work. We are in no possible danger of over-estimating the greatness of the results connected with the issue reached in this experiment, for finite mind cannot adequately comprehend them. There is, therefore, a peculiar weight of responsibility resting upon those who, in the providence of God, are called to conduct this experiment. The American

people are come to the kingdom for such a time as this, and emphatically for such a *work* as this. And woe be to us if we fail in our high mission. *We* are workers on this temple of freedom and free government. We are constructing the *arch* upon which the whole fabric is to rest. It is our responsible task as American citizens, living at this hour, to put in the very *key-stone* into this arch. If the work of this age on this temple of Republicanism be well and faithfully done, the future generations of our own land, and of all lands, will rise up and call us blessed. But if we now build in "wood, and hay, and stubble," we will bring down upon our heads, and most justly too, a pitiless storm of unmitigated curses.

Nothing can be more important for us as American citizens, than to have a full understanding of the state of this experiment, the things that imperil it, and the measures requisite to its triumphant success. To some of the dangers to which the experiment is exposed, and which threaten ere long, and perhaps not very remotely, to make American Republicanism a failure, and a by-word, and hissing among all nations; and to some of the measures necessary to remove these subversive elements, and to give solidity and permanent success and glory to American free government, the reader's attention is invited. Let us look candidly and earnestly at the facts as they are.

I. The wide and extended prevalence of *infidelity* in our country is to be regarded as one of the most serious dangers to our free government.

The Bible comes to us claiming to be an inspired revelation from God to man, and its doctrines and precepts to be of Divine authority, and of universal obligation. Infidelity, in all its forms, *rejects* this claim. By different classes of skeptics the Bible is viewed with various degrees of regard or contempt. But in whatever respects the various types of infidelity may differ from each other, they all agree in refusing to recognize the whole Bible as from God, and solemnly binding upon man.

We are safe in laying down the proposition, than which nothing is more clearly demonstrated in the history of the world, that the receiving of the Bible as God's Word of absolute and final authority, is the foundation of all true virtue, personal,

social, and political. Where is the individual where virtue is true and reliable who is a skeptic? We are entirely aware that there are infidels who maintain, for a longer or shorter period of time, a regard for the outward forms of virtue in many respects. But in such cases there is no virtue at the foundation of the character. Although the *outside* of the sepulchre may be garnished never so brilliantly, *within* it is full of dead men's bones and all uncleanness. Nor is even this outward decency of the infidel ordinarily of long duration. When the foundation is rotten, the superstructure will ere long crumble and fall, however highly ornamented or costly it may be.

Thus it is with individuals, and thus also is it with nations. National virtue is an impossibility in an infidel land. Let skepticism be rife, and public virtue will be, at best, but Parisian.

It is, also, an old adage, and *worthy* of all acceptance, that *virtue*, genuine and not sham virtue, lies at the foundation of true and permanent Republicanism, and, indeed, of all national prosperity. Virtue is the Atlas of free government. "Righteousness exalteth a nation." Preëminently is it true that righteousness only can give stability and perpetuity to free institutions. France is a standing monument of the folly of expecting virtue based on skepticism, or liberty and Republicanism founded on moral corruption.

We thus arrive at the general proposition, that infidelity is a sworn, implacable, and eternal foe to Republicanism. A nation of skeptics is incapable of maintaining a Democratic government. There is not enough of moral worth and responsibility in a nation of infidels out of which to make a Democracy. Skepticism is a soil eminently congenial to the germination and growth of licentiousness, but not of well regulated, Constitutional Republicanism. If a people will be infidel they must be ruled by despotism in some form. *Republicanism must be permeated with the Christian element, or it will ultimately fall in any land.* A Christian republic is the only possible true and permanent republic.

This American Continent was settled, and this government founded, by men who were deeply imbued with these sentiments. They were true Christian men who became voluntary

exiles from their own land, and braved the perils of an almost unexplored ocean, and the hardships and dangers of a far off and unknown wilderness, amid savage beasts, and still more savage men, all for the sake of truth and liberty. Their grand aim was to lay the foundation of a free, *Christian* government. Theirs was a manly, heroic virtue, based upon faith in God and his Word.

“ The breaking waves dashed high
 On a stern and rock-bound coast,
 And the woods against a stormy sky
 Their giant branches tossed,
 And the heavy night hung dark
 The hills and waters o'er,
 When a band of exiles moored their bark,
 On the wild New England shore.

“ Not as the conquerors come,
 They the true hearted came ;
 Not with the roll of the stirring drum,
 Or the trumpet that sings of fame :
 Not as the flying come,
 In silence and in fear ;
 They shook the depths of the desert's gloom,
 With their HYMNS of lofty cheer !

“ Amidst the storm they sang,
 And the stars heard, and the sea !
 And the sounding aisles of the dim woods rang
 To the *anthem of the Free!*

“ There were men with hoary hair,
 Amidst that pilgrim band ;—
 Why had *they* come to wither there,
 Away from their childhood's land ?

“ There was woman's fearless eye,
 Lit by her deep love's truth ;
 There was manhood's brow, serenely high,
 And the fiery heart of youth.

“ What sought they thus afar ?
 Bright jewels of the mine ?

The wealth of seas, the spoils of war?
They sought a faith's pure shrine.

"Aye, call it holy ground,
The spot where first they trod—
They have left unstained, what there they found,
FREEDOM TO WORSHIP GOD!"

But what is the religious sentiment of the country at this hour? In startling contrast with that of the pilgrims in the *May Flower*, and the founders of the American colonies. Instead of their reverence for God and faith in his Word, infidelity has spread her raven-wing across the land. Skepticism is rife among all classes of society, from the most ignorant and degraded to the most cultivated and refined. It alike prevails, and is alike openly exhibited in the high places of power, and in the low places of infamy. Grave senators, high officers of State, professors in our colleges, the authors of works on science and literature, and, strange as it may seem, divines in our pulpits, are vying with each other in doing honor to "free-thinking," and casting discredit upon the Bible and Bible Christianity. Our cities and our villages, our universities and our colleges, and even some of our churches and eleemosynary and reformatory associations are teeming with skepticism, taking all forms, but chiefly the more rationalistic and subtle, adapted to the intellectual and social character of the times. Infidelity has always been on the alert to adjust herself to the constantly varying state of society. The present most prevalent type of skepticism is exquisitely refined, and largely amalgamated with truth. This gives it peculiar attractiveness and delusiveness. A large measure of glorious and ennobling truth is combined with a small quantity of fatally pernicious falsehood with most exquisite skill, there being in the compound a sufficient amount of truth, not only to quiet all apprehension, but to give great self-complacency, while there is poison enough to prove fatal to all genuine, permanent virtue. This respectable, "magnanimous" infidelity, this doubly refined skepticism, whose fundamental characteristics identify it with the grosser and more sensual forms of infidelity, has a mighty hold on the American

mind. We are fast becoming a nation of infidels! Hence the extensive ignoring and bold repudiation of the "higher law" throughout the length and breadth of the nation. The extensive desecration of the Sabbath, and the wide prevalence of profanity, proceed from the same source. Let it be firmly settled in every mind that, in the very nature of things, infidelity and Republicanism cannot live together. The prevalence of skepticism in the nation is, therefore, to the lover of free government, and especially to those interested in the success of the American experiment of Republicanism, a matter of deep solicitude. Here is one thing that seriously menaces, and will certainly insure, the utter ruin of the Republic, unless primitive Christianity is revived, and infidelity gives place to true and living faith.

2. The venality and corruption of both the government and the mass of the people are to be regarded as another source of danger to our Republican government. The *people here are the government*. What the government is, the people make it. The government is, therefore, a true representative of the people. The mass of the people are no better and no purer than the government which they make and sustain. These facts give peculiar significance and importance to the character and acts of our government in their relation to the success of Democratic institutions in this nation. When a nation has lost its manly integrity,—

"When faith is lost, when honor dies,"—

when a government has become venal and corrupt, its liberties are in the utmost peril. It may be regarded as a self-evident truth that *unbribeable integrity is the price of liberty in a nation*. If integrity be gone, and venality and low ambition take its place, the *foundations* are destroyed, and ruin is inevitable. What are the facts in respect to this nation on this behalf? It is impossible to deny that this government is fast becoming, and, perhaps we should speak more truthfully if we should say, has already become, the most venal and corrupt nation on earth. Venality and corruption are *the bold facts in*

the marked characteristics of the nation. The manly integrity that prevailed in colonial times and in the early days of the Republic, and which constituted one of the grand bulwarks of freedom, is now almost unknown in any department of the government, executive, legislative, or judicial. Yea more, it is a thing had in derision, and sneeringly called, "Puritanism," "Phariseecism," or "Unstatesmanship." In those days integrity was regarded an indispensable qualification for offices of trust and honor. "Is he honest?" was a primary question. But now integrity of character is at a sad discount, and is even regarded as a total *disqualification* for any important official position. Every station in the government, from the Chief Magistracy of the Republic down to the pettiest Post Office, is in the market to be bought with money, servility, or baseness. Through all the serried ranks and platoons of government officials in the nation, a man of sterling integrity is rarely to be found. Such a man is an *exception* and the butt of ridicule and vituperation. Who have for long years filled the chair of State? Who have been our members of Cabinet? Who our foreign ministers? Who have been our senators and representatives in Congress? Who our *judges on the bench*? Who, in short, all the officers of the Federal Government? We answer, for the most part, with honorable but rare exceptions, men of corrupt minds and reprobate as concerning the truth—men who eschew all conscientious integrity as an effete and unmanly and verdant thing. And the people know this well, and they love to have it so. An honest man, God's noblest work, *in official position* is singled out and heralded in the papers as a national curiosity—an *alba avis*. Is this an over-drawn picture? We apprehend not, at least so far as the general government is concerned, and perhaps not too deeply shaded as regards not a few of our State and municipal governments.

Such a state of corruption, of venality, of low ambition, and cunning, is a sufficient occasion to fear the result of our experiment of free government. If any one thing might be singled out as contributing, more powerfully than any other, to the ruin of the ancient Republics of Greece and Rome, their venality and

corruption would be that thing. We are making rapid strides to the highest pinnacle, or rather the lowest pit, of venality and corruption which Greece or Rome ever attained. It may be indeed a question whether these ancient Republics are not vilified in this comparison. Can we expect the experiment of free government on this continent to be conducted to a successful issue with such an incubus as this upon it? Will the God of heaven who cannot away with corruption, smile upon falsehood and moral rottenness, and give stability and permanence to a republic permeated with venality? Lay not this flattering unction to the soul. It is a lying delusion. Our national corruption is eating out the very heart of American freedom and free government.

3. The engrossment of the American people in the accumulation of material, personal wealth, is another of the perils surrounding our free government. There is almost supreme devotion, on the part of the large portion of the people of the United States, to mammon. This exhibits itself in all forms, from the intensest and most degraded selfishness to the more generous desire for pecuniary competence and independence for ourselves and families. This engrossment in industrial pursuits prevails most extensively in the northern section of the Union. The slave States are not thus engaged. In the free States, however, the people are so absorbed in money-making, that they have little time for, and give little attention to, the general affairs of the nation. We are so intensely minding our own business, that the character of our government, whether its Republicanism is maintained pure and genuine, or supplanted by despotism, is but little regarded by us so long as our financial enterprises are not interfered with and crippled. You may do with the government as you please, so that you let us alone to prosecute vigorously and successfully our own industrial and material interests. This has been the temper of the free States. *Property rights* are conceived to be the *great* interests, far over-topping all other rights. Nothing is so sacred in the eyes of the American people as the right of property. Hence, let even a brother *man*, made in God's image, be branded

as the "*property*" of another, and at once such a man is delivered over in hot haste to the chains of eternal slavery. The rights of the *man* are nothing, and the *property relation* is and ever must be held conscientiously sacred?

There is a most culpable lack of real, patriotic, philanthropic and intelligent interest in the government of this country among the great body of its citizens. The people, in their zealous devotion to industries, supinely suffer their government to be moulded and controlled for the basest of purposes by demagogues and slaveholders, men who have "elegant leisure" for such purpose, and are fitted for this work by their education and by their freedom from industrial pursuits, in that they subsist on the unpaid toil of bondmen. The conducting of this grand experiment of freedom is thus thrown *out-of* the hands of those with whom freedom would be most secure, the *real Republicans*, and *into* the hands of those who at heart have no other than a demagogue's love of liberty, and of those who, from education and circumstances, are opposed to Democratic government, and are pledged for its overthrow. Free government is thus in imminent danger of being subverted and supplanted by despotism. Indeed in some most vital particulars our Republicanism has already been guillotined. Attempt to disguise it as we may, *our Republicanism has parted, and is continually parting, with some of its most valuable and vital elements.* The final issue of this experiment of free government, unless there is some radical modification of our mammonism and the *people* awake to care for their own Republic, cannot be doubtful. We must cease to be supreme devotees of the golden calf, or the whole experiment will be a magnificent and ignoble failure.

4. The immense immigration to this country from foreign lands, is not to be overlooked in considering the dangers which environ American Democracy.

We have no invectives to utter against foreigners, nor any inclination to forbid or discourage them from coming to our shores in any numbers from any quarter of the globe. At the same time, it is not wise or proper to overlook important facts,

or the unequivocal bearing of these facts upon our Republicanism. That the foreign population in this country, every week augmented by fresh immigration, constitutes—taken as a whole—a real danger and one of great magnitude to our enterprise of free government, should by no means be disguised. The conviction of danger from this source, is based upon facts which will not, and cannot be questioned.

In the first place, the countries from which these immigrants, for the most part, come, are monarchical or despotic. Hence, our foreign population has been trained under systems of government radically different from, and adverse to, Republicanism. They are, consequently, very generally unacquainted with both its principles and the manner of their practical operation. Their habitudes of thought in respect to government, if not their prime conceptions of it, are all to be materially changed. They have been mere *passive* or *oppressed* subjects of governments in the making or controlling of which they have had no part; and they come here to be the architects of the most intricate and responsible of all forms of government. Their imperfect qualification for such a position, not from any want of natural ability or intelligence, but from the character of their political training, must be manifest to all. The incorporation of any considerable element of this kind into a republic, must be a delicate and responsible task, by no means unattended with difficulty. It should also be considered that a very large proportion of our foreign population is almost wholly *uneducated*. They are ignorant, and consequently degraded, in a far greater degree than the masses of the American born. The ignorance of our home-born is quite enough and far too much to consist with the purity and stability of the Republic. But add to all this the still greater ignorance and degradation of the immense tides of foreigners setting in upon the land, and our experiment of Democracy is in no small danger of proving a failure. An ignorant, untutored man, uneducated even in the simplest elements of knowledge, makes a poor and unsafe elector. In intelligence and virtue is the only safety of freedom. The presence of such masses of ignorance—it is vain to ignore

the fact—is a serious obstacle to the complete success of free government on this continent.

Moreover, many who come here to enjoy the benefits of a free government, have a very vague and licentious idea of Republicanism. Their conception of freedom is “doing as they please.” Their idea of a Democracy is a government which protects and defends every one in doing as he pleases! Of course, those who entertain such views of liberty are not very desirable “sovereigns” of a republic.

The *motives* of the great mass of our immigrant population in coming to this country are *sordid*. To better their *monied* interests is their only aim. They are not in love with our Republicanism *as a principle*. They only love it for the pelf which can here be secured. For this reason little of true philanthropy and genuine American patriotism glows in their bosoms. And for the same cause, it is difficult to infuse into them an intelligent appreciation of Democratic government, and to make them component parts of such a government.

It should also be borne in mind that an important part, embracing no inconsiderable numbers, of our foreign population is deeply imbued with a most godless skepticism, a down-right atheism with some, and a reckless, blasphemous infidelity with others. With this skepticism a large part of all German emigrants are imbued. Infidelity, in some of its varied forms and for the most part in its distilled essence and shamelessness, has taken possession of the German mind on the European continent, and most Germans who come to this country are not fortunate enough to bury their skepticism in the ocean. Almost all the German periodicals of every grade, political and literary, in this country, are openly infidel. Wherever there is a community of German emigrants, there you will find, with here and there noble exceptions, the Bible despised, the Sabbath desecrated, profanity almost universal, intemperance prevalent, and in short, a community poorly fitted to become a component part of a Christian republic. It is worthy of particular notice that this skepticism obtains among the most intelligent and best educated portions of our foreign population. This gives to

this infidelity greater power as an evil element, and increases, consequently, the peril to which our free government is exposed through this population.

There remains to be stated, in order to a true judgment of the great danger to our Republicanism from the immense influx of foreigners, another fact, most vital in its bearings on this subject. A large portion of all foreigners coming among us are *Romanists*. This fact alone, aside from all the other facts alluded to, but especially taken in connection with them, must create no little solicitude in the minds of intelligent, observant, Christian lovers of Republicanism, as to the final issue of the stupendous experiment of Democratic government now in progress on this continent. To some minds, possibly, this solicitude, for such a cause, may seem very unfounded, a gratuitous borrowing of trouble. We can hardly believe, however, that thus this matter will appear to an earnest Protestant who has any considerable acquaintance with the character and history of Romanism. Romanism is not indigenous to American soil. It is a poisonous exotic. It is an immigrant upas, and is wholly uncongenial to American institutions, and is here not because in love with them, or to support them, but for the purpose of poisoning them to their destruction. Romanism is, in its fundamental, fixed character, under all its garbs and chameleon colors, the grand and implacable enemy of mankind. It is the enemy of all good government, and preëminently antagonistic and inimical to Republicanism, and chief of all, to *American* Republicanism. American Democracy and Puritanism are the head and front of all offending, in the estimation of Roman Catholicism.

Romanism is both a religious and a civil corporation; as much and as rigidly the latter as the former, as its history amply demonstrates. Rome claims, and has for many centuries claimed, to rule supreme in both religious and civil matters all over the earth, *jure divino*, and her practice has unvaryingly corresponded with this claim. Rome *has* thus reigned in civil affairs among the nations of the earth wherever and whenever she has been able so do so, the rulers and people being willing or unwilling. Nor is this statement to be deemed incredible, for it is conceded

on all sides that Rome claims to be infallible and supreme in all matters of religious doctrine, and faith. But man's religious interests are by far his most important interests. And if he is to be subjected to the supreme control of any human power in his most vital and mightiest affairs, is it a strange thing that the same power should claim the supreme direction of his lesser interests—matters of civil government? It would be indeed passing strange if this were not so. Something *new* would then transpire under the sun. But no such anomaly presents itself. Rome demands that all monarchs, emperors, kings, rulers, and peoples shall be her civil vassals. And she has insisted upon making this claim regarded wherever she has had the power. Her interests are to be paramount to all other interests. She deposes kings, and absolves all her adherents from their obligations to the heretical—which means *non-Catholic*—governments under which they may live. Their oaths of allegiance and fidelity to any non-Catholic government, be it empire, kingdom, or republic, are ropes of sand—*null and void*. In the language of Pope Innocent the Third: "Whoever are bound to those who have manifestly fallen into heresy by any compact, confirmed by any degree of strength whatever, let them know that they are absolved from all duty of fidelity, homage, and all kinds of obedience to them." Or in the language of Pope Pius the Seventh, whose reign covered the first quarter of the present century: "The subjects of an heretical prince are enfranchised from every duty towards him, and dispensed from all fealty and homage." Gregory the Seventh, the greatest hero and saint on the Romish calendar, and the peculiar patron saint of this country, holds the following language in his bull excommunicating Henry the Fourth: "I absolve all Christians from the obligations of the oath which they have taken or shall take to him, and I forbid any one to obey him as king." This same Gregory was after this canonized, and the praise of this very act of "freeing the Emperor Henry's subjects from their oaths of fidelity," inserted in the breviary of the worship of the Romish church; and this is now a part of the Romish worship in our own country, as well as in other countries. It is a canon law of the Romish organization, binding upon every

Roman Catholic in the world, that "oaths taken contrary to ecclesiastical utility are not to be regarded as oaths, but perjuries,"* and Rome herself is to be the sole judge of what is contrary to ecclesiastical utility. Gregory denounces in unmeasured terms, "the insanity of those who with impious mouth prate that the authority of the sacred and apostolic See *cannot* absolve any one from his oath of fidelity." Pope Innocent the Tenth declares that "the Roman Pontiff can invalidate civil contracts, promises, or oaths made by Catholics to heretics, and that *simply because they are heretics*;" and, "that to deny this position is heresy and an attack upon the pontifical authority in questions relating to the faith, deserving the severest punishment." "No faith is to be kept with heretics" is a fixed maxim with Romanism. If any compact with a heretic is ever regarded by a true Romanist, it is a matter of mere present *expediency*. The Romanist owes, according to his oath, supreme allegiance to the Roman Pontiff. All other obligations of whatever nature, civil, social, or moral, are subservient to this, and must be sacrificed to it when there is any conflict between the two, as is continually the case. Look at the oath which every Romish bishop takes. This oath presents the real position of every Catholic in relation to the See of Rome. The elect bishop swears thus:

"I will be faithful and obedient to St. Peter the apostle, and to the holy Roman church, and to our lord, the lord N., Pope N., and to his successors canonically coming in. I will neither advise, consent, or do anything that may lose life or member, or that their persons may be seized or hands any wise laid upon them, or any injuries offered to them *under any pretense whatsoever*. I will help them to defend and keep the Roman Papacy and the royalties of St. Peter, saving my order against all men. The rights, honors, privileges, and authority of the holy Roman church of our lord the pope, and his foresaid successors, I will endeavor to preserve, defend, increase, and advance. Heretics, schismatics, and rebels to our said lord or his foresaid successors I will to my utmost power persecute and wage war with."

Here is revealed the true character of Romanism. This

* "Non juramenta sed perjuria potius sunt dicenda quæ contra utilitatem ecclesiasticam attestantur."

oath, both in spirit and in letter, has been a thousand times carried out in the persecution of heretics where Rome has had the power. As an illustration, witness the destruction of that noble people, the Waldenses. Moreover it should be universally understood that "pious," or rather *impious* "fraud" is a fixed part of Romanism. Whenever lying becomes needful for "ecclesiastical utility," Romanism not only authorizes it, but regards it as a "*holy and most meritorious*" work. Lying and all manner of double dealing are organized and consolidated into a system in the Romish church. Whoever does not know this has not yet entered the vestibule of Catholicism.

Nor should it be forgotten that *religious liberty* is the utter abhorrence of this giant despotism. Religious freedom and Romanism are in irreconcilable antagonism. The present reigning Pontiff says he "hath taken this principle for basis, that the Catholic religion, with all its rights, ought to be exclusively dominant in such sort that every other worship shall be *banished and interdicted.*" This has always been the position, and in accordance with it the practice of the Romish church. This is the established, openly avowed, and widely proclaimed position of the Catholic church in this country. The Rambler, a Romish paper, published in England, holds the following language:

"No man has a right to choose his own religion. None but an atheist can uphold the principles of religious liberty. Shall I, therefore, fall in with abominable delusion? Shall I foster that damnable doctrine that Socinianism, and Calvinism, and Anglicanism, and Judaism are not every one of them mortal sins like *murder and adultery*? Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed, if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood? No. *Catholicism is the most intolerant of creeds.*"

This language was extensively republished and endorsed by the Catholic journals of this country.

Says Bishop O'Conner of Pittsburg, "Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world."

Says the Bishop of St. Louis, "Catholicity will one day rule in America; *and then religious liberty is at an end.*"

Says Bishop Kenrick, "Heresy and unbelief are *crimes*; that is the whole of the matter. And in Christian countries, as in Italy and Spain for instance, where all the people are Catholic, and where the Catholic religion is an essential part of the law of the land, they will be punished as other crimes." This surely is sufficiently explicit. We are not surprised that Pope Innocent the Third should regard it as a slander upon the Romish church to charge that she had "*become tolerant.*" Gregory the Sixteenth declared in 1832, and in substance the same thing in 1844, that "liberty of conscience is a most pestilential error;" that "unbridled liberty of opinion is that *pest of all others most to be dreaded in the State.*" He also denounced that "worst and never to be sufficiently *execrated and detested liberty of the press.*"

This is what Romanism ever has been, what Romanism is to-day, and what Romanism ever will be. It would be well for those who imagine that Roman Catholicism has lost most of its repulsive features in these latter days, to weigh well the frank and unquestionably truthful words of a leader of the Catholic church in this country. He says:

"What the church has done, what she expressly or tacitly approved in the past,—that is exactly what she will do, expressly or tacitly approve in the future, if the same circumstances occur. This may be a difficulty, an embarrassment; but it will not do to shrink from it."

From the facts thus adduced, it is manifest that no genuine and consistent Romanist can become a loyal and reliable citizen of any government whatever, save the Roman See; and least of all of a *Republican* government whose very soul and vitality is its protection of liberty of conscience, liberty of speech, and liberty of the press. There is a deadly antagonism between Republicanism and Catholicism. They are at war to the knife. The Catholic, if true to his religion, must be a traitor to any non-Catholic government under which he may live, and, especially, to the American Republic, if he be a citizen of this

nation. Or if he is true to his country, he is a perjurer, and a traitor to his religion.

Romanism is an *imperium in imperis*,—a government in a government—and is nothing less than a high-handed conspiracy against the rights and liberties of mankind.

These several facts in respect to the foreign population in this country are the facts which lead us to feel that, notwithstanding all the advantages which may inure to freedom among us through the influx of foreigners, this population constitutes an element of real and serious danger to the American experiment of Republicanism, in respect to which every lover of liberty does well to feel solicitous.

What we have said of our foreign population has been said of them *as a whole*, and has not by any means been designed to apply to every foreigner who has made his home in this land. Far from it. There is a host of noblemen among us whose birth was in another land than ours, and under other skies; Men who are worthy of all respect and confidence, and whose praise is upon the lips of all the true and good that know them. Such men will be quite ready to coincide, substantially, with all that has been here said in regard to our foreign population, taken as a whole.

5. The extensive organization of *secret associations* throughout the country, is unfavorable to the purity and successful working of free government. These organizations may be needed temporarily and to a limited extent in despotic countries where freedom of speech and of the press is crushed, and all liberal and revolutionary ideas must be interchanged clandestinely, if at all. But even in such cases the greatest possible wisdom is needed to prevent such organizations from being used for the destruction of that which they were intended to defend and foster. But where the largest freedom of utterance and intercommunication is secured to the people, secret, and especially oath-bound secret societies can be no other than baleful in their influence, and a mischievous element in a republic.

The secret character of all their transactions exempts them from the supervision of a vigilant public, and a just responsi-

bility to the people. Thus they are freed from the wholesome and much-needed restraint which a public knowledge of their operations would impose upon the abuse of their power. The responsibility of all organizations in a republic to the people, the whole people, cannot be destroyed without danger to freedom. The perversion of powerful social and political machinery to evil purposes is sufficiently easy, when all is done in open day-light. But throw a veil of secrecy around the transactions of such societies, and you have an element that will be very likely to bid defiance to all control, and be used for the worst of purposes, as occasion may serve.

These secret combinations produce *clanishness*. They secure an undue and obnoxious devotion to the selfish interests of each member by all the brotherhood of the conclave. *This general tendency* of secret societies has often been manifested to the serious embarrassment of government, and the thwarting of the ends of public justice.

Thus has been, and ever will be, engendered jealousies and suspicions, and mutual confidence be destroyed.

These organizations are also *corrupting* in their influence, as they, without any call for their existence, furnish peculiar facilities for carrying out corrupt operations. When depraved man has special facilities for doing mischief he will be quite likely, sooner or later, to run into evil. At all events men have not always been proof against such temptations.

Perhaps the true explanation of all secret societies in a Republican government, is found in the declaration of a certain ancient book, still extant, and once of no little repute for wisdom and truthfulness—"Men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." At all events we are disposed yet to credit the statement that "he that doeth the truth cometh to the light that his deeds may be made manifest as wrought in God." The Great Master saith, "In secret have I said nothing—what I have spoken in the ear, that proclaim upon the house-tops."

In these associations large facilities are also afforded for con-

troling, by management and chicanery, the masses of the people. This use of these conclaves is not merely *possible*, but *history*.

The great element of evil in these societies is their *secrecy*. The power of the Jesuits for evil lies only here. The great and obnoxious feature in the society of Ignatius is that which it has in common with all other secret organizations.

The irresponsibility of secret societies to the public, the clanishness, suspicions, and jealousies, want of mutual confidence, and the corruptions they naturally engender, are all in a high degree inimical to Republicanism. Free government asks and demands the sun-light, and can only be successfully stilettoed in the dark.

Some secret organizations may be more hostile than others to a republican form of government. At the same time, so far as their secrecy is concerned, all secret societies are essentially on the same ground, from Royal Arch Masonry and Jesuitism to the Sons of Temperance and Know Nothingism.

The whole land is covered with a network of these secret associations, and all things, from the business of the pettiest grocer to that of the merchant prince, and from the election of a constable to that of the Chief Magistrate of the Republic, are adjusted in secret conclaves of one kind or another. Even our diplomatic correspondence, and negotiations of treaties, are all in secret. Kossuth, lifting a warning voice against this, says, "The basis of diplomacy has been secrecy; and *there is the triumph of absolutism and the misfortune of a free people*. This state of things does not surely particularly enhance the probabilities of a successful issue of our experiment of Republicanism.

6. The overshadowing power and influence of the Federal Government is not to be overlooked in estimating the dangers which surround American Republicanism. The founders of the Republic designed to guard effectually against *centralization*, that bane of free government. A republic is impossible in a country where power is concentrated in a particular place, or in the hands of a certain class constituting but a fraction of the people. Republicanism flourishes only where power is widely diffused. It allows only of so much centralization of power as is absolutely requisite to the efficient execution of its

decrees. Paris is France. Hence, free government has never been successfully established in France. Although a republic has several times been inaugurated there, its existence has always been ephemeral. Freedom has been strangled by the concentrated power of the Metropolis. Between Republicanism and centralization there has ever been a mortal feud, and they have never consented, and will never consent, to live together in peace. The contest between them is sharp, close, and deadly. Notwithstanding the precautions taken by the fathers of the Republic to guard against centralizing power in the Federal Government, too much patronage was left in the hands of the Chief Magistrate. The appointing power of the Federal Executive was *always* too great for the interests and safety of freedom; but with the growth of the country that power has become gigantic, and is freely used for the most corrupt and profligate purposes. The appointees of the Federal Executive are now a standing army scattered throughout the whole country, pledged to do the bidding, in any mean, party work, of their gracious master.

In addition to this, the general government, in defiance of the most express provisions of the Federal Constitution, has been aiming—executively, legislatively, and judicially—to encroach upon the reserved rights and prerogatives of the States. As illustrations, we may refer to the passage of the Fugitive Slave Act—an Act passed without the shadow of any Constitutional right to legislate on the subject, and a gross usurpation of power reserved exclusively to the States;—and also to the act passed by the U. S. Senate at its session two years ago, for the purpose of releasing from the jurisdiction of State courts all persons “acting under color of any law of the U. S.” This bill was introduced for the special purpose of over-riding State authority, and concentrating power in the General Government. An illustration of the same thing is seen in the alacrity and indecency with which federal judges, *alias, Jeffreys*, trample upon and insult State courts.

The recent decision of the Supreme Court of the United States in the Dred Scott case, is the most bold and alarming stride which Federal power has ever made against the indepen-

dence and sovereignty of the States. This decision, infamous and satanic in itself, practically ignores even the *existence* of States in the Confederacy, and assumes, with unparalleled *audacity* and *mendacity*, that the national Constitution establishes and protects, in every part of the land, the damning crime of slavery, and forbids any State from calling in question the *rightfulness* of human chattelization! This decision does indeed curtail the power of the *legislative*—the Democratic—department of the national government, but only curtails it where not only no restriction was demanded, but where restriction is most mischievous and disastrous to the cause of liberty; while at the same time this decision concentrates more power in the hands of the Federal Judiciary—the *most despotic and irresponsible department of the government*.

This tendency to centralization is a formidable obstacle to the final success of our experiment of Republicanism.

7. But American Republicanism is exposed to still another peril greater by far than any other and than all others combined, and one that makes the whole experiment exceedingly doubtful in its issue. We refer to the existence in our midst of *slavery*—a slavery unmitigated in its wickedness, meanness, and despotism. American Republicanism and American slavery! What a strange combination of opposites! Slavery and *true* Republicanism cannot co-exist in any State for a moment. That State is not a republic that sustains slavery. It is the veriest despotism. Is South Carolina a republic? Far less than the despotism of Russia. And such are nearly one-half of the States of this Union; and the American government is the ally and supporter of this slavery in these States, and in territories under its own exclusive jurisdiction. The very life-blood of slavery in this land is from the Federal government. This nation is a great slaveholding Confederacy, prostituting its powers—its treasures, its armies, and its navies—to the establishment, and extension, and eternal perpetuation of this sum of all villainies, this master-piece of devilism. American slavery is antagonistical, in every feature of it, to every principle of Democracy. And yet this system was tolerated and protected, not to say incorporated, in the very organization of the

Government. It was a most vital mistake to allow this viper to lie for one moment in the bosom of the Republic, and thus to be warmed into life. It was tolerated with the irrational expectation that it would soon die a natural death. But the lust of ease and the lust of power, instead of hastening its execution, assiduously fostered it; and what was the little leaven has leavened the whole lump, and permeated the land with the most malignant poison. From the very beginning of the government has slavery been making uninterrupted progress, until now it holds in its foul and relentless grasp nearly four millions of victims—one-sixth of the whole American population! Slavery is now the great interest of the country, before which every other interest hastens to give away, as the crowd falls back at the coming of the king. This is the despot that rules the nation with a rod of iron, and scourges it with a whip of scorpions. This so-called Republic is at this hour an absolute despotism, and that most loathsome and implacable thing slavery is the crowned sovereign to which all the people, with the exception of here and there a Shadrach, Meshach, or Abednego, bow in base servility, crying, "Great is this Diana of the Ephesians!"

Nor is slavery satisfied with what of ruin it has already accomplished. It seeks to extend itself all over the land, and to pollute every foot of virgin soil on the American continent and the adjacent isles of the sea with its tread, and to poison all God's free air with its fetid breath; and it uses any means, however diabolical, to accomplish these ends.

So utterly abhorrent are all the elements of slavery to Republicanism, and such is the hold slavery has obtained on this continent, and such its insatiable and daring spirit of aggression, that the last vestige of Republicanism must be obliterated from the national government, or slavery must *die*. The one alternative now before us is, *liberty for all the people, or the slavery of the many to the few*. The conflict is upon us, and cannot be suspended or adjourned. A truce is impossible. Slavery is clutching at the very throat of liberty, and will be satisfied with nothing less than her utter destruction. At such a crisis as this, every lover of liberty may well tremble for our country.

Let it be repeated: In the prevalence, in the aggressiveness, and in the damnable character of American slavery lies the crowning peril of the American experiment of Democratic government.

Such are some of the more prominent dangers that environ our Republicanism. They are neither few, insignificant, nor imaginary. Nor are they merely dangers of the past, or of the distant future. These are the perils of the present hour, and now to be met. Unless these difficulties are apprehended, and wise and vigorous measures boldly and promptly employed for their removal, our splendid fabric of free government must crumble to the dust. How is this crisis in the cause of American Republicanism to be met?

The character of the dangers to be averted indicates the remedial measures to be employed. In the first place, let slavery, that "hateful assemblage of unquestionable wrongs under the sanction of existing law, and that most pressing and threatening of all our perils," be thoroughly eradicated from the whole land. Give it not one inch of soil, unless for its grave. Exclude it from all new territories. Hem it close up in the slave States, and then and there put it to a speedy, and ignominious, and an eternal death. Let there be no compromise with the viper, no toleration of the hydra-headed monster. Cast slavery head-long out of the church of Jesus Christ. Hurl it from behind the altar of religion where it has taken refuge, and where it has so long been safe. Cast it out of all Christian and benevolent associations,—out of Bible, Tract, Sunday school, and Missionary societies. Eject it from the Federal and State courts. Exclude it in disgrace from every position of influence and respectability in the country. Let argument and eloquence, let preaching and praying, let talking and printing and voting, be all pressed vigorously into the work of "crushing out" this anti-Republican, venomous scorpion from the nation. Thus it must be, and continue to be, or American freedom will expire. We must rest nothing short of the utter destruction of slavery wherever it is found in the whole land. Drive it from every lurking place, and put it to death without pity of clergy.

The powers and prerogatives of the General Government should be still further limited, especially the executive patronage. Give to the people the election of all the officers of the Federal, as well as State government, legislative, executive, and *judicial*.

Let all secret associations be discarded, by all lovers of Republicanism, in every form, and for every purpose, social or religious, commercial or political.

Our foreign population must be educated and evangelized. A more careful observance of our naturalization laws, in their spirit as well as their letter, is doubtless demanded; and perhaps the time of naturalization might be easily extended. But most important of all, are vigorous and enlarged measures for educating and Christianizing foreigners as they come among us. Here is a work of the utmost importance for the preparation of this large class for the responsibilities of citizenship in the Republic, and for the safety of our free institutions. Moreover, ability intelligently to read the English language should be universally required of every man, whether of foreign or American birth, as a condition of exercising the elective franchise.

This education and evangelization of our foreign population opens a wide and urgent field of labor for the patriot, the philanthropist, and the Christian.

The true character of Romanism and its relations to, and designs upon, this country, should be thoroughly exposed, and understood by every lover of Republicanism. In this Romish corporation lurks no insignificant danger to American Democracy. Roman Catholicism is very imperfectly known by even American Protestants. Let the whole truth be unfolded, and a righteous public sentiment be aroused against Romanism, and thus incited a suitable jealousy of that corrupt, fraudulent, and anti-Republican hierarchy. No Roman Catholic should be permitted to enjoy the elective franchise in this government without a specific renunciation of the authority of the Roman See in all civil matters. And even then, pious fraud is so fundamentally interwoven into the Romish system, there must be the utmost vigilance that the power thus conferred upon them be not prostituted for the overthrow of civil and religious liberty.

As a matter of fact, no Catholic *can* intelligently *and* honestly take the oath of allegiance to this government. Hence, it becomes the American people to be guarded in reposing civil trusts in the hands of those thus related to the tiara of Rome.

If the American people would give success to their experiment of freedom, they must pour out their oblations less freely upon the altar of mammon, and more freely upon the altar of liberty. They must give up their insane devotion to money-making, and take the control of the government out of the hands of demagogues, and see to it that it is administered sacredly for freedom, and not gradually subverted to a despotism.

But most important of all, and underlying all, let the whole people be thoroughly educated in the Bible, and in Bible Christianity. The Bible is the great bulwark of liberty and Republicanism. Let it be circulated far and wide. Place it in every family and in every school throughout the land, and educate every citizen of the nation till all shall be at least able to read this charter of our liberties.

In the use of these measures, with the blessing of Heaven, will the American experiment of Republicanism be crowned with immortal triumph and glory. And, encouraged by our success, and nerved by our example, the oppressed nations of the earth will burst asunder their chains of despotism, and the millennium of universal liberty be ushered in with the exultant shout, *Man is free!* MAN IS FREE!

“ The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy ;
Till nation after nation taught the strain,
EARTH rolls the rapturous pæan round !”

ART. II.—THE ALL-FULNESS OF CHRIST.

This subject is as simple and practical as it is grand and comprehensive. Yet those passages of Scripture which directly assert its truth are frequently regarded quite ambiguous, if not hyperbolic—as one of “Paul’s peculiar rhapsodies.”

This error is fatal in its practical influence in giving strength to the already too commonly received notion, that because mystery surrounds facts, and is involved in them, we may for this reason innocently neglect special attention to the facts themselves. The depravities of the heart here find a plausible sophism in which to hide from responsibility involved in some of the leading and vital facts of Christianity. Well were it for the church, if her members did not fail to rebuke this rashness by doing the same thing. The doctrine of Christ is peculiarly subject to this treatment at the hands of speculation, partially consecrated professors of Christianity, and the hosts of unmitigated worldlings. The simple and practical question is, what are the facts in the case? When these are made to appear, with their relations to man, everything requisite as a basis of action is fully before the mind of the devoted Christian; and he is ready for unhesitating obedience.

In Colossians 1 : 19, and its parallels, we have the unqualified affirmation that it pleased the Father that in Christ should ALL FULNESS DWELL. The doctrine of Christ is here asserted in the generic form; yet for that reason the affirmation is none the less explicit. The mind is adapted to the reception of some truth generically far better than an attempted analysis of what is involved in its specific applications. This is the method which prevails in the Bible.

The affirmation of the inspired Paul in relation to Christ is, that in him all fulness resides—that whatever would make an absolutely complete character is found in him—and that whatever is found in him is, without measure, absolutely complete—fulness of quantity, and fulness of quality. We have a lucid analysis of this generic proposition in the letter which contains it. There is, too, also a masterly defence of it. The proposi-

tion itself is the basis of the whole letter. It is analyzed and practically applied, throughout the whole production, in a way at least highly suggestive of what is the rich inheritance of the church in a full Christ. The idea that the doctrine of our proposition, after a prayerful study of this letter, is an abstraction, will be the last to present itself to the mind.

The fundamental doctrinal idea of this letter is identical with that of the letter to the Hebrews. In this it is distinctly announced in a generic proposition; in that, it is reached by a very extensive induction. The doctrine of the all-fulness of Christ is the manifest substratum of these two treatises, as it is the real foundation and animus of the whole Bible. The commonness of the use of the inductive method in treating of subjects in discussion has given the letter to the Hebrews the universal prominence as a treatise on the doctrine of Christ. But to a certain class of minds the method of the treatment of the doctrine in the letter to the Collossians, would have greater force, conclusiveness, and authority.

All the fulness of Deity and humanity is affirmed of Christ. Deity in him finds its full expression—so does humanity equally. Representative and full Deity—representative and full humanity in Christ. Here we approach and study the Deity, and here we approach and study humanity. One step farther may be taken and the whole ground in question be occupied and defined. Only in Christ can we look upon representative Deity—only in Christ can we look upon representative humanity. Even Adam was not in *all respects* a representative man. In the farther discussion of the all-fulness of Christ, let us treat the generic truth in its two relations separately.

We will first consider it in its relation to Deity. This view is presented in the 9th verse of the 2d chapter of the letter to the Collossians. "For in him dwelleth all the fulness of the Godhead bodily."

This passage is conclusive. The descriptive terms in it are identical with those used in the generic statement of the whole doctrine,—*παντοκληρωμα* (the all-fulness). Whatever, then, is affirmed of Christ as God-man, in our proposition, is in this passage affirmed of him in relation to his Deity—and this in

an important connection. Paul is here directly treating of the danger of philosophic sophistry and intellectual pride in discussing the doctrine of Christ. He gives a caution and warning to his brethren to be on the alert so as not to be caught in this trap of vain speculation and spoiled. Philosophic sophistry has always produced similar results when applied to this doctrine. Paul meets the question in the only legitimate way ever to meet it with the learned or ignorant. He asserts the Divinely revealed fact in its nudity, and rests the whole controversy here. This fact is not the product of human philosophy, but of pure revelation, and of that only. It can never be reached save through direct revelation from God.

The affirmation of this passage is modified by the term "bodily," which renders it equivalent to the declaration that all the fulness of the Deity is embodied. This truth has an important place in this discussion. It gives tangibility to the whole doctrine of Christ's all-fulness.

The full Deity of Christ could not be more explicitly affirmed than in this passage. Fortunately our abstract conceptions of God are strikingly correct. All that the most devout and godly would claim for God, is unhesitatingly admitted among all classes of persons throughout Christendom. Such has been the wonderful success of the methods God has employed to teach man a knowledge of himself! The knowledge of God will cover the earth as the waters do the sea, when heathen nations shall rise to the same point in this respect as Christendom now occupies.

Then there is no possible difficulty in appealing to the reason of community with the assertion of the fact from God's revelation that all his own fulness dwells in Christ. What we all in common admit in relation to the Deity is affirmed to have an embodiment, and that embodiment is in Christ. The great, infinite, incomprehensible One finds a body in which to communicate himself to the finite. He, the invisible One, dwelling in light unapproachable, whom no man hath seen or can see, gathers up his immensity and steps across the wide, separating chasm, and comes to us in a body like ours; so that we can see him, hear him, handle him, love him, and associate with him. What a

sublime fact! God is now "with us." The abstract has come in the concrete. Christ is our "Immanuel." We purposely pass by the inductive argument from Scripture, which, by itself, is conclusive proof of the Deity of Christ, and rest the whole structure of reasoning on this point, on this overwhelming fact of Divine revelation, "For in him dwelleth all the fulness of the Godhead bodily."

God in the concrete is not a marvellous fact above others. It is quite common and easy for us to hold facts in other things, under the same relations.

We readily conceive of an artisan in the abstract or concrete. It is not difficult to treat of the power and susceptibilities requisite to proficiency in any department where art is applied. We speak of the qualities of a good painter. These qualities really exist before we see them embodied in the painter or his productions. Now let one be seated before a painter, day after day, and at the proper time be presented with his own self on canvas. Here he comes into tangible communion with mind; in other words, all the fulness of the qualities of the artist is embodied in the production. A first rate mechanist gives an embodiment of his powers and susceptibilities in his machine. The author of Uncle Tom's Cabin gives in that work an embodiment of what was before, to the rest of the world, abstract and mental, the subject of thought and law, yet residing in the far distance by itself, and not associating as a companion with the world of enlightened men. What an era in the history of Mrs. Stowe, and Christendom, when her powers and susceptibilities as an author came to us in her distinguished work—when they put on body and began to walk up and down among men as a companion.

So the great God finds a *living* form and fills it with all his fulness, not as an occasional visitor, but as a permanent resident forever. The fact of God in body loses half its proper influence upon us from the erroneous notion of the inherent grossness and corruption of matter. This notion, by a strange fatality, is inveterate with literary men. It is difficult to awaken their admiration with the announcement that all the fulness of the Deity resides in Christ *bodily*. This fact in the passage

affirmed in connection with the fulness of the Deity in Christ, diminishes the force of the main proposition, in their view—yet, in this very obnoxious fact lies all that is grand and desirable in connection with the whole subject. Jehovah might have occupied his own incorporeal relation, and retained his fulness to himself exclusively, and we as well had no Immanuel, if we overlook this grand, practical idea of God thus in form and among us.

The doctrine of the all-fulness of Christ in its relation to the Deity is now clearly before us. We see it as the distinct, unambiguous affirmation of revelation to meet all philosophic cavil and sophistry. It is brought nigh us in a form like ours. The solemn distance of Jehovah from us is annihilated. He is now our "Father." The heavens and earth have embraced each other in blissful, indissoluble union. We have more than Jacob's ladder; for angels above ascended and descended upon that, but now men go into the presence of God, and are his companions. One family is now constituted throughout earth and heaven. Jehovah is now our God, and we are his people.

Let us now look at the generic fact of the all-fulness of Christ in its other relation—its relation to his humanity.

All the fulness of humanity resides in Christ. This fact is included in his all-fulness, as an integral part of it. To prove this under the clear shining of the proposition, "it pleased the Father that in him should all fulness dwell," it is only necessary to show that he has any humanity at all. But as when treating of Christ's full Deity, so now, we prefer to base all our reasoning on Divinely revealed fact.

In the varied applications of the doctrine of the all-fulness of Christ in this letter, Paul assumes as an unquestioned, unsuspected, and essential article of faith, Christ's full humanity. He does not even state this in a distinct and separate proposition; but applies it as an unquestioned fact. In this letter that fact was not involved in discussion. It was not questioned by sophistry or common credulity. But we have a distinct statement of the doctrine in the 17th verse of the 2d chapter of Heb., "For in all things it behooved him to be made like unto his brethren."

Strange as is the truth on this point, yet it actually is an easier task to secure the assent of the modern intellect to the full Deity of Christ, than to his full humanity. When Christ was on earth the reverse of this was the case. Then it was pronounced to be blasphemy for him to assert anything else. The great point to be established was that Jesus Christ is the Son of God. His humanity was conceded on all hands. This was the absorbing view of him by those who were around him. There is really a feeling of dread in the minds of pious persons, to contemplate Christ as representing our humanity, without addition or abatement, in body, and in soul. There is a fear of degrading Christ by the admission that what is inherent and essential in our common humanity is all found in him, and in all its fulness. This erroneous notion must have its origin in a false Christianity, or improper deductions from a true one. The specific origin of it is in the deplorable lack of just views of the exalted dignity of humanity. It is certainly questionable, whether it is proper to hold up constantly the degradations and incapacities of humanity without any relief of the picture by a view of its exalted dignities and capacities. Herein lie the errors in relation to the doctrine of the full humanity of Christ. The view of the all-fulness of humanity in Christ does not degrade him, but does exalt humanity—and this is characteristic of the whole scheme of salvation. By a strange obtuseness, and perversion of truth, it is quite common for masters in Israel to teach Christianity in such a way as to leave a distinct impression that its ultimate aim is to bring man down, to humble him, and place God higher than he is! Frequently, the whole drift of teaching would legitimately leave this fatal impression.

With such obliviousness to the real nature of humanity, and the ultimate aim of Christianity in respect to it, is it at all wonderful that we meet blind incredulity on the threshold of a discussion of the full humanity of Christ? With proper and distinct views in the respects we now speak of, there would at once be perceived a force and fulness in the word "behooved," in the proposition asserting the identity of Christ's humanity with ours, which would constitute almost an entirely new revelation. Such are the fundamental relations of things, that it was

only fit and appropriate for him to assume, in every essential respect, our common humanity. Surely the inspired utterance of Paul here affords an agreeable and striking contrast with the common notions on this subject. His inspired affirmation is without ambiguity. It asserts the identity of Christ's humanity with ours.

All the normal phenomena of humanity attended Christ. The inductive Scripture argument is as conclusive in relation to his humanity as to his Deity, but we choose to base our argument here as when treating of his Deity, on the affecting but divinely revealed fact. "For in all things it behooved him to be made like unto his brethren."

Thus we have the strong foundations of the doctrine of the all-fulness of Christ's humanity involved in the generic fact that in him *all* fulness dwells—laid also on the distinctly stated fact that he is like his brethren, and on the further revelation that this is necessary in the very nature of things.

Here is the central fact of human history. Here is what gives significancy to all earthly transactions and experiences. The Word was made flesh and dwelt among us. The labyrinth of life is a plain path when Jesus Christ takes our nature upon him and walks among men as a brother—the mysteries of the kingdom of the heavens are revealed—the breach between God and man is restored, and a broader and transcendently more glorious Eden than Adam ever inherited opens wide its gates for humanity, redeemed by its Head and Representative, to enter and forever enjoy its true destiny. The proposition is now before us in its completeness, "For it pleased the Father that in him should all fulness dwell."

Here we leave the special statement of the doctrine of the all-fulness of Christ, and proceed to remark farther upon some of its practical relations.

All these might be summarily expressed in the following proposition. *In a Christ possessing all the fulness of Deity, and all the fulness of humanity, and in such a Christ only, can all the wants of humanity be met and supplied.*

For the reason already hinted, it will devolve upon us to ask, before proceeding to the direct discussion of this proposition,

what are the wants of humanity?—and farther back than this—what is humanity? Such is the culpable neglect of the philosophy of man in the schools, that almost any one would feel more at home in answering the question, what is Deity? It is true that most persons are far more familiar with the names and ideas of God's attributes than their own!

Under these circumstances it becomes quite a practical question, what is humanity?

In an editorial article on "Rhetoric in Schools," in one of our leading weeklies, now lying before me, the writer uses the following language: "But, out of all doubt, the most important secular study is Mental Philosophy." He might have included the physical as well as the mental philosophy of man; then his remark is one of the most sage-like and pertinent of modern times. But to the question, what is humanity? It is before us, and always has been, and always will be. We are it. Each one is a representative of it. Strip any man of simple accidents, and you have a specimen of humanity before you. Get above the accidents of history, and you are a representative of humanity yourself.

Here lies the difficulty of correct conceptions on this point. Men, educated men, seldom do get above the accidents of history in their conceptions; many are themselves an accident of history as far as intensely practical acquirements are concerned.

There is fact back of all human history. The history of humanity is not humanity. The fall of man, his death, resurrection, &c., are included in his history. In these great historic events humanity is not obliterated, or changed in one essential part of what constitutes it. In other words, humanity, in all its various experiences, does not receive the addition or diminution of one of its powers or susceptibilities. Man, everywhere, whether in Eden's bowers; whether an exile on his own earth since driven from paradise; whether in the dark grave; whether glorified in heaven, or doomed to be in hell; man, we say, everywhere, is the same, essentially and absolutely. What one faculty or susceptibility is lost or added in the fall, at conversion, death, resurrection, in heaven or hell?

Christ, Adam, and all men, without distinction of moral character, represent the same humanity, under different accidents. The utterances of the Bible on this point are as clear as the sun in a cloudless sky.

The first announcement in revelation having relation to man, is from God's mouth: "Let us make man in our image, after our likeness." The next is, "So God created man in his own image, in the image of God created he him." What could be more explicit? Christ the head and representative of humanity, and the executive of God, actually did the creative work. Man is the direct product of his hand. This is affirmed in Col. 1: 16, the immediate context of that which contains our proposition. Man's *moral* relations did change at the fall most radically and wofully; but his humanity did not suffer abatement or increase. So, it may be said, that the resurrection will involve a peculiarly important and striking change in man's relations; yet not in his humanity. Let us glance at this point. The discussion is embarrassed till it is made somewhat clear. The point is this, that the resurrection is an accident of humanity, and not a new creation of some other order of being. The passage, contained in 1 Cor. 15: 37, 38, included in Paul's memorable discussion of the resurrection, is referred to as proof of such radical change as to constitute an essentially and entirely different thing in the product, from the subject. But the passage of itself is direct proof of the opposite. It asserts that, whatever the mysteries of the process, God gives to every seed its own body in the product. The assertion is, that, if wheat be sown, wheat will be produced, and not that the thing is so contingent that, if wheat be sown, the potato may be produced;—if the potato be planted, the apple may be produced; and, by analogy, if man be planted, some other order of existence may be produced, and the whole original work of the creation of man become a historical mistake and botch! This is a fair sample of the attempt to wrest the Scriptures into such a service. Humanity is a complete, glorious, and unalterable fact in God's economy. What then are its wants? What are they not? Everything about it implies want—man is wholly a

recipient being. He lives, and moves, and has his existence in God. He is a bundle of wants.

We are now prepared to proceed to the discussion of the proposition immediately before us.

The truth of it would be conclusive to a liberal mind, if it should simply consider that Christ, the head of humanity, created it for himself. In other words, it would be impossible for such a mind to believe that there should be any want of adaptation in the fundamental relations between Christ, the head of humanity, and humanity itself as subject to him, with the full control of the whole matter in his own hands as original creator of it for himself.

The proof of it would also be conclusive, if it should be considered that Christ himself represents full humanity subject to all the relations of it in any other man. Otherwise we have a Christ incapable of self-satisfaction—of supplying his own fundamental wants! We might rest the question on this brief statement; but most minds require an analysis of a generic even before their faith is steady in holding it. Let us proceed to an analysis; and an induction from it. Of course this analysis must be representative, and not minutely full.

We begin by saying that all the wants of the body and soul are definitely provided for in a Christ possessing all fulness. As proof that all the wants of the body are provided for in Christ, who alone is the resurrection, by virtue of his whole character, the reader is referred to the Scriptures on the subject of the resurrection. In that change the body will have attained the ultimatum of perfection. Glorified or perfected *body* is the prime idea of the resurrection, as it is an absorbing one of heaven. Paul's striking contrasts while speaking of the natural and spiritual body indicate all we claim on this point. The wants of body are as definitely provided for in Christ as the wants of mind. To an unsophisticated mind nothing is clearer in the Scriptures. The limits of this article forbid discussion at length on this point.

Let us look at the wants of the soul in their relation to Christ. We might take them all separately, but we will take

some few prominent ones which shall stand as representatives of all the others. There the want indicated by the love, desire, or propensity (if you please), of the soul for *glory*—literal glory. The metaphorical use of this term is so common, that it is the first to suggest itself to the mind when the word is used. Glory is synonymous with physical splendor and brilliancy, the dazzling, sparkling, and luminous. This propensity is common and essential to humanity in all its history on earth or in eternity. It is an integral part of it, in heaven or hell. Christ, as the head and representative of humanity, proposes the full satisfaction of the want indicated by this propensity; not by blotting out, or curtailing it, but by providing for its free, intensified, ever-developing, and increasing capacity! How wonderful the development of this propensity here on earth! In what bold relief it stands out in human character! How natural the search after the splendid and beautiful! Other things being equal, who ever deliberately selected the opposite of this quality in any object? How strangely has earth's history been modified by the war, yea, *mania*, caused by the yearnings and outreachings of this propensity for satisfaction! We do not speak of glory in the sense of fame, but in the sense defined.

What glory of earth ever approached a satisfaction of this want? The splendor of ornaments, equipage, palaces, thrones, crowns, and jewels all brought at its feet in orient profusion, will not satisfy it in one single quality or particular! and why? For the simple reason that the want is too vast, and the objects too small. The disproportion between the demand and the supply is so immeasurable that it hungers and thirsts all the more by simple suggestion produced by such possessions. Christ created this propensity in man so that it cannot be satisfied short of the full realization of its vast wants in an absolutely perfect and full display of glory in heaven itself. In this respect as in others, man was created definitely for heaven. This propensity in man points to heaven alone as its proper theatre of action, and to Christ the all-fulness as its only adequate conductor to its true goal. If heaven and its glories were never described to mortals and an unknown guide should

be provided to conduct the soul with this propensity in it, to a place through gradations of glory to the height at which it should exclaim, "Satisfied!" that place would be the heaven of the Bible, and its very centre, and that guide revealed would be Christ with all the fulness of Deity and humanity. Only in his hands are held the qualifications of being the "Captain" of the salvation of many sons and daughters, which salvation is defined to be the bringing of them unto "*glory*." He was made perfect, so as to accomplish the consummation to which this propensity unmistakably and forever points, and which it yearns for till it is satisfied with the splendor of Christ's own abode. Standing under the shade of this vaulting propensity, and without timidity grasping with the spiritual eye the circumference of its sweep, we open Christ's revelation. Are we disappointed? Does he frown upon its possessor? Does he pronounce his anathema upon him for having it? What does he do? In the very presence of this propensity, he holds up in bright array, its full supply of glory! His revelation is full of vision, promise, and description, from beginning to end, on this supply of the want indicated. In descriptions in the Bible of heaven, the home of humanity, glory is the prominent idea. This quality abounds. It comes and pervades every thing upon which the eye can rest, from foundation to topstone, from centre to circumference. When the kingdom of God came with power on Mount Tabor, and mortal eyes beheld it, this was the absorbing idea. It was the basis of the "transfiguration." In prayer the Savior was absorbed, in the dark night. His promise, given a few days before, to show to some of his disciples his kingdom, was the absorbing idea of his thoughts and prayer. Thus in prayer he became glorified in the presence of Peter, James, and John. Every part of him became brilliant and dazzling—his face shining like the sun, and even his raiment turned to unearthly whiteness, and glistened with glory. Moses and Elijah joined the scene, radiant with the same glory. A luminous canopy, like a cloud, shrouded the whole scene. The three spectators fell upon their faces in the presence of such "excellent glory." The very mountain presented itself afterward as "the holy Mount." This was not a cunningly devised fable, or

a phantom; but an actual view of glorified humanity, in the very presence of Jehovah hid in the cloud of splendor which lay about the scene. All this was displayed to mortal eyes, till the glory overpowered the beholders. Here we have the kingdom of God in miniature, and glory is the prime idea in the manifestation.

In Rom. 8: 30, glorification is presented as the consummation of the whole plan of human redemption. In the 2d chapter and 7th verse, glory is prominent in the list of ultimate beatitudes to be sought after; and its possession is placed as prominently among the heavenly acquisitions in the 10th verse of the same chapter. Paul's untranslatable description, in 2 Cor. 4: 17, is an attempt to baptize into language the idea of the future glory of the inheritance of the saints. So these pages might be filled with direct Scripture teachings on this idea of glory. We have no wonder at Paul's description of the actual supply of glory for humanity, when we look intelligently at the vastness of the lack implied by the propensity for it. Nothing short of the "far more exceeding and eternal weight of glory," can satisfy it. But it will be satisfied in Christ. He will lead the soul, after the resurrection and glorification of the body, up to the mount of celestial observation, and bid it look at its body, and then bid it lift up its eyes, eastward, westward, northward, and southward, over the whole domain, and will then ask it if it has its fill of glory. The soul will exclaim, "Satisfied!" "Salvation unto him who redeemed me!"

Let us instance another propensity—that of power, the desire which ever thirsts for rule and dominion. Does Christ crush this out of humanity before it is acceptable to him, or does he place directly before the soul the most imposing and powerful motives for its development; and then promise its full satisfaction? No one at all familiar with Christ's revelation, will hesitate a moment in answering this question. Christ himself, while on earth, placed direct motives before the tremendous propensity of our entire humanity. "He that humbleth himself shall be exalted," was a constant motive presented to Christian activity and faithfulness. The exaltation was the end to be secured; the humiliation, the direct and simple means of its attainment. His own humiliation was a direct means

to his exaltation. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." How significant his teachings, with such an example! He never, by precept or example, gave countenance to the notion that humility, as that word is generally understood, is an ultimate aim of humanity. It is presented as a natural and temporary means to an ultimate end. The notion here objected to, has had a sad influence upon Christian character—it has shorn it of dignity and heroism, and made it sickly and effeminate.

When James and John the beloved, under the influence of this vast propensity, delegated female insinuation, in the person of their mother, to plead for the right and left hand seats beside the Savior in his glorious kingdom, to be awarded to them, he did not, as many suppose, rebuke her ambition or theirs. He stated to them their ignorance of the responsibilities and discipline involved in the attainment of such an exalted position, and also informed them that they would be awarded to the proper persons. Paul alludes to the dominion of the saints as a staple idea of his time. "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" Says Christ, by the angel of his presence, "And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: (And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers,) even as I received of my Father." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

These selections are indicative of the character of Christ's gospel in relation to the propensity for power and dominion in humanity. Could anything be more explicit and full?

The propensity for fame and honor is so nearly related to

that for power, that we pass it by with saying that the gospel on this is as explicit as on the others referred to.

We will consider still another propensity, indicating a striking and radical want to be supplied—that of curiosity, or the desire for knowledge. This is an essential part of humanity, manifesting itself in the rudest and most highly cultivated. Indeed the simplicity of the unsophisticated permits a more undisguised observation of its working. This propensity shows itself in the cradle, and frequently becomes the master spirit of the man. Time, money, and health are frequently laid upon its altar; and yet it is too vast in its outreachings to find satisfaction in any other direction under heaven, or in the whole universe, save under the full guidance of a Christ possessing all-fulness. It goes forward, of itself, step after step, into the unknown, every advance step only revealing the overwhelming contrast between its acquisitions, and that to be acquired. It loses itself in labyrinths, and labors in vain to find an egress. The soul under its lead and sway falls down exhausted, and frequently disheartened. Christ meets it in its despair, and spreads over it the bright bow of promise. He recognizes this propensity as his honored workmanship, and makes provisions for its rapid development, and the complete satisfaction of the fundamental want it indicates. When humanity is fully consecrated to him, he is its wisdom, as well as its redemption. This wisdom is subjective to humanity. Christ has designed and provided a theatre of action for the blissful gratification and satisfaction of this vaulting propensity. This is substantial fact. In Christ, the all-fulness, the most comprehensive soul will find a guide to the full satisfaction of this propensity. After the resurrection, everything will be adapted, not to its partial, but full gratification. Then, that which is in part in this respect will be done away, because the perfect will have come.

We will be detained with the view of only one more leading propensity, as indicating a want to be met only in Christ possessing all-fulness. We refer to the propensity of possession—the insatiable desire to be rich—the propensity whose abuse makes idolaters at its altar, and leads to the misery of doomed covetousness. It is so exalted in its outreachings that it

aspires, when misdirected and perverted, to the place of God in the soul. What is the range of this propensity! What its power! All around us, in all history, we see its giant strength. We feel it within us like a master spirit almost compelling us to go on and gratify it. Christ placed this propensity in humanity when he created it, and made no mistake in so doing. As long as man is man, so long will it remain a part of himself, ever increasing in capacity. We ask the question, what does Christ propose to do with the fundamental want of the soul here indicated? We answer, the same as with the others already named. This propensity cannot be satisfied with less than universal heirship. Its aspirations are boundless—so Christ promises it just such a limitless inheritance. This universal heirship is an impossibility out of a Christ possessing all-fulness. Severed from him, this propensity is an utter desolation—a fire of hell in the soul. The whole world in actual possession cannot fill its vastness. The whole universe alone is its proper sphere. We forbear the direct array of gospel teachings on this propensity, and the want it implies. Suffice it to say that they announce as complete satisfaction of this want of the soul as of any other already enumerated.

In contemplating the wants of the soul in their relation to a Christ possessing all-fulness, let us pause here in the presence of these propensities. Have we overdrawn our view, or just glanced at the plain announcements of the gospel of Christ? Have we presented sophistry, or “reasoned out of the Scriptures?” Does not every idea find its basis in the Bible? Are we not standing on solid fact? Standing, then, in the presence of these vaulting propensities, the wants they reveal, and the means and resources required for their full satisfaction, let us ask, who shall be the head, representative, and executor, in the scheme which proposes this complete satisfaction?

The universe, we have seen, is the only legitimate theatre of action for these propensities; and absolute perfection is their ceaseless demand. Nothing short of these is a measure of full satisfaction. Who, then, shall manage the scheme?—man?—angel?—archangel?—who? Where shall we stop in the ascending scale till we are in the presence of Deity? The scheme

is too vast for any being to consummate who has not all the fulness of all the attributes and prerogatives of Jehovah. Shake the confidence of the soul in the full Deity of Christ, and all the glorious vision before humanity representing these propensities, is mantled in midnight darkness! Hope expires in the human breast,—and man is a wild and tremendous ruin—an awful anomaly in God's intelligent universe.

Starting, then, from the presence of these propensities, to go out and find a competent manager of the scheme which proposes their ultimate satisfaction, we are inevitably conducted into the presence of an Anointed One possessing all the fulness of Deity. The intellect is now thoroughly convinced; and so far, completely satisfied that all is safe in such hands. Help is laid upon one who is mighty; and he can execute his plans; but the sensibilities reach out and yearn after something more; and even the intellect craves the assurance which comes from the heart.

If humanity were all intellect, we might consent to repose in a Christ of all Deity, and nothing else, but even then it is questionable whether its rest would be perfect—blissful it could not be. But humanity has a heart as well as intellect; and these propensities standing, by Christ's arrangement in creation, between the two, constitute a base of affinity between them which makes them a real unity. These propensities are equally the product of intellect and sensibility. They are only half satisfied when the wants of their intellectual part are met,—if, for the sake of clearness, we may be allowed to speak of them as divided into parts—their emotional part equally craves satisfaction. We would not dare affirm that one part is not as exalted as the other. The sensibilities, then, have an equal interest in these high-arching propensities. What do they yearn for and demand in a Captain of salvation, who proposes the management of the scheme for the complete satisfaction of the wants of the soul, as revealed in them? The whole social nature, contained in the sensibilities, rises up, calls out, and reaches its imploring hands for companionship—association. The soul yearns for a Captain of salvation like itself, on whom it can lay fast hold—one who can be seen, heard, felt, and loved; and

one who can see, hear, feel, and love. 1 John 1: Jehovah, the Invisible One, comes not into equal companionship with us as our brother—there is a great gulf between him and us, which is not bridged over till the “Word” takes flesh and dwells among us. With this demand in these towering propensities, where shall they go for satisfaction? Who shall manage the scheme? Jehovah?—archangel?—seraph?—cherubim?—angel?—who? Where shall we stop in the descending scale till we arrive at humanity? Here then we are before one who possesses all the fulness of humanity. He belongs to the race—and is a part of it. He is a model man. He is our companion and brother. Now the sensibilities are satisfied to repose their momentous trust, contained in these propensities, into the hands of a Christ possessing all the fulness of humanity. Every want in this respect is fully met, and blissful assurance throws its mantle over the heart. Here we speak of humanity without reference to any of its accidents. But look upon it as it now is, fallen, crushed, polluted, in its rampant rebellion, prostituting these lofty propensities, in common with all its possessions, to base and treasonable purposes—we say, look upon fallen and revolted humanity seeking reconciliation with God, and then behold its yearnings after a Captain of salvation representing all the fulness of humanity;—a culprit before Jehovah—no credit—no merit—prostituted gifts—deep seated moral plague festering from head to foot—and then say what hope of redemption out of a Christ who comes fully within the circle of the human sensibilities. What shall fallen man do without a brother to lay one hand on him and the other on the sovereign, and be a mediator as fully representing him and his interests, as God and his interests? What shall he do under the crushing responsibility of these propensities? Where shall he go for satisfaction out of a Christ possessing all the fulness of his humanity? Shake the confidence of the soul in Christ’s full humanity, and you take away all basis of full assurance of faith. The whole scheme of salvation becomes enigmatical and vapory, a kind of fatalism settles down upon the soul, and it plunges into a terrible oblivion on the whole subject of Christianity. Humanity appears a chaos of contradictions, subject to all sorts of transmu-

tations—made once decently well, made over again in the fall, then partly changed back in regeneration, changed again at death, and what the product is at the resurrection, must be matter of conjecture! Sometimes this obliviousness creates alarm, when so much is dependent on accurate views. When the mind is aroused to the thrilling facts of existence, and looks at these stern realities in their relation to duty, the “spiritualizing” process is brought into requisition. Humanity is a stubborn and tangible fact, and its history involves real verities in personal experiences. So when these facts and experiences are met, they are at once disposed of by being “spiritualized!” This wand transmutes body into mind, and substance into shadows. By this process we have man created in the “spiritual” image of God, a “spiritual” fall, a “spiritual” change at conversion, a “spiritual” Christ, a “spiritual” second coming of Christ, a “spiritual” spirit in a “spiritual” heaven. What etherialism! and how many are cheating themselves into a practice of it by neglecting or denying the doctrine of the real and full humanity of Christ?

As long as man has sensibility, so long will he demand a Christ possessing all the fulness of humanity; and the propensities which are the subject of remark will forever point to such a Christ as the only source of satisfaction for the limitless wants they unmistakably reveal.

We see, then, that the wants of humanity, as revealed in the propensities, all point to a Christ possessing all-fulness equally in respect to his Deity and humanity. The whole problem in relation to the propensities is solved in him; and in no other being. He fills the implied necessity. In him humanity is in indissoluble fraternity and union with Deity.

Subtract one essential power or susceptibility from Christ's Deity or humanity, and we are afloat at once, under the conflicting mastership of these raging, fiery, god-like propensities, either of which, if unsatisfied, would make a fire of hell in the soul. What other Christ except the one possessing all fulness could take charge of humanity? We look to heaven above, to the uncreated, incorporeal Almighty,—we find him too far from our help—we look at created intelligences; we shrink back in

horror as we look upon these propensities in their vastness—we turn to Christ in whom all fulness dwells, and we at once discover in him a precise and complete adaptation to meet and supply all the wants revealed in these towering propensities of the soul.

These propensities of humanity have been presented in this discussion on account of their prominent and representative character. They are the bold relief in mental architecture. Such are their relations to the soul, that all its departments are involved in their discussion. Their wants all being met and supplied in Christ, as possessing all fulness, and in humanity, it is a clear and easy conclusion that all the other wants of the soul be disposed of in the same way. This would appear by extending the analysis to all departments of the soul, and presenting separately every power and susceptibility.

These propensities have been the subject of precept, warning, rebuke, animadversion, and all sorts of homilies, since man has fallen. The great error and sin of the race consists, not in being men, but in perverting to a wrong use what constitutes them men. There is nothing inherently bad and deficient in the constitution of our humanity, but it is pressed into a gross and wicked service,—into complete rebellion against God. We need no new creation of man, or obliteration of what constitutes him man, but reformation of him as he is, as the image of God. By the prevailing methods of religious instruction, the impression would be left upon the mind of the disciple that these propensities are in themselves a calamity to humanity, and their use sinful in itself. How common to hear of the wickedness of the love of splendor and show, of power and dominion, of fame and honor, of knowledge, and of wealth. How different this from the teachings of the Son of God. The business of religious teaching is, not to war upon what Christ has made; but, to enlighten man, so that he can see his dignity, and God's wisdom in his constitution; and to lead him to a proper use of his endowments, and from their neglect, perversion, or abuse. Thus worldly show, power, fame, knowledge, and wealth, assume their proper place. The sinfulness of their pursuit, as an ultimate end, cannot be seen and felt, by an attempt to show

that a man is wrong for having these propensities, which are developed and perverted in these wrong directions, for his consciousness contradicts all such teaching. But how fully does the universal consciousness respond, when the true gospel of Christ is preached on these subjects. How mean does it appear to be thus chasing phantoms, when the reality is placed before the eye—how unsatisfactory to go to the broken cisterns of earth when the fountain of living waters is before the lips! In how strong a light is human depravity presented, when the total prostitution of the noble powers of the soul is shown and demonstrated by luminous facts and experiences before the eyes of the whole world—they can see and understand this! It needs not, then, be discussed, whether there were something poisonous in the fruit of the forbidden tree of Paradise, which was infused into the system of Adam and Eve, and communicated to posterity; or whether a miracle were wrought to effect a radical change in their whole nature!

Christ in his fulness in all his attributes, offices, and relations as the God—Man, is the gospel. The gospel, then, appeals to every department, power, and susceptibility of essential humanity. There is an exact correspondence between the power and the thing to be accomplished—the cause and the thing to be done. Redemption, salvation, how wonderfully significant! Humanity has a complete Savior. It can repose all its wants of body and soul, for time and eternity, in blissful security on Christ, the all-fulness of God, knowing that he is as willing as able, and as able as willing, to keep what is thus committed to him.

ART. III.—THE BIBLE AS A DISTINCTIVE BRANCH OF EDUCATION IN OUR LITERARY INSTITUTIONS.

That there is a deplorable defect of knowledge, among the masses, of the Sacred Oracles, is manifestly evident. Our young men and women, having completed a course of study, received their diploma, may be familiar with Virgil and Euclid, but know little of Moses and Christ. It may be less their fault than that of a perverted public sentiment. Reformation must begin in its correction. Their intellects may be thoroughly disciplined, but their moral natures are undeveloped, dwarfed, starved. Many of them become skeptical, and turn the energies of their unbalanced, though cultivated, minds against that Christianity which has constituted no prominent part of their education. The most favorable time and opportunities for maturing the religious nature, has passed unimproved; infidelity and estrangement from virtue and God are the bitter fruit. Christendom has "slumbered and slept" over this state of things. A celestial voice cries, "Awake, awake." Is it not "high time to awake," and elevate, to the prominence it merits, the Bible in the literature of the age? How shall this be done? how shall accurate knowledge of the Book of books be generally diffused? How shall moral keep pace with mental development, presenting the imposing spectacle of a sentient being of proportionate parts? The solution of these questions we have long, earnestly, prayerfully sought. We may not have found it; but it seems to us, with a degree of clearness seldom surrounding any moral question, that it is involved in the following plan: Introduce the Bible, as a text-book, into all our schools, from the district school, through all grades, up to the college. Let it be taught by exegetical recitation, as a science, as a distinctive branch of education; as really as Mathematics. Establish a Professorship, well endowed, in sacred literature in our literary institutions, the duty of whose incumbent shall be to teach the Bible to the students, in its acts and principles: Each institution being divided into several classes, so that he

might devote, say, to each, one hour a day. In connection with exegetical recitation, he might deliver before the whole school, and community, one or two lectures each week, on themes suggested by those portions of the Word under study. Such, briefly, is the plan. It claims to be feasible. Can that claim be sustained? Let us see.

Knowledge of the Word of God bears so directly upon the well-being of man in the present and future as to justify making it an integral part of his education. It were well to understand the laws that govern matter; to be able to call all the stars by their names; to go down into the bowels of the earth—to bring up its rich treasure of pre-Adamite, historic record; to concentrate, as in a golden vase, all the wisdom of the past and the present; but it were infinitely better to know Christ, "whom to know aright is life eternal," as he is seen in the Scriptures, in the benevolence of his mission, the glory of his kingdom, the pureness of his life. What all other knowledge, valuable in itself, fails to do, this does—saves from sin. As the soul is more valuable than the body, so it is than earthly wisdom. It is knowledge of God and his government; man and his destiny. It throws its light into the dark future. It brings to view, all set with costly pearls, and radiant with glory, what philosophy only dreamed of, but never ventured to clothe with the dignity of fact, that sublime truth—immortality.

Would we teach the youth of our land, as we should, the science of civil government, we find a model form in the Bible. Blackstone, in its most *valuable* features is but an emanation from Moses. So closely do jurists copy this father of legislators, as to involuntarily suggest the legal phrase, "the memory of man runneth not to the contrary." The character of rulers, and the duties of citizens are clearly defined. It is the great "Magna Charta" of human rights. It would no doubt be a profitable investment for the State to endow such a Professorship, as has been named, in each institution of learning, as it would superinduce in those who go forth to administer the laws an appreciation of the rights of man; and impress the private

citizen with the majesty of just law. It would reduce the amount of crime, and vacate our alms-houses and penitentiaries.

Would we teach them the nature and responsibilities of the domestic relations; the mutual obligations they impose, then we find here a perfectly developed system of family government. If we would make home what God designed it, that one spot brighter than all others, upon which the stars shine more benignly; a sacred enclosure of earthly bliss, so pure that even the angels might envy it; a scene of purity and love, we must unfold the Bible view of a well regulated family. "Husbands love your wives," "Wives obey your husbands," "Children obey your parents," "Fathers provoke not your children to wrath," are simple rules, but how full of wisdom! The observance of which is prolific of domestic felicity..

Would we teach them to love and reverence the God of heaven, then keep him as he is presented in his Word, constantly before their minds.

In the libraries of all our literary institutions are found Homer and Virgil. Why should not David and Isaiah be elevated to a position along side these heathen poets? Are not their historic data as reliable; their language as chaste; their inspirations as lofty; their sentiments as pure, and exalting; their arguments as profound and logical; their thoughts of as much compass; their plots and figures as well chosen; their versification as perfect? Then why admit with eclat these heathen, and exclude the Christian, poets? Their's are works of rare literary merit and moral excellencies. Their maxims, wherever adopted, elevate society; promote public virtue; and encourage the arts and sciences. Is it not surprising that they have so long been kept in so inferior a position in education?

When we fully comprehend our duty as a people to whom God has given an unrestrained liberty to investigate his Word, and teach it to our children, Euclid, Job, Homer and David will walk hand in hand together in our halls of learning; God in science and God in revelation will be developed in harmony; will be seen to be the same God, and heard, too, with the same voice thrilling through the secret chambers of the soul. Lectures on astronomy and atonement; hygiene and regeneration; chemistry and divinity, will be given in the same room; every

teacher will be a theologian; will be inspected as closely on the Bible as on grammar, and if failing on the former will come off minus a certificate as really as if failing in the latter. Then, what a harmonious blending of truth, essentially and forever a unit in theology, and truth in science! The one has affinity for the other. It is the violence of public sentiment that keeps them apart. That corrected, and by the law of mutual attraction, they will come together. God has joined them. The separation is unnatural and violent.

Men and nations deteriorate, or progress in virtue as they possess clear or dubious perceptions of the Divine Being. This fact marks the distinction between heathen and Christian lands. To bring the mind into communion with the Bible, is to bring it into contact with the Infinite Mind, super-inducing sympathetic union, stamping the impress of the Infinite upon the finite, producing an equilibrium of goodness. If knowledge of God be thus essential to the elevation of humanity, what valid reason can be adduced against imparting it, cotemporaneously, with that of other branches of education?

Unless some such plan is adopted, in the future as in the past, the rising generation will acquire, at least, but superficial knowledge of the Holy Scriptures. All other methods will, as heretofore, be inadequate. Much may be done, more than has been, in the family and Sabbath school, but not enough to obviate the necessity of extending their study beyond these influences. Nor will this plan supercede the demand for home catechism, and Sabbath school instruction. They would be the stepping-stone to it. What teacher would not despair of making his pupil master of mathematics by giving him only one lesson a week? His task would be as hopeful as his who would make the youth familiar with inspiration by the ordinary means; they have not the attributes of a perfect system of Biblical tuition. The pulpit has done essential service for this department of Christian effort, but it is more hortatory than exegetical, and can no more supply this missing link in the system of religious instruction than a course of lectures on chemistry would supercede the usual and previous study of the textbooks on that branch of science. The utility of the lecture

grows out of prior research. So of the sermon. Of what avail is it to preach to those who are ignorant of the teachings of the Word? It taxes the ministry prodigiously to enter into the detail of sacred history, which is requisite in order to convey an intelligent idea to their understanding. A Scriptural allusion, often more impressive than full narrative, is to them enigmatical, unintelligible.

The plan suggested is a systematic method of studying the Word of God, and as such, possesses superior advantages. The utility of system is seen in all the compartments of business. What is attempted to be done without it is tardily and imperfectly done. A few, like the "Learned Blacksmith," may become educated without the system of the schools, but the most will not. If it were vain to think of making scholars of our children by simply putting books into their hands, and telling them to study them at convenience, or leisure, without the aid of teacher, regular study and recitation hours, it were equally futile to try to make them adepts in Bible knowledge by a similar process. It is the work of time, the result of close application.

The Bible is a sealed, mysterious book to the great bulk of Christian society, only because they do not apply to it the time, vigorous thought, mental energy, that they do to other books. "No prophecy of Scripture is of private interpretation." God gave the Bible to man as a *revelation* of his will; not as a profound secret, an ambiguity, like the teachings of the Sibyl, simply to excite the marvellous in our natures; nor to be unlocked, and its hidden glories seen exclusively by a favored few. No; the Bible is emphatically the book for the "common people." It is an intelligible rule of conduct. God puts his Word unsealed into our hands, and bids us search it as for hidden treasure. Young men and women may understand Christ and St. Paul as well, though not with less labor, as Brown or Davies: only equal facilities must be afforded them.

While all other knowledge must come to us by rule, or through the channel of laborious effort, is it presumed that that of celestial science is to enter the mind through no well defined process, by chance, or unsought? A mistake has been made

here, as is seen in the imperfect knowledge of the "record God has given of his Son," so prevalent among us. It does not come to us intuitively. It must be sought diligently, laboriously; nor shall we search in vain, but to our admiring vision shall new glories, like Alps, on glories rise; still, the mine of ennobling, beautifying truth will be unexhausted. We may strike the shaft deeper, and still deeper, but never get through it. Here the soul shall expand, and luxuriate eternally.

The adoption of this plan would obviate a serious defect in our present system of education. The mental faculties are developed out of all just proportion to the moral sentiments, producing the monstrosity of a responsible being with an enormously large head set over a Liliputian heart. The moral nature is left a wild, uncultivated waste. A wild, though beautiful, flower may bloom here and there; an occasional oasis may relieve the eye as it stretches over this vast, moral desert. Philanthropy pauses and drops a tear over this heart-desolation, and passes on, seeing no remedy, to view some brighter scene in human destiny. Under present arrangements how can it be otherwise? No man can well do his own work, and that of others. The professor of the languages employs his time, and meets, at least as he supposes, his obligations to the youth under his tuition by advancing them in the classics; and so of the other professors. Each has his specific department, and custom, qualification, inclination, time, do not allow them to supercede their well-defined limits. Evidently what is wanted, in order to develop the religious element, to keep the mental and moral evenly poised, is to have in each seminary and college a teacher, well qualified by grace, literary, and theological research, whose sole business shall be to look after the Biblical instruction of the students, leading them by the still waters, and in the green pastures of revealed truth; gradually unfolding to them the Divine economy as it is exhibited in Holy Writ; analyzing its theory of redemption, its doctrines of faith and repentance; leading them to the fount of cleansing, filled with blood, where sinful humanity washes away its guilt, and puts on the image of the heavenly. Blessed work! When students go out from these temples of science and religion, they will be

well informed in Bible history, ethics, principles; prepared in their turn to teach them to others. They will be, in the higher and more correct sense of the term, educated; head and heart, and qualified for places of trust either in church or state.

It follows, that such a system of instruction would promote not only sound theoretical, but experimental Christianity. Other circumstances being equal, students would be far more likely to become pious, and that as by the law of assimilation. We certainly, in the absence of a more powerful counteracting agency, though it may be gradually and imperceptibly, conform to the moral likeness of those with whom we affiliate. One's preferred company and books are an index to his character. Like begets and seeks like. Virtue attracts virtue; vice, vice. All purity is drawn Godward. The law of moral attraction will bring all holy beings together at a central point; that central point; the glorious Deity. A local heaven exists in the nature of things; otherwise the law of the coalescing of affinities becomes inoperative. We are inclined to adopt the opinions of a favorite author. What a moulding, controlling influence the Iliad has upon the Grecian mind, as the Æneid upon the Roman! Bring the impressible mind of the youth in contact with the Bible, and it will shape it to its own type of purity, develop the spiritual, suppress the animal, the selfish. They will incorporate the Christianity of Christ and the apostles into their religious life. They will emulate Abraham as the most perfect model of faith; Joseph of the most inflexible virtue under the strongest temptation; Daniel and the Hebrew worthies of devotion to principle and conscience, though death by fire or lions were the forfeiture; John of mildness and love; Peter of a bold, fearless, impetuous spirit; Paul of self-denial, energy, heroism, consistency; and Christ of all these qualities combined: a perfect pattern of all goodness. They will linger at the feet of this Divine Teacher, taking lessons from his lips, till imbued with his spirit, they shall go forth, as he did, to bless and save. If it be true, as is believed, that a greater proportion of students are converted than of others, under the present mode of instruction, what might we not look for under this improved system? Would it not place the hope of their salvation

on a firmer basis, multiply indefinitely its probabilities? If so, is not here a motive to imitate it? And then, being born of the Spirit, they would be more likely to make progressive, reliable, benevolent Christians. Intelligent faith must rest for its foundation on Biblical lore; and then its column, rising high in the heavens, will withstand the tornadoes incident to a holy life. Then, again, a greater proportion of students would turn their attention to the gospel ministry. This falls but little short of demonstration. The mother of Napoleon Bonaparte, in their island home, taught him the military feats and tactics of Hannibal and Alexander; thus infusing into the mind of the embryo chieftian the war spirit, a desire for military life and glory, and thus pre-determining his future career. If one in early life is put to the study of law, he will incline to the bar. So of any other profession. This principle holds good here. Let a young man take up Divinity as a study; let him become familiar with the lives, teachings, sermons, success of those great model preachers of the New Testament; let the grandeur of their theme, "Christ and him crucified;" the glory of their mission, a proclamation of mercy to the guilty; the dignity of their office, the highest conferred on mortals, be long and seriously pondered, and will he not be likely to consecrate himself to a work so desirable, as it promises so much good to man? This view does not preclude a call from Heaven; it only opens the ear to hear it, and the heart to yield cheerful obedience. It would be an effective way of offering the prayer, "Pray ye therefore the Lord of the harvest to send forth more laborers into the harvest." Is there not need of them? Thus trained in early life, would they not be "able ministers of the New Testament?"

Such knowledge of the Scriptures would guard the youth against imposition. False teachers deal liberally in misrepresentation, sophistry, misapplication, garbling. Take an example: Voltaire, in his *Philosophical Dictionary*, asks, with an air of triumph, "How could God promise the Jew that immense tract of land lying between the Euphrates and the river of Egypt, which the Jews never possessed?" Those unfamiliar with Bible history might be imposed upon by this misstatement.

Again he asks, "How could God give them that little spot of Palestine forever and ever, from which they have been driven—so long?" Plausible, as it is truth partly expressed and partly concealed. God did thus promise it to them, but on condition of obedience, often repeated, which Voltaire knew, but carefully concealed. His works and Paine's have made thousands of infidels, where they would not have made tens, had knowledge of the Bible been generally disseminated; that is the preventive or cure of infidelity. Would we shield our children, as with a coat of mail, from the encroachments of error, we must make them familiar with inspiration. Here they will find anchorage, from which no "wind of doctrine" shall sever them, sending adrift on that sea of skepticism on which shines no sun, moon, nor star. Here is a solid rock on which the soul may rest, and all its darkness melt away in diviner light.

While the Bible, used as a text-book, would not be prejudicial to progress in other branches of science, it would greatly facilitate the study of history. The student of the Bible must be a student of history. It is the key that opens into the inner temple of prophecy. It makes lucid what is otherwise enigmatical. It is believed that a greater amount of historic fact may be acquired, for the time and labor expended, by a careful analysis of many sections of prophecy, than in any other way. Take, for example, Daniel's vision of the four beasts, which he saw coming up out of the sea. Here are prominent points of history connected with the Babylonian, Medo-Persian, Macedonian, Roman empires, the Papal hierarchy, and extending over a period of over three thousand years; by explaining and fixing which in the mind, a vast amount of history must be acquired.

Such a course of study would be a safeguard to the virtue of the young; would fortify them against the hour of temptation. They must leave the home of their childhood, its restraining influences, innocent joys, to mingle with treacherous and selfish men who sport with innocence. Danger will lurk in every path, snares beset their feet, plausible pretexts be urged to swerve them from their fidelity to honor. Many who have been ornaments to the domestic and social circles, and, we may say, of the church, have fallen. In many a lonely dwelling has

been heard the "voice of lamentation, weeping, and great mourning. Rachel weeping for her children, and refusing to be comforted," not "because they are not," but because their virtue is not. Hers is a bitter sorrow, stinging down into the depths of the soul. To have followed them to the grave of mortality would have been joy, compared with that refinement of grief growing out of the entombment of their moral purity. O the heart yearnings of parents as they commit their child to the care of strangers! They know the spoiler is in quest of prey, and may not their child fall a victim to his wiles? Would not daily communion with the Bible in the school room allay their fears, by throwing around their purity and peace, an impregnable barricade? It would form a taste for the solid and real in books, and forestall a relish for the light and fictitious, whose end is the seduction of the mind. When the citadel of virtue falls, the outposts are easily carried. It would pre-dispose to purity of thought; to strength of purpose and principle to resist, and acuteness of perception to discover the foe, though masked; moral sensitiveness to the appearance of evil, to the slightest advance upon their honor. Will not parents be interested in a scheme, promising such strong protection to the peace and purity of their offspring?

It would introduce into our national life an element of strength and perpetuity. When nations reject the light of Revelation, the claims of justice, then begins the process of decline; and this the annals of the past affirm. Ours is not an exception. If our national life is endangered it is not attributable to causes usually specified. Such causes are impotent of such a disaster. In the abjuring of the Higher Law, the plainest maxims of truth and justice, lie concealed from human observation, a power that may yet overthrow our institutions. Our national halls have echoed to the utterance of sentiments which clearly indicate the assumption of official prerogatives belonging exclusively to Him whose "kingdom ruleth over all." A union cemented only by constitutions, compacts, the mere forms of justice, may be easily shivered to atoms, and give place to another based upon justice, the interests and rights of the people. More of

the religious element must be interwoven in our national fabric, or it will want the adhesive power to hold it together.

Those who, in a few years, will stand at the head of our general and state governments, and who will fill places of public trust, will have pursued a course of study in our institutions of learning. Let them there be taught the principles of jurisprudence as laid down in God's Law, let them be impressed with the character and province of rulers as therein developed; let them listen to those fearful maledictions pronounced upon unjust judges; and, withal, let their general character be moulded by its lofty maxims and pure morality, and it is unquestionable that they would carry with them into every place of official responsibility a more acute sense of justice; indifference to personal promotion; a fixed purpose to mete out exact justice to every citizen, however humble. Let the influence of such a religio-scientific training be extended to the Chief Magistracy, Cabinet, Senate, Supreme Court, &c., and would it not give form, modification, bias, to the action of government, whose edicts would harmonize with the Divine, subjecting no good citizen to the embarrassing alternative of choosing between obedience to God and disobedience to human law? This would be the tendency.

A father writes a book for his children containing excellent advice, rules of conduct, designed to make them honorable, useful members of society. He dies. "Being dead he yet speaks" to them through his written counsel. They listen and obey. From some high seat in glory his disenthralled spirit smiles approbation upon them, as from day to day they gather around the social hearth to study carefully, and with deep emotion, that book. Our heavenly Father, though unseen, has made a book for his children. How pleasing to him when they venerate, search, obey it, and teach it to their children! Too low an estimate is formed of this rich legacy of truth, light, hope, eternal life.

In intense desire, and reciprocated by many Christian hearts, to see the Bible elevated to its true position in the literature of the age, and to that prominence in the estimation of mankind which its intrinsic worth demands, have these suggestions been

conceived, and are, through this medium, offered as a contribution to the better understanding of the Divine Mind, and to meet those wants of humanity which it only supplies. They court scrutiny. The Divine mandate to all to whom is committed the responsibility of directing mind in its crude and unformed state, developing its hidden, mysterious powers, and chiselling out of this rough material a temple, far surpassing in beauty and glory that of Solomon, for the Holy One, is, "Teach them the law of the Lord: teach them to reverence and obey it." No measure of reform is perfect at birth. It is subject to expansion, improvement, modification. So of this. If adopted and perfected, it would do essential, immortal service for truth, and hasten the advent of that bright day, so often seen in prophetic vision, "when the earth shall be full of the knowledge of the Lord."

ART. IV.—THE FREEDOM OF THE WILL.

The point of connection between God's authority and man's responsibility, is the *freedom of the human will*. It is impossible to conceive of responsibility without liberty, or liberty without responsibility. One is necessarily predicated of the other, where one begins, there also begins the other, and where one ends, there the other is sure to end. Hence God as a ruler, and man as a subject, mutually imply the possession of the freedom of choice in man.

Such is the deranged state of the moral and intellectual world, that many conceptions of truth are often so distorted, as to become a source of error. In this manner, three obvious and true ideas are set against the freedom of the will. 1. The idea of cause and effect. It is an intuitive affirmation of the mind, that every effect must have its efficient cause. This is a general law, and on the occurrence of any effect, or the appearance of any phenomenon, a cause is assumed to lie back of it,

and a necessary and intimate connection between the phenomenon and its cause is affirmed. In the material and animal world, and very largely in the intellectual world, this order of things is found on actual observation, to be invariable and necessary, and whatever occurs within this circle, comes under fixed and uniform laws, which exclude all idea of voluntariness. With this conviction so prominent and active, it is not strange that it should be carried too far, even to the assumption that the choices of the will result from antecedent forces, and are effects of some efficient cause, or causes lying outside of the will itself. It is not always seen how the will can be the cause of its own volitions, how it can be exempt from the laws of sequence which prevail in all other departments of nature; how it can act, except its actions are caused by some extrinsic force. Hence, not a few have contended that the will is as much subject to this law of cause and effect, and governed by antecedent forces, as is the running stream, the electric current, or the sun-beam.

2. The habitual bondage of the will to passion and its frequent failure to carry out its highest and noblest purposes, induces the belief in man that the will is really unable to withstand these forces, and that it is their subject, rather than their master. The experience of most men is, that the strongest passion rules, and that the efforts of the will to control and subdue passion, prove a failure, and the inference is, that it is *unable* to do it, that its state of servitude is a necessity; that it is free to choose only as the strongest passion dictates, and is a mere executor of the passions and desires, and not their ruler. Such has been the experience of the world, that it is not strange that men should discredit and deny their ability to choose against the current influences of life, even though their own consciousness affirms that they are able, and are in duty bound to resist evil and do good. From sheer discouragement, they doubt their freedom of choice, and become necessitarians.

3. A third enemy to the doctrine of free-will, is the desperate desire of man to escape from the conviction of guilt. A guilty conscience and fear of punishment, are terrible tormen-

tors, and man often displays great ingenuity in excusing his sin, that he may escape this pain. With a free will, man has no apology for crime; but if his choices are necessary, if his will is the mere executor of antecedent forces, "if it is governed by certain fixed and immutable laws of necessity, then sin can be no more than a misfortune, a fatality, for which the party is more to be pitied than blamed. Then away with convictions of guilt, away with remorse, away with all fear of punishment; sin in such a case is only a misfortune, a necessity in the nature of things, which can only be corrected by an improvement in the material machinery of the human constitution. This desire to silence a guilty conscience, is the legitimate parent of those modern systems of philosophy, which predicate all human actions on physical organization, making them the product of physical development, and the construction of the brain and nervous system; that deny the distinctions of moral acts, and assert that there is really no sin; that all acts are virtuous, but some are of a lower, and some of a higher, order of virtue, according to the organization of the actor; and that the redemption of man can only be effected by improving his organization, reconstructing his natural powers.* If this is true, of course there is an end to all responsibility, and the thief, and the burglar, and libertine, are to be pitied, but never blamed.

We regret that some good men, for entirely different reasons, however, have given aid and comfort to these haters of God and responsibility, by advocating the doctrine of necessity, and thus practically opposing the doctrine of responsibility. Locke unwittingly put weapons into the hands of the enemies of that religion which he loved, and filled the world with skeptics; and Calvin and Edwards have done more to advance the heresy of Universalism than Murray, and Balfour, and Ballou, combined. And all who oppose the doctrine of the freedom of the human will, whether they intend it or not, really do assail the foundation of moral accountability, and apologise for sin, and comfort the defenders of the reign of passion.

* The reader will discover this to be a prominent doctrine of modern Spiritualists.

But notwithstanding all of this mysticism and error, human consciousness is perpetually affirming that man is free to choose, and is responsible for his choices. The *ought* and *ought not* which we find in every language under heaven, and the universal acknowledgment of the race, is proof of this. Yet the interpretation of this affirmation of consciousness, is often tantamount to a denial of its validity.

1. Freedom of choice is by some interpreted to signify, liberty to choose what, for the time being, appears to be the greatest good. This is the freedom which is admitted by the Edwardsian school, and really amounts to necessity. The needle is free to turn towards the strongest magnet, the scales are free to yield to the heaviest weight, the electricity is free to leap to the strongest attraction, but this is mere physical freedom, which implies no alternative. The needle is truly free to follow the strongest magnet, but is not free to follow any other than the strongest. And if the will is only free to choose the greatest apparent good, that choice is *necessary*, and is not freedom with an alternative, and hence not freedom of *will*. Liberty to do a single thing, and **not** liberty to avoid doing that identical act at the same time, is radically different in its essential nature, from that liberty which is the foundation of human responsibility. If man has only the freedom to choose the highest apparent good, then his actions are all necessary, and hence irresponsible.

2. Spontaneity of volition has by some been confounded with freedom.

When a subject is presented to the intelligence, man necessarily thinks. When certain objects are addressed to the sensibilities, he spontaneously feels. The desires go out after certain gratifications whenever the exciting cause is addressed to them. Now there is a kind of voluntariness in these faculties of the mind, a spontaneous activity. Whenever the conditions are met, these powers will act. But they cannot avoid acting. They have no power to resist the excitement to act. Now the action of the will is sometimes supposed to be of precisely the same character as these unavoidable volitions, or actions. In this theory the will of man is placed in the same category with

that of the brute. So far as we can discern, the will of the animal possesses only the freedom of spontaneity, and is merely executive of the desires and passions, without the power of avoidability, and hence not responsible. But if this is true of man's will, it is fatal to his moral character, and his consciousness is a lie, for he feels that when he has done a certain act, he might have done differently, or not have acted at all.

3. Freedom of the will is sometimes made to consist in power to select from several motives that which is most agreeable to it. This predicates the choice in antecedent tastes, or preferences of the will itself, and hence necessitates those choices when they occur. There is a certain class of choices which are precisely of this character. Whenever different degrees of the same object are presented, such as different degrees of happiness, different degrees of beauty, wealth, honor, or any other single object, the will necessarily chooses the greater, or most desirable. When happiness *alone* is the subject of choice, we cannot conceive of one's choosing the least in preference to the greatest degree of it. But in all cases which involve moral character and afford opportunity for the exercise of moral freedom, opposite motives are presented, and not degrees of the same motive; and the choice is between motives differing in kind, and not in degree. Just here many have stumbled. They have assumed that the greatest apparent happiness is always the motive of action, and it being impossible to conceive how any man can choose a less degree of happiness in preference to a greater, it has been inferred that the choices must be necessary, and always as the greatest apparent amount of happiness. But this is not the condition of the case of freedom at all. Happiness is by no means the only motive to action. Worthiness, right, holiness, is a motive which demands the choice, often even against apparent happiness. The problem of man's moral nature is involved in this: whether he elects *right* before *gratification*, worthiness before pleasure. The clamors of what Paul calls the flesh, against the convictions of duty, constitute the battle of life; and the freedom of the will consists in power to elect between opposing motives, and these motives in particular; to elect in *all* cases where there is an alternative in kind presented. The

will has no power to act without motive, has not power to make this or that the more powerful motive as it may choose, as some advocates of free will contend; but it has power to elect what is known to be the less, or weaker motive, and reject the stronger; to choose the gratification of the flesh, when the higher consideration of worthiness is fully seen and acknowledged; and again under precisely the same circumstances, to reject the flesh and elect right, even at the sacrifice of the greatest apparent happiness. If man has not this power of electing between opposing motives, then he has no moral freedom, no moral responsibility, and can neither commit sin or practice virtue.

But we maintain that man has the power freely to choose, or to avoid choosing, in all cases where an alternative is presented.

In proof of this we urge,

1. Universal consciousness.

This is the highest possible evidence that can be adduced on any subject. The judgment, feelings, reasonings, and opinions, of men differ very widely, and are contradictory in a thousand things; but we find in the midst of this babel of ideas, one point in which all men, in all ages, in all conditions and circumstances, agree, and that is, in the consciousness that man has the power to choose, or avoid choosing, in all cases where an alternative exists. Even the advocates of fatalism and bound will, acknowledge this to be the universal consciousness, but assume that this consciousness is no more reliable than the contradictory judgments of men. But is this so? Does not the fact of this universal agreement, on this one point, prove that it is an essential voice of our nature, appointed by the God who made us, and hence uttering an essential truth of our natures? Why such universal agreement on this point, while confusion and contradiction mark nearly every other subject of thought? If man cannot rely upon his consciousness in this matter, no more can he in any other, and hence he is left without any foundation for belief at all. If he cannot believe what every human being is conscious of, freedom of will, he cannot believe in his own existence, he must doubt the axioms of reason, and become a universal skeptic.

2. Every man condemns or justifies himself in his moral conduct, which he could not do if he was not assured of his ability to avoid doing what he has done.

3. Every man is accustomed to judge of his fellow men just as if they were free. The staunchest fatalist blames or approves his brother man, according as he approves or disapproves his conduct, thus showing that false philosophy itself cannot set aside the *practice* of the truth in respect to human freedom and responsibility.

4. We have innumerable instances where men actually employ this power of choice in a way that proves its tremendous energy. We see men elect wealth as against luxury, and curb violent passions, deny themselves of pleasures which they greatly desire; some choose revenge and sacrifice peace, wealth, friendship and happiness, to this one passion; some choose virtue as against a thousand forms of indulgence, and keep under their body. The will is a fearful power among men. It subdues the passions, conquers nature, commands armies, rules continents, grades mountains, navigates oceans, breaks open the bowels of the earth, measures the skies. The will is *the power* of God, and a portion of that power he has given to all who are created in his image. The victories it has won, the ruin it has caused, the power it has wielded, certainly vindicates its freedom to choose.

5. The government of God as revealed in the Bible everywhere assumes the freedom of the will. Man is accused of sin, of guilt; which would be unjust if his acts were not avoidable. Necessitarians admit that God holds man guilty for his sins, but at the same time contend that his actions were necessary; and they very meekly confess, that they cannot see how necessity and responsibility can be reconciled; and they claim the merit of extraordinary faith because they believe in both inability and responsibility. It is very true that no one can see how man can be the creature of necessity and responsibility at the same time; but any one can see that no such absurdity can exist. No one can see how a square and circle can have the same form; but all can see that such a thing cannot be. And

all can see that man cannot be responsible except he is free. But God does hold him responsible, therefore he is free.

But while the will is free, it is, nevertheless, subject to some limitations.

1. Man cannot will the destruction of axiomatic truths. These are self-evident, and man is conscious that they cannot possibly be reversed. Their opposite is an absurdity, and it is impossible to will what we are conscious cannot occur, what we believe to be a positive impossibility.

2. Man cannot will to do what he has no faith that he is able to do. We cannot will to create a particle of matter, because we do not believe that we can possibly do it. We cannot will to fly, so long as we have no faith in our ability to fly. We may be deceived and believe that we can do what we really are unable to do, and hence may will to do it, and so also may we believe that we cannot do what we are able to do, and in that case we cannot will to do it. Volition is predicated on faith, and cannot go beyond it. When a man fully believes that he cannot lift his arm, he cannot will to do it; but if he believes that he can upturn a mountain, he can will to do that, though he has not power to effect the object of his volition.

3. We cannot will when there is no knowledge or motive. The field of volition is much wider to a wise man than to a novice, because he has more objects of knowledge before the mind, and can will in regard to all of them, while the novice can have no will in regard to subjects of which he has no knowledge.

The will is often hindered in its action without precluding the freedom of choice.

1. Desire and conviction of duty are often opposed each to the other, and so nearly balanced, as to perplex and hinder the will in its volitions. Desire demands gratification, and nearly draws the will to execute its behests, and conscience urges higher claims, and resists the clamors of desire. The strife may be protracted an indefinite time, and it is often found to be very difficult to decide the contest. Yet the will has the power to elect either of the alternatives, at any time, and yield to passion or conscience as it may choose.

2. Opposite desires may be so balanced as to hinder the volitions of will. Even those who habitually choose the agreeable, are often perplexed to decide, which, among the many objects of desire, shall be chosen. The miser may be a sensualist or profligate, and may be at a loss to decide which he will seek, gratification in wealth or sensuality.

3. Convictions of duty may be so evenly balanced as to perplex the will. Many cases arise where it is impossible to decide what duty is the most imperative. We may have before us the claims of a family and the church, the claims of different objects of benevolence, the claims of different fields of labor, and be so situated that we cannot possibly attend to both, and are entirely unable to decide which is the more obligatory. If we comply with either claim, it must be without any conviction that one is preferable to the other, but because we cannot attend to more than one, and hence choose between equally balanced motives. Such cases often occur and hinder the action of the will, and yet the will has the power to choose in the premises, and does choose, and thus vindicates its control of motive, its independence and freedom.

4. In some cases there is an inherent weakness in the will which hinders its volitions.

It is indisputable that some men have much more will-power than others. Some have so little that their actions seldom arise to the dignity of decisions, their wills are carried along by the currents of passion and accidental influences; they neither steer nor row, but float before the breeze or tide, and are often becalmed in eddies; are irresolute, undecided, perplexed by balanced desires, and seldom attain to any positiveness of character. Culture of the will-power should be the first object of their attention. Children that lack this power should be carefully educated in *decision*.


5. Settled habits and dispositions often hinder the action of the will.

When we have for a long time gratified our desires, the desires become strong, and the habit of yielding to them so fixed, that it is very difficult to set out, and persist in, a new and opposite class of volitions. "Can the leopard change his spots,

or the Ethiopian his skin? then may he that is accustomed to do evil learn to do well." Necessitarians claim that this hinderance is absolute. Edwards cites such cases as these: "A very lascivious man in case of certain opportunities and temptations, and in the absence of such and such restraints, may be unable to forbear gratifying his lusts." "A drunkard, under such and such circumstances, may be unable to forbear taking strong drink." "A very malicious man may be unable to exert benevolent acts to any enemy." "This inability is a want of inclination, and this want of inclination precedes volition, and hence, virtuous acts are utterly impossible, and the acts—the acts of malice, cruelty, and revenge, are absolutely necessity."

But necessitarians carry this matter too far. It is not true that this hinderance is absolute. In multitudes of cases we have exhibitions of will-power that is adequate to overcome these formidable hinderances; as when men resist and control violent and long indulged passions, lusts, appetites, and desires, to gratify some new desire, realize some new hope. Satan himself and many of his servants put on the garb of virtue, curb and hide all of their baseness of character, to gain some new point of gratification; and in these cases they give proof that the hinderance of habit and disposition is not absolute. For if they can be resisted when some new gratification is the alternative, they may certainly be resisted when duty, the authority of God, the motives of eternity, constitute the alternative. The prophet above quoted does not intend to assert a positive impossibility of reform, for he afterwards commands the wicked to break off their sins: he merely affirms that habits of sin are a very great hinderance to reform.

Necessitarians cite Paul's words, "The carnal heart is enmity against God, and is not subject to the law of God, neither indeed can be." Rom. 8: 7. But all that is here said, is, that there is no agreement between the law of God and a carnal heart, without the least allusion to the conditions of changing from carnality to a spiritual life. Another text. "The natural man discerneth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. But though the



natural man may be unable to discern the things of the Spirit while yet carnal, he may choose to enter the school of Christ and have them revealed unto him; see next verse.

Many Scriptural expressions are very foolishly interpreted to signify positive inability, when no such thing is intended. The inspired writers used the language of common life, and they should be so interpreted. Who thinks to be deceived by the popular expressions of inability? The temperate man says that he *cannot drink* intoxicating liquors; the miser says that he cannot give his money to charitable purposes; the insulted and abused man asserts that he cannot endure it; but no one supposes that there is an absolute inability to do, or not to do, these things. Just so the language of the Bible is to be interpreted in the light of common sense. In Gen. 19: 22, God says to Lot, "Haste thee, escape thither, for I *cannot do anything* till thou be come thither." Gen. 37: 4. The brethren of Joseph "hated him and could not speak peaceably to him." Luke 13: 33. "It cannot be that a prophet perish out of Jerusalem." 11: 17. "My children are with me in bed, and I cannot arise and give unto thee," and yet he did arise and do what he said he could not do. Josh. 24: 19. "And Joshua said unto the people, ye cannot serve the Lord, for he is a holy God." Matt. 12: 34. "How can ye, being evil, speak good things?" 2 Peter 2: 11. "Having eyes full of adultery which cannot cease from sin."

The only import of these expressions of inability is that serious difficulties exist in the way of accomplishing the objects desired. The "cannot" is only a moral hinderance, that is not absolute, nor insurmountable.

There is no ground to doubt in regard to this, because it is not uncommon for the inspired writers to assert the ability and duty of doing just what, in a certain sense, it is said could not be done; and they moreover record the actual performance of the identical acts which, in this peculiar sense, it was said could not be done. The language of the Bible must be interpreted consistently with itself. And since no one can doubt that God makes it man's duty to choose against his sinful habits and passions, puts on record examples of persons who did

thus choose, we should always so interpret the expressions of inability as to harmonize with these obvious facts, and give full play to those Scriptures which plainly recognize the freedom of the human will. The quotation of a few of these must close this essay. Josh. 24: 15. "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve." 1 Kings 18: 21. "How long halt ye between two opinions? if the Lord be God serve him; if Baal, then follow him." Ezek. 18: 23. "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live." 26. "When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them, for his iniquity which he hath done shall he die." John 5: 40. "And ye will not come unto me that ye might have life." Acts 7: 51. "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." Rom. 2: 5—11. We transcribe the 8th and 9th. "But unto them that are contentious and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile."

The lesson of these scriptures is, that the freedom of the human will is so absolute that it asserts the authority of God, with all the motives, influences, blessings, which have been so abundantly pressed upon man's attention; that it can resist all sinful influences and return to virtue and to God, if it will, and that it is so destitute of any valid apology for wrong choices, that eternal bliss and eternal woe are made to hang upon the character of the will's volitions.

In view of all of this, if the will is not free, it is utterly impossible to vindicate the justice of God's government; it is impossible to love and worship a God who sends man to hell for acts which are not voidable, or to feel under the least obligation to obey laws which require what we are unable to perform.

But on the hypothesis that the will is free, all is harmonious, plain, honorable, just; and God remains true though the sinner is lost.

ART. V.—REVIVALS OF RELIGION.

The showers of heavenly grace that have, within the last few months, descended so copiously upon what was fast becoming a parched and desert land, call not only for our fervent gratitude, but also our earnest study how to secure from them the richest blessings, the best and most permanent results. It is with the hope of contributing something to this purpose, that we here offer a few rather miscellaneous suggestions.

A religious revival, in the general acceptance, is a state of increased devotion, spirituality, faith, piety, among Christians; usually accompanied with more or less instances of awakening and conversion of the impenitent. It is the opposite of religious indifference and declension. Such declension ought never to exist in any church—there is no need of it. It is both the duty and privilege of every believer to grow in grace constantly. He may not always have the same degree of light, comfort, and joy: he may have many trials and conflicts; yet be ever making progress in spiritual attainments. It is, at all times and under all circumstances, wicked and inexcusable for any one to commit sin,—for Christians to backslide, grow cold in their attachment to the cause of Christ, and remiss in duty. We have no apology to make for such declensions; they are productive of none but evil effects.

But we must deal with things as they are. Declensions have existed and do exist, in evangelical churches, and among true Christians. This it would be useless to deny. What then is a minister to do, who finds his church in, or going into, a state of declension? Should he indulge towards them a harsh spirit, and denounce them? Surely not, for this would serve but to discourage and harden. He should labor faithfully, kindly, unremittingly for their restoration.

Revivals of religion are always to be regarded as a great blessing. They are special outpourings of the Spirit, which pervade more or less all classes in the community,—Christians are deeply humble and penitent, backsliders are reclaimed, and

sinner converted. They attended the preaching of the old prophets, of John the Baptist, Christ, and the apostles. The most remarkable perhaps on record was that at the feast of Pentecost, as given in the second chapter of the Acts. They have been enjoyed in every period and section of the church, under the labors of Wickliffe, Luther, Knox, Edwards, Whitefield, Wesley, Randall, Colby, and such like. Scarcely ever since the primitive times, have they been more numerous and extensive, than in our own country, within the last fifty years.

It would be needless to argue the question of the utility of revivals. If any oppose them, this fact furnishes the strongest proof that *they* need to be revived. They may have been abused, as what has not been? There may have been spurious revivals. Good coin is liable to be counterfeited. But this detracts nothing from the excellence of genuine revivals. We might conceive of a church as enjoying a good degree of spiritual prosperity, and gradually gathering sinners into the gospel fold, for a long period without any special revival. There doubtless have been such instances; but they are rare. Probably a large majority of those now members of evangelical churches were converted in revivals. So common have they been, and so necessary have they been esteemed (though the last ten years must be regarded as an exception), that it has been considered a sad thing for a church to pass many years, or even months, without a general revival. And the sentiment still exists to a good extent, that one should be frequently enjoyed in every church, and that every minister should be a revival preacher.

The minister of Christ, therefore, when he engages in his great work, should do so in the spirit of a revivalist. We do not say that all his labors should be wholly directed to the promotion of revivals, and the conversion of the impenitent. But these labors will form a large part of his work, and in the main the qualifications for them are the same as for his other duties. The great requisite is deep, fervent, active piety. He must be a man of faith, feeling, spirituality, extensive knowledge and experience, clear perception, and sound judgment. All these

qualifications should be carefully sought by any one who would succeed in revivals, and indeed in any capacity as a minister of Christ.

He is not to expect a constant special revival, except where the population is very fluctuating. Any special interest and excitement will after a time subside, though not into a declension, if a right course is pursued. Besides, he has other duties besides directly urging sinners to repent. He has to attend to the discipline and improvement of the church, instruct the people, and regard the interests of Zion generally. Still, he is never to lose sight of the object, but constantly labor with a view to the promotion of a revival spirit. He may do this in all his preaching and pastoral labors, without interfering with other duties.

When one becomes a pastor, or begins to preach stately in a place, his first efforts should be for a revival. It is a mistake to suppose that a long course of introductory measures are necessary, as the removal of obstacles and indoctrinating the people preparatory to revival efforts. Suitable measures having direct reference to a revival will be the best introduction. But here several cautions may be useful.

1. Let not the preacher *announce* that there is soon to be a revival. This would appear to many a presumptuous confidence in himself, would put the impenitent on their guard, beget a curiosity in the people, and lead them to look on as spectators. Work much, and promise little.
2. Guard against depending on yourself or others for success. Endeavor to feel deeply, that though Paul plant and Apollos water, God alone gives the increase. Use all proper means faithfully, yet depend alone on the Divine arm.
3. Be not over confident that there will be a revival. You should labor diligently, in faith, and with assurance that your labor will not be in vain; but you have no right to assume any given result. God is a sovereign, and will act according to his own wisdom. Men are moral beings, having the power of choice; and after all that you or even the Divine compassion may do for them, they can still persist in sin, grieve the Spirit, and make their way to ruin. It becomes us, therefore, ever to labor with humility, to rejoice with

trembling even under the most favorable indications, and ever watch and pray.

The first thing for a minister to do in laboring for a revival is to see that he is right himself. Let him institute a faithful self-scrutiny. "What are my motives? Why do I desire a revival? Is it to gain popularity as a revivalist, or to increase the number and influence of my church?" He will toil to little purpose, if controlled by such considerations. He must be moved by love for souls, and desire to promote the glory of God, while self is laid out of the account. The pride of man must be abased, and God be exalted in our hearts, or nothing will be done.

The next step is to labor for a right state of things in the church. It will be of little service to urge religion upon the impenitent, while the church are sleepy, formal, selfish, and worldly. An angel from heaven could not persuade them, under such circumstances, that religion is worth their attention. Labor therefore to arouse the church, to have them become spiritual, strong in faith, self-denying, devoted. Difficulties must be adjusted, jealousy, distrust, and indifference removed; they must love as brethren, feel the claims of God upon them, and an earnest desire for the salvation of their impenitent friends and neighbors. Ordinarily it is of little use to employ extra means until the church, not every individual indeed, but the church generally, are heartily enlisted in the work. Nor to accomplish this should resort be had to harshness and denunciation. The minister should labor with them faithfully and in love. 1. He should pray much for them individually and collectively in secret. 2. He should visit them at their homes, and converse freely with them on personal religion, duty, and the state of the community. Much will depend on this private labor.

3. The preaching should be adapted to the circumstances. This is no time for speculative, abstract, or controversial discourses. They should be such as are calculated to test piety, to occasion thorough self-examination, revive past experience. Religion, in all its solemn reality, should be brought home to the conscience and the heart; the importance of sincerity,

consistency, and fidelity urged; the nature and evil of backsliding, the duty of entire consecration to Christ set forth. There should be discriminating sermons on such topics as our accountability, sin, retribution, grace, repentance, faith, holiness, hope, love. In a word, the effort should be to induce conviction, penitence, confession, obedience.

Let the minister labor thus with perseverance, and there must be a favorable result. In all ordinary cases, it will not be long before the church will be quickened, backsliders return with confession, and sinners become awakened. Then it will be a critical time. Instead of exulting, as though a great triumph had been gained, and complete victory was sure, the minister and church should rather lie as in the dust, feeling that God is in their midst. How much grace do they all then need? One wrong movement may dash all their hopes, and make their state and prospects worse than ever before. Nothing should be done with the design to create noise and excitement. There should be much secret prayer, much private labor, and the meetings conducted with great care. Novel measures should be avoided, nor should meetings and other means be increased faster than circumstances require. With all the care bestowed, let there be nothing forced, but everything allowed to take its own course.

The preaching should be plain and practical. This is no time for subtle disquisitions or rhetorical flourishes. Endeavor to show the sinner the greatness, inexcusableness, and awful consequences of his sins; the nature, rightfulness, blessedness of religion. Make these points clear by illustration, and impress them upon the heart and conscience. Expose plainly yet kindly vain refuges, false hopes and excuses; and show the importance of careful deliberation and immediate decision on this most momentous of all subjects.

Various motives will need to be urged. After exhibiting their condition as sinners, the justice, goodness, and mercy of God, the fulness and freeness of the gospel, and its adaptation to their needs, exhort them by their sense of right, regard to their temporal well-being, their desire to escape hell and attain heaven, the example of others, and their own convictions of

duty, to yield at once and without reserve to the claims of religion. Let the impression produced by the sermon be followed up in social meetings, and in private interviews. Our experience leads us to attach much importance to small, informal prayer meetings, where the feelings of all may be freely expressed. Sometimes one means, at others another, will be most useful.

The minister must toil on, whatever be the omens or results; let him go forth weeping, bearing precious seed, labor patiently; and should he descend to the grave without gathering the fruit, this will be no evidence that his labors have been in vain. Usually, however, he will see the seed thus sown spring up into an abundant harvest. There is power in the truth, when rightly presented, to subdue the heart.

The ordinary means of promoting revivals are the labors of the pastor and his church in their usual course. In numerous instances no others are required. They are the main instrumentalities under all circumstances; still, others may be properly and usefully employed. One of these is protracted meetings. These are not of recent origin, but have existed in different forms in all ages, though with more system and frequency in our own country within the last half century. Some of the advantages of well conducted protracted meetings are: 1. The instruction they furnish, and that on the most vital subjects, and in a concentrated form. 2. For gaining attention. They serve to confine the attention for a long time consecutively to religion, thus keeping it from diversion by worldly affairs, and deepening the impression made by the truth. 3. In enlisting the feelings. This concentration of effort tends to enlist the feelings, and cause good resolutions to be executed.

There is a liability of depending unduly on them to the dishonor of God, and neglect of the stated means of grace. They have in some instances been carried to excess, and made the result of questionable expedients to create interest and excitement. But these are only *abuses*, that may and should be avoided; and when it is known that many have been unexceptionable in these respects, and that, as a whole, they have done much to quicken the church, and lead sinners to repentance, they should not be distrusted, or lightly esteemed.

A protracted meeting may be held whenever the circumstances warrant. It should not be commenced while the church are divided, or in a state of indifference, but when they are in a good measure ready to co-operate in the work. Nor should they be appointed in a very busy season, unless in a special case, when the circumstances demand it. The judicious pastor will avail himself of favorable opportunities. There are times when the people generally are hungry for the bread of life, they desire more meetings and religious exercises, and even the unconverted feel the need of a revival. Such seasons should not be lost, but turned to the best account.

It is usually best to begin the meeting with the church by themselves, and when they are well enlisted, commence holding them more publicly, as often as seems to be useful. Let there be no display, no special promises or threatenings. Obtain the aid of neighboring ministers, and labor earnestly to arouse the impenitent, and lead them to Christ. Here, as in the stated meetings, let there be no resort to novelties, eccentricities, or other doubtful means: let the truth be plainly, diligently urged. If there is excitement, no matter; but seek only to save souls, and glorify God. The meeting should close before the people are weary of it, and be followed by much faithful pastoral labor.

Notice of one or two incidental topics will close this article. Who should lead in the protracted meeting? The *pastor of the church*, unquestionably. He knows the condition and wants of the people, and can therefore best adapt the exercises to them. He is to remain and continue the work, and therefore should not be laid aside, or cast into the shade during the meeting; if he is, it will be likely to effect his future influence and usefulness. He should invite the ministers who are to labor with him, he should preach, and do otherwise as much as he can, and if possible, attend every meeting.

When it appears that some of the congregation are seriously impressed, what course should be pursued to draw them out? Something should be done to encourage them, else they may

wear off their convictions. Several methods are adopted. Some request them to manifest their desire for religion and the prayers of Christians by rising in the meeting; others invite them forward, when prayer is offered in their behalf; others request them to remain for conversation and prayer, after the congregation has retired; others still appoint separate meetings for inquirers. Considerations might be urged for and against each of these methods, and probably no one of them should be adopted exclusively. Some are better for one congregation, others for a different one. Their feelings and usages must be consulted. In some it may be found useful to combine all these methods, as different occasions may require. It is not so essential what particular measures are adopted, provided minister and people have a proper sense of their dependence on God, and have right views and feelings with reference to the work. Perhaps it may be as well ordinarily to have first a season of prayer, then preaching, and afterwards those so disposed invited to tarry for conversation and prayer, after the audience is dismissed. Whatever course is pursued, there should be much pastoral and church labor, much personal conversation and prayer with individuals, both at the meetings and in private. The effort should be, not merely to induce them to profess religion, but *to yield immediately and unreservedly to Christ*. They should be encouraged to count the cost, weigh the whole matter candidly, and enter the service of Christ as volunteers for life. That decision they will ever deem manly and irrevocable, and from such converts we may expect much good.

On the desirableness and importance of revivals among us, but incidentally noticed above, we append an extract from a work,* which ought to be in the hand of every minister and private member in our land:

“Let any one cast his eye over our broad and beautiful domain,—let him call to mind the origin, the history, and the character of the people who mainly inhabit it, and their commerce, and language, and institutions, let him consider its geographical position as related to other

*Primitive Piety Revived.

portions of the globe,—and its moral position as related to the world of corrupt and vitiated civilizations on the one hand, and paganism on the other,—and also the wonderful providences of God, which have of late given to us such vast regions of rich territory, at the same time burst open the flood-gates for the nations to rush in and possess it, and he cannot but exclaim, ‘O for a voice of mighty thunderings to rally the forces of our American Christendom, for another bold, prayerful, self-devoted *Puritan* effort to found the institutions of the Bible all over these vast plains, and build God’s altars all along these mighty streams, before the god of this world shall have here forged his deadly missiles and fortified his strongholds! A *powerful, wide-spread revival* would gain these glorious results.

What *one thing*, therefore, does this whole country so loudly call for, as the *descent of the Holy Ghost upon the churches*? Its salvation must ‘come out of Zion.’ If its foundations be not sapped by prevailing immorality,—if it fall not into the hands of barbarism, nor anarchism, nor Romanism,—if it be not rent asunder by internal dissensions,—if it call not down upon itself the swift vengeance of God, because of its aggravated national and individual sins,—then it must be because the Most High has here a people who fear him and keep his testimonies,—it must be because they, the salt of the earth, spread abroad throughout the entire mass of society a sanctifying and conservative influence.”

The indications of such a general work of the Holy Spirit have been very propitious within the last few months; and may the language of our lips, our hearts, our entire action be expressive of that petition of an ancient prophet: “O LORD, REVIVE THY WORK.”

ART. VI.—THE IMPENDING CRISIS OF THE SOUTH.*

This book has great intrinsic merits. Aside from these, there are considerations which will serve to draw attention to it. It is, we believe, the first anti-slavery work of importance written by a non-slaveholding white of the South. Books we have had from the South, both from ex-slaveholders and ex-slaves, on the right side of the great question in our nation. The non-slaveholding whites of the South have, however, either been so completely identified with the slaveholders in aiding and abetting their oppression, or with the slave in his degradation, that they have almost passed out of mind. To those who have given any deep thought to the problems which the existence of slavery in this country present, it has seemed the non-slaveholding population of the South must be by position and interest the natural enemies of slavery. Yet, not till within a year or two have they given the first encouragement of such a view. The politics of Missouri at this time indicate the first movement in that direction. This book is another index pointing in the same direction. It is to be hoped there has been much more thought than speech or action among that class in opposition to slavery. It is certain, if this book could gain a circulation in the South among that class, it would be productive of great results. The movement in Missouri we hope will, also, tend to direct attention to it.

The author says he has counted the cost before speaking. The book certainly gives proof of much thought upon his subject and his tone is anything but timid. No man who reads it, if he should never see the title page, would need to be told it was written by a Southerner. Take the following extract as a proof that it could not have been written by a Northerner:

* THE IMPENDING CRISIS OF THE SOUTH: How to meet it. By Hinton Rowan Helper, of North Carolina. Burdick and Brothers. New York: 1857.

“ But, sirs, knights of bludgeons, chevaliers of bowie knives and pistols, and lords of the lash, we are unwilling to allow you to swindle the slaves out of all the rights and claims to which, as human beings, they are most sacredly entitled. Not alone for ourself as an individual, but for others also—particularly for five or six millions of Southern non-slaveholding whites, whom your iniquitous statism has debarred from almost all the mental and material comforts of life—do we speak when we say, you *must* emancipate your slaves and pay each and every one of them at least sixty dollars cash in hand. By doing this you will be restoring to them their natural rights, and remunerating them at the rate of less than twenty-six cents per annum for the long cheerless period of their servitude, from the 20th of August, 1620, when, on James River, in Virginia, they became the unhappy slaves of heartless masters. Moreover, by doing this you will be performing but a simple act of justice to the non-slaveholding whites, upon whom the institution of slavery has weighed scarcely less heavily than upon the negroes themselves. You will also be applying a saving balm to your own outraged hearts and consciences, and your children—yourselves in fact—freed from the accursed stain of slavery, will become respectable, useful, and honorable members of society.

Henceforth there are other interests to be consulted in the South, aside from the interests of negroes and slaveholders. A profound sense of duty incites us to make the greatest possible efforts for the abolition of slavery; an equally profound sense of duty calls for the continuation of those efforts until the very last foe to freedom shall have been utterly vanquished. To the summons of the righteous monitor within, we shall endeavor to prove faithful; no opportunity for inflicting a mortal wound in the side of slavery shall be permitted to pass unimproved. Thus, terror engenderers of the South, have we fully and frankly defined our position; we have no modifications to propose, no compromises, nothing to retract. Frown, sirs, fret, foam, prepare your weapons, threat, strike, shoot, stab, bring on civil war, dissolve the Union, nay, annihilate the solar system if you will—do all this, more, less, better, worse, anything—do what you will, sirs, you can neither foil nor intimidate us; our purpose is as firmly fixed as the eternal pillars of Heaven; we have determined to abolish slavery, and, so help us God, abolish it we will! Take this to bed with you to-night, sirs, and think about, dream over it, and let us know how you feel to-morrow morning.”

The explicitness with which the author condemns slavery in its moral bearings is truly refreshing; and that, too, though his main argument is upon its economical bearings. If all Northern men had always been as true to conscience when speaking of slavery, the slave power could never have attained its overwhelming influence. At our own door the sin and shame of slavery place a most fearful responsibility. It is to that pitiful cringing which men of the North have shown, when the question

of slavery was up between them and men of the South, that the present power of slavery for evil is to be principally attributed. To that want of moral courage to condemn openly that which in our hearts we condemn, must be referred the present pitiable and powerless condition of the church. It has been conceded in both Church and State that slavery is above all. A man could hardly say, if he did not want his name cast out as evil, that slavery is wrong, without adding in the same breath, "but it is right." The following manifests a mind that is not afraid to trust to its own convictions :

"Reared amidst the institution of slavery, believing it to be wrong in both principle and practice, and having seen and felt its evil influences upon individuals, communities and states, we deem it a duty, no less than a privilege, to enter our protest against it, and to use our most strenuous exertions to overturn and abolish it ! Then we are an abolitionist ! Yes ! not merely a freesoiler, but an abolitionist in the fullest sense of the term. We are not only in favor of keeping slavery out of the territories, but carrying our opposition to the institution a step further ; we here unhesitatingly declare ourself in favor of its immediate and unconditional abolition in every state in this confederacy where it now exists. Patriotism makes us a freesoiler ; State pride makes us an emancipationist ; a reasonable degree of fellow feeling makes us a colonizationist. With the free State men in Kansas and Nebraska, we sympathize with all our heart. We love our whole country, the great family of states and territories, one and inseparable, and would have the word Liberty engraved as an appropriate and truthful motto, on the escutcheon of every member of the confederacy. We love freedom ; we hate slavery ; and, rather than give up the one or submit to the other, we will forfeit the pound of flesh nearest the heart. Is this sufficiently explicit and categorical ! If not, we hold ourself in readiness at all times, to return a prompt reply to any proper question that may be propounded."

There is but one point here that needs an additional remark, and that is, that of the author asserting himself a colonizationist. He does not mean as elsewhere it plainly appears that he is in favor of that fashionable kind of colonization which simply proposes the expatriation of a few negroes as their whole duty on this all-important subject. In alluding to the Colonization Society, the author, after stating that that Society has colonized from 1847 to 1857 only 4280, proceeds to observe :

"The average of this total is precisely 428, which may be said to be the number of negroes annually colonized by the Society ; while the yearly in-

crease of slaves, as previously stated, is little less than 100,000. Fiddlesticks for such colonization. Once for all, within a reasonably short period, let us make the slaveholders do something like justice to their negroes by giving each and every one of them his freedom, and sixty dollars in current money; then let us charter all the ocean steamers, packets and clipper ships that can be had on reasonable terms, and keep them constantly plying between the ports of America and Africa, until all slaves shall enjoy freedom in the land of their fathers. Under a well devised and properly conducted system of operations, but a few years would be required to redeem the United States from the monstrous curse of negro slavery."

He bears his testimony in unambiguous terms against the system in a moral and religious point of view; he also marshals a host of witnesses from North and South, from this country and all others, from this time and the past, to pour out their anathemas against "the sum of all villanics;" he condemns it in equally plain terms politically, and calls up others to join him. He asserts that the anti-slavery men are the true friends of the South. He proposes to elect a Republican President in 1860, and, soon as possible, to exclude all slaveholders from places of honor and trust, and to place upon them and their abettors the mark of Cain. He proposes a way to rid the country of slavery, as we have seen. The book has good points in all these respects, and will, on some of them, awaken serious attention, and quicken the conscience. But the strong part of the book is its argument against slavery on economical grounds. This view has been for a few years gaining upon the attention. Many have presented this sort of argument before, with good effect, but in this volume it is carried out more extensively than we have elsewhere seen it. Most of the statistics are from the United States' census. To these he has added some very important from other sources; especially, in relation to the cities of the North, as compared with those of the South. We will present our readers with some of the more important results.

Agriculture, as he says, is the chief boast of the South. The agricultural productions are therefore compared by way of testing the ground of this boast. This comparison is made by compiling extensive statistical tables from the census of 1850. These are certainly instructive, and fill the mind of one who has

not studied the subject with wonder. It is a matter of great interest to examine them item by item. For instance, the sixteen free States are found to have produced annually, at the time the census was taken, over seventy-two millions of bushels of wheat, while the slave States, only about twenty-eight millions; of oats, the former, nearly ninety-seven millions, the latter about fifty millions; even in Indian corn the South does not excel the North so much as one naturally expects, the round number being for the North, two hundred and forty-three millions, to three hundred and fifty, of the South.

We must, however, confine ourselves to more general results. Of the grains, potatoes, seeds, garden, and orchard products, the free States raise about four hundred and ninety-nine millions of bushels annually, while the slave States produce a little less than four hundred and eighty-two millions, the difference in bushels being *more than seventeen millions, and in dollars, about forty-five millions.*

Computing hay at the average price of \$11.20 per ton, it is next made to appear, that the hay crop alone of the free States exceeds in value by \$3,533,275, the entire products of the slave States in cotton, tobacco, rice, hay, hemp, and cane sugar.

If we compare all the articles, usually sold by the pound, of the two sections, we are equally surprised, especially as the free States do not produce some articles, such as cotton, cane, sugar and rice, at all, and very little of tobacco. In pounds, the free States produce about *twenty-nine millions*, the slave States scarcely *three and a half millions*; in money the difference is over *fifty-nine millions.*

The slave States have the best soil of the nation, yet, if we compare their products with those of the free States by the quantity per acre, free labor again triumphs. Free labor produces twelve bushels of wheat to the acre, slave labor nine; of oats, the former, twenty-seven, the latter, seventeen; of rye, the numbers are eighteen and eleven; of Indian corn, thirty-one to twenty; of Irish potatoes, one hundred and twenty-five to one hundred and thirteen.

The value of live stock, of animals slaughtered, and of farms, implements and machinery, in the free States, is \$2,576,425,397,

and, of the same, in the slave States, \$1,492,107,338, giving as a balance in favor of the principle of free labor, \$1,084,318,059. If to this enormous sum, we now add the difference between the products before shown, it gives us a total in favor of free labor of \$1,188,299,803.

“Would we not be correct,” says the author, “in calling it a total eclipse of the Black Orb! Can it be possible that the slaveocracy will ever have the hardihood to open their mouths again on the subject of terra-culture in the South? Dare they think of cotton again? Ought they not, as befitting a confession of their crimes and misdemeanors, and as a reasonable expiation for the countless evils which they have inflicted on society, to clothe themselves in sackcloth, and, after a suitable season of contrition and severe penance, follow the example of one Judas Iscariot, and go and hang themselves?”

The author purposely omits in this comparison any notice of the Territories and the District of Columbia. He was unable to complete a table of gallon-measure products, but ascertained enough to satisfy himself that the difference in favor of the North is not less than fifty millions of dollars.

The comparison with respect to the products of the forest is equally in favor of free labor.

“At the North everything is turned to advantage. When a tree is cut down, the main body is sold or used for lumber, railing or palling, the stump for matches and shoe-pegs, the knees for ship-building, and the branches for fuel. At the South everything is either neglected or mismanaged! Whole forests are destroyed by the ruthless hand of slavery.” “The land itself next falls a prey to the fell destroyer, and that which was once beautiful, fertile, and luxuriant woodland, is soon despoiled of all its treasure, and converted into an eye-offending desert.”

If we go to products beneath the surface of the earth, the contrast is still more striking. The marble and freestone quarries of New England are far more important resources of wealth than all the subterranean deposits of the slave States. From subterranean resources, the free States gather annually about eighty-five millions of dollars; the slave States, only about twelve millions; and this difference is chiefly to be attributed to want of enterprise and industry on the part of the latter. Nature has been kind and even lavish towards the South in minerals, climate and soil, but all to no purpose. She

is more noted for decline in agriculture than for enterprise in anything but politics. The wheat crop in Kentucky fell off, in ten years, from 1840 to 1850, more than half, the oat crop in Tennessee nearly three-quarters; the rye crop in Virginia, about the same; but there is no end to the injuries which slavery inflicts.

The value of the real and personal property of the free States is \$4,102,172,108, that of the slave States \$2,936,090,371, giving a difference in favor of the former of 1,166,081,737. In this computation, be it remembered, is included the value of 3,204,313 slaves. Put these facts with that relating to extent of surface. The free States have 612,597 square miles, while the slave States have 851,508.

If we compare, or rather contrast, the two sections with reference to tonnage, exports and imports, the impression is truly painful. Four and a quarter millions of tons to a trifle over three quarters of one million, or a ratio of about seventeen to three; in exports, one hundred and sixty-seven and a half millions dollars to one hundred and seven and a half millions; in imports, two hundred and thirty-seven millions, to only twenty-four millions.

The value of annual products in manufactures is eight hundred and forty-two millions dollars in the free States; in the slave, only one hundred and sixty-five millions. The capital invested in this branch of business is respectively \$130,000,000, and \$95,000,000; the men employed, 780,576, and 161,733. The capital employed in banking, \$230,000,000, and \$102,000,000. The last item is the computation for 1855.

The post office operations for 1855 disclose a state of affairs that show the North has something to do *for* slavery, if nothing to do *with* it. The income of stamps sold in the free States that year was \$1,719,513; the same in the slave States was only \$666,845. The whole income to the department from one section was \$4,670,725, from the other only \$1,553,198. While there was this extreme difference in receipts, the outlays for the transportation of the mail in the respective sections were very nearly equal, the sums being respectively, \$2,608,295, and \$2,385,953.

Analogous to the last items are the following connected with schools; the number of which for the respective sections in 1850, when there were only two schools in California, were 62,433, and 18,507. Teachers, 72,621, and 19,307. Pupils, 2,769,901, and 581,861, that is, about five to one. Libraries other than private in the free States are 14,911; in the slave States 695. The corresponding number for the volumes respectively are 3,888,234, and 649,577. Of newspapers and periodicals, there were printed in 1850 in the free States, 334,146,281; in the slave States, 81,038,693.

There is one contest in which the slave states always carry off the banner, that is in mustering illiterate adults. Though their white population is so inferior in number to that of the free States—a fault which lies at the door of slavery—and though the great mass of foreigners settle in the free States—another thing to be charged upon slavery—yet, the illiterate adults of the North, a large share of whom are foreigners, number only 422,515, while those of the South number 512,882. If we compare the native born only, the difference is more striking. In the free States, the number is 248,725, a number too great by the whole of itself; in the slave States 493,026.

If we pass to the consideration of churches, we shall find the same law prevailing. The church property of freedom is valued at \$67,773,477; that of slavery \$21,674,581. Contributions of the former in 1850 to the Bible cause, \$319,667; of the latter, \$68,125. Of the one to the tract cause, the same year, \$131,972; of the other, \$24,725. No wonder the officers of the Tract Society become alarmed lest the South withdraw, and issue a coaxing secret circular, "O don't! O don't!" For missions, \$502,174, by the free; by the other, \$101,934. Let us have a Southern Aid Society to prop up the decaying fortunes of slavery; it is such an Evangelical system!

But where shall we find a place to pause in giving the items of this "sum of villainies." Let Governor Wise speak a moment:

"Commerce," said he, in speaking to the people of Virginia in the last canvass for the gubernatorial chair, "commerce has long ago spread her sails and sailed away from you. You have not, as yet, dug more than coal enough

to warm yourselves at your own hearths ; you have no tilt-hammer of Vulcan to strike blows worthy of gods in your iron foundries ; you have not spun more than coarse cotton enough, in the way of manufactures, to clothe your own slaves. You have no commerce, no mining, no manufactures. You have relied alone on the single power of agriculture, and *such agriculture!* Your sedge-patches outshine the sun. Your inattention to your only source of wealth, has seared the very bosom of mother earth. Instead of having to feed cattle on a thousand hills, you have had to chase the stump-tailed steer through the sedge-patches to procure a tough beefsteak. The present condition of things has existed too long in Virginia. The landlord has skinned the tenant, the tenant has skinned the land until all have grown poor together."

Is it not strange that the man who thus speaks should not see and point out the cause ! Is it not strange he should be a champion for the Nebraska iniquity ! It is not so strange that, despite the suspicion and dislike which so largely prevail in his State against Northern men, this governor gives his encouragement to the free labor movement going on there under the direction of an emigrant aid company, of which Mr. Thayer, who was conspicuous in similar movements in Kansas, is a leading officer. This is another cheering sign that even in the slave States, there is the dawning of reason among the pro-slavery men of this country.

It has long been known that slavery not only prevents immigration into the slave States, but has the effect to drive from home many of the most enterprising inhabitants of those States. It seems by the census of 1850, that there were only in the slave States 205,924 inhabitants from the free States ; while in free States from the slave, there were 609,223, or nearly three times the number in the other case.

Slavery depreciates the price of land, of which the average value per acre in the State of New York, as shown by assessment in 1856, is \$36,97 ; in North Carolina for the same year, as shown by assessment, the average value per acre is only \$3,06, not quite one twelfth of the former case.

New York, Philadelphia, Boston, Brooklyn, Cincinnati, Chicago, Providence, Buffalo, and New Bedford, are brought into contrast with nine cities in the slaveholding States, Baltimore, New Orleans, St. Louis, Charleston, Louisville, Richmond, Norfolk, Savannah, and Wilmington, and the following results are

obtained: The population of the former is 2,083,000, of the latter, 787,000; wealth of the former, \$1,572,100,158, of the latter, only \$375,862,320; average wealth to each person in the former \$731, in the latter, \$477. This, too, after counting the slaves twice, first as persons, and next as money. It should be remembered also, that Baltimore, St. Louis, and Wilmington are mainly indebted for their flourishing condition to the stimulus of free labor, which begins to make itself felt in these cities owing to their proximity to the free States. The slaves, especially in the first and second of these, are fewer in proportion to the aggregate population, than in any other cities in the slave States; and besides, they are rapidly diminishing.

There are many interesting word-pictures in this volume. We afford the reader the following as a specimen:

“Reader! would you understand how abjectly slaveholders themselves are enslaved to the products of Northern industry? If you would, fix your mind on a Southern ‘gentleman’—a slave-breeder and human fleshmonger, who professes to be a Christian! Observe the routine of his daily life. See him rise in the morning from a Northern bed, and clothe himself in Northern apparel; see him walk across the floor on a Northern carpet, and perform his ablutions out of a Northern ewer and basin. See him uncover a box of Northern powders, and cleanse his teeth with a Northern brush; see him reflecting his physiognomy in a Northern mirror, and arranging his hair with a Northern comb. See him dosing himself with medicaments of Northern quacks, and perfuming his handkerchief with Northern cologne. See him referring to the time in a Northern watch, and glancing at the news in a Northern gazette. See him and his family sitting in Northern chairs, and singing and praying out of Northern books. See him at the breakfast table, saying grace over a Northern plate, eating with Northern cutlery, and drinking from Northern utensils. See him charmed with the melody of a Northern piano, or musing over the pages of a Northern novel, [South Side View, perhaps]. See him riding to his neighbor’s in a Northern carriage, or furrowing his land with a Northern plow. See him lighting his cigar with a Northern match, and flogging his negroes with a Northern lash. See him, with Northern pen and ink, writing letters on Northern paper, and sending them away in Northern envelopes, sealed with Northern wax, and impressed with a Northern stamp, [and post-paid by Northern money]. Perhaps our Southern ‘gentleman’ is a merchant; if so, see him at his store, making an unpatriotic use of his time in the miserable traffic of Northern gimcracks and haberdashery; see him when you will, where you will, he is ever surrounded with the industrial products of those whom, in the criminal inconsistency of his heart, he execrates as enemies, yet treats as friends. His labors, his talents, his in

fluence, are for the North, and not for the South; for the stability of slavery and for the sake of his own personal aggrandizement, he is willing to sacrifice the dearest interests of his country."

In the last chapter but one, entitled, "Arguments by the way," the author complains that, though he wrote his book principally in Maryland, the laws of that State forbid the publication of such works. He thinks there are signs of thought and contrition on the part of the South on this subject. The most ultra Southern papers admit that the South is in the condition of a mere province to the North. The Charleston Standard, for instance, after making the confessions in relation to the material interests which the statistics of this book demand, adds:

"As it is in material interests, so it is in arts and letters—our pictures are painted at the North, our books are published at the North, our periodicals and papers are published at the North. We are even fed on police reports and villany from the North. The papers published at the South, which ignore the questions at issue between the sections are generally well sustained; the books which expose the evils of our institution are even read with avidity beyond our limits, but the ideas that are turned to the condition of the South are intensely provincial. If, as things now are, a man should rise with all the genius of Shakspeare, or Dickens, or Fielding, or of the three combined, and speak from the South, he would not receive enough to pay the costs of publication. If published at the South, his book would never be seen or heard of, and published at the North it would not be read. So perfect is our provincialism, therefore, that enterprise is forced to the North for a sphere—talent for a market—genius for the ideas upon which to work—indolence for ease, and the tourists for attractions."

What can be more strange than the fact that, while such confessions are abundant, there often seems to be not the first thought on the part of those who thus complain that slavery is the cause of the decline they so much deplore. "Not to be an abolitionist," our author remarks in this connection, "is to be a wilful and diabolical instrument of the devil."

In the last chapter, the author collects facts under the head of Literature. It is not strange that literature does not flourish particularly well in the South, when such a man as Henry A. Wise thanks God for the paucity of newspapers in the Old Dominion; when the Mississippi Legislature send their laws to

Boston to be printed; and those who have the printing of the laws of North Carolina follow suit.

“Southern divines give us elaborate ‘Bible arguments,’ Southern statistes heap treatise upon treatise, through which the Federal Constitution is tortured into all monstrous shapes; the Southern novelists bore us *ad infinitum* with pictures of plantation life and the negro-quarters; Southern verse-wrights drone out their lazy doctyls or grow ventricious with their turgid heroes, all in defence of slavery—priest, politician, novelist, bardling, severally ringing the changes upon the ‘Biblical institution,’ ‘the conservative institution,’ ‘the patriarchal institution,’—and then—have their books printed on Northern paper, with Northern types, by Northern artizans, stitched, bound, made ready for the market by Northern industry; yet fail to see in all this, as a truly philosophical mind *must* see, an overwhelming refutation of their miserable sophisms in behalf of a system against which humanity in all its impulses and aspirations, and civilization, in all its activities and triumphs, utter their perpetual protest!”

In the matter of authorship in the contrast our writer represents the South as utterly insignificant in the comparison, in both the number and quality of the authors.

“Northern authors, *four hundred and three*—Southern, *eighty-seven*, a difference of *three hundred and sixteen* in favor of the North! And this, probably, indicates very fairly the relative intellectual activity of the two sections.”

The poets of the South have been, according to “Griswold’s Poets and Poetry of America,” *seventeen*; of the North, *one hundred and twenty-three*.

“Of our female poets, whose nativity is given by Mr. Read, *eleven* are natives of the South; and *seventy-three* of the North. These simple arithmetical figures are God’s eternal Scripture against the folly and madness of slavery, and need no aid of rhetoric to give emphasis to the startling eloquence of their revelations.”

We will allude to but one more contrast, that between Massachusetts and North Carolina. In 1790, the former had a population of 378,717, and the latter 393,715; by the last census the figures are 994,514 and 869,039. Of the latter, 288,548, more than one quarter, are slaves. The former has an area in square miles, of 7,800, the latter 50,704, 42,904 more than the former.

The comparison between Boston and Beaufort is well worth a notice. Boston speaks for herself, but

“ How is it with Beaufort, in North Carolina, whose harbor is said to be the safest and most commodious any where to be found on the Atlantic coast south of the harbor of New York, and but little inferior to that ! Has anybody ever heard of her ! Do the masts of her ships ever cast a shadow on foreign waters ! Upon what distant or benighted shore have her merchants and mariners ever hoisted our national ensign, or spread the arts of civilization and peaceful industry ! What changes worthy of note have taken place in the physical features of her superficies since ‘ the evening and the morning were the third day !’ But we will make no further attempt to draw a comparison between the populous, wealthy, and renowned city of Boston, and the obscure, despicable little village of Beaufort, which, notwithstanding ‘ the placid bosom of its deep and well-protected harbor,’ has no place in the annals or records of the country, and has scarcely ever been heard of fifty miles from home.” “ In 1850, the products of manufactures, mining and mechanic arts in Massachusetts, amounted to \$151,137,145 ; those of North Carolina to only \$9,111,245.”

The comparison is carried forward till it is proved by figures which lie not, that the city of Boston has the pecuniary ability to purchase the whole of North Carolina, and, if sanctioned by our Constitution, to hold her as a province.

The book is a storehouse of facts and statistics, which tell so terribly against slavery, it seems to us, they must at length attract the attention of the South. Northern laborers will yet learn from them the exorbitant tax which slavery lays upon their annual earnings ; they will yet learn what slavery has to do with them, and uniting with the laborers of the South, extirpate the curse from our land. If slavery is a Patriarchal and Divine institution, it is evident the Divine government is at universal war with the principles of political economy, and that praying for Christ’s reign is equivalent to praying for the earth to become a depopulated solitude.

We have, we trust, given so many facts from this book that the attention of our readers will be attracted to it, and lead them to possess themselves of it. Though it is not without its faults in style and spirit, they will find so much that is good they will feel like pardoning the few distasteful things to the love of liberty, which so manifestly pervades it.

ART. VII.—BIOGRAPHICAL—WILLIAM BURR.

The writer of this article has succeeded, with pleasure, he may say, in securing two engraved portraits for the present volume of the Quarterly. He had intended to accompany each with a short biographical sketch, but the necessary arrangements could not be completed. He hopes, however, to bring forward the *back* sketches in future numbers of this work; and that, hereafter, in every case, the sketch shall accompany the portrait.

The eyes of those who opened the late July number fell upon the features, well known to many, of

WILLIAM BURR.

William Burr is the Agent of the Freewill Baptist Printing Establishment, and the Office Editor of the Morning Star.

He was born in Hingham, Mass., June 22, 1806. His father's name was Theophilus, who was a descendant of the Rev. Jonathan Burr, of Dorchester, Mass., a distinguished Puritan. His mother's name was Sarah Waters, daughter of Mr. Isaac Waters, of Hingham. William was the seventh of ten children.

Theophilus Burr was a farmer, and William resided at home, attending school and assisting on the farm, until he was fifteen years of age.

Among his earliest recollections is this striking circumstance, which transpired when he was about four years of age. One day a relative came into the room where William was, saying as she entered: "Uncle Thomas is dead." "Uncle Thomas" was an aged uncle of his father, who resided opposite. The curiosity of William was now excited, and he at once inquired of this relative what death meant. She told him that death was "not to live any more"—and that the body of "Uncle Thomas" would be buried in the ground—and farther, to the greater astonishment of William—that death was to be his own end and the end of all living; comforting him, the meanwhile, with the assurance that the body would be raised from the grave, and that all "good people" would be happy after death. This was the first idea he had of death, and his mind was greatly troubled. He resolved, however, to make the effort to be good and go to heaven.

His parents were Unitarians, and were very strict in the observance of the Sabbath, reading the Scriptures, attending church, and in training their children to do the same; though they had great repugnance to Baptists, Methodists, and all other evangelical Christians. Hingham was, at that time, divided into three parishes, all of them Unitarian, there being no other denomination in town. The parish to which the par-

ents of William belonged was the oldest, their house of worship having been erected in 1681, and is still occupied by the church. Rev. Joseph Richardson, their pastor, was settled the year that William was born, and William was the first child that he "christened." Mr. R. is now between eighty and ninety years of age.

When William was eight or nine years old, he attended a "catechism school" established by Mr. R., and which was held on Saturday afternoons. On these occasions, when Mr. R. had closed the recitations, he frequently addressed his pupils on moral and religious subjects in a very affectionate and earnest manner, sometimes shedding tears himself, and causing the children to weep. This, with the instructions of his mother, who often entreated him to pray when he retired to rest, and, who Mr. B. always has believed to be a truly pious woman, produced a lasting and beneficial effect upon the mind of the child.

When he was about eleven years old, he lost a brother. The announcement that his brother must die caused great distress on the part of the parents and the whole family. A pious relative from another State who was on a visit to the family at the time, recommended to them the religion of Christ as the only comfort in their affliction. This relative, who was a F. Baptist minister, set forth Christ as the only Savior of sinners, speaking of his power and willingness to save to the uttermost all who would come unto him.

William's mind was deeply and solemnly impressed, and he resolved to abandon every evil way, and give himself to the Lord. He prayed much in secret, and enjoyed peace of mind for sometime; and, doubtless, had he been placed among experimental believers, where he could have received proper instruction, he would have been firmly established in the faith of the gospel. So Mr. B. believes to this day. But the usual amusements of youth, which were numerous and fascinating, and in which he participated with delight, after awhile counteracted in a great measure his seriousness.

Having arrived at the age of fifteen, he went, on a day in June, 1821, to Boston in search of a place in a printing office. He spent the whole day walking about town, calling at every printing office he could find, and inquiring if an apprentice were wanted. He was entirely unsuccessful, and at night with sadness of heart returned home with his father, who had accompanied him to Boston, resolving, after assisting his father through haying, to go forth and try again. In August following, he returned to Boston and made another effort in a like direction, but only with the same result. Thus defeated in his plans, he came to the conclusion to accept an offer of an older brother, a house carpenter, residing in Boston, to work with him until he could

find a place in a printing office, or some business that suited his taste. He served at carpentry a few weeks, sighing for a printing office, but no printing office appeared—it was, instead, a Musical Instrument and Umbrella Manufactory! He entered this *office*, on trial, for three weeks. At the end of two weeks after his entrance, he heard of a printing office where he might have a place. But he had become so much interested in his “umbrella” calling, that he was now somewhat undecided. A trifling incident, however—providence, we may call it—brought him to a decision, and placed him on the course again in pursuit of a printing office.

Just at night on the last day of his three weeks’ trial at umbrella making, he went into the back yard to split some wood; and while thus employed, he accidentally broke a large pane of glass. His employer at once came out violently enraged, heaping upon him the most shameful abuses, and uttering many oaths. The next day William left, followed by many apologies from his employer for his ill-treatment to him the night before, and also by earnest wishes for him to remain. But the boy was decided. It was too late for Mr. Wheelwright. It was too late for musical instruments and umbrellas. It was *in time* for what was to come.

A day or two after he obtained a place in a printing office, the office of Mr. George Clark, in Boston. The late Deacon Jonathan Howe, of Charlestown, was the foreman of this office, Mr. Clark himself not being a practical printer. He remained here about two years, securing, besides his board in the family of Mr. C., *one pair of shoes*. He managed to provide himself with clothing during the time, excepting what was furnished him by his parents, by procuring small jobs at printing of the dry goods merchants and others, performing them before and after the usual hours of labor, working till a very late hour, and on one occasion all night. Mr. Clark had not met his engagement with his apprentice, as the agreement was that William was to be clothed. It should be said, however, that Mr. C. had failed, and was exceedingly embarrassed in his business. Still he was unwilling for William to leave, and declined to give him a recommendation to another office. This put him to much trouble, as it was the custom in those days among printers in Boston, not to receive a boy from one office to another without the consent and recommendation of the office from which he came. At length two brothers of Mr. Clark, merchants, who were well acquainted with William, gave him permission to refer to them, and he soon obtained employment in the Book and Job office of Mr. John Frost, then one of the largest and best offices in Boston. He remained here till the first part of July, 1825, when his employer made a

demand upon him, which he considered unjust, and to which he refused to submit—another incident, or second providence, and one which changed the whole course of his life.

The demand was, that, after all the rest of the hands had left the office, and after he had toiled from sun to sun through a hot summer's day, he should carry proof sheets to an author in a distant part of the city, and spend part of the night in correcting a certain form in order for its readiness for the press early the next morning.

This William respectfully declined doing, but promised to be in the office early in the morning, and have the form corrected as soon as possible. To this Mr. Frost angrily and sternly replied: "You must do it to-night," and left the office.

Our young printer had for sometime been dissatisfied. Mr. Frost had made repeated demands upon him which he had not made upon the other apprentices, though one of them came into the office later than himself. These demands consisted of proof-reading and errand going, for which no allowance was made, some days a quarter part of the time being spent in this way. His task was to set four thousand ems a day. All he did over this, according to agreement, was to be paid for at journeyman's prices. Taking out a quarter of the time, and allowing nothing for it, he considered unjust. Besides, Mr. F. was paying more for the board of the other apprentices than for that of young Burr, and, though he was owing him more than a hundred dollars, a large portion of which he earned outside the usual hours of labor, he had been unable to obtain a settlement, and the payment of what was due him. Up to this time he had borne all these grievances patiently and without murmuring, though not without feeling them. Now they rushed into his mind with new force, and putting on his coat he left the office, resolving that come what might he would do no more work that night. He took the proof, carried it to its author, and returned to his boarding place.

The next morning he was early at his work; and, when Mr. Frost came in, was busily employed in correcting the form for the press. Mr. F. severely reprimanded him for not doing it the night before. Young Burr, excited, replied: "If you are not satisfied with my course since I have been in your office, it is best for us to have a settlement, and for me to leave." Mr. F. rejoined: "If you leave my office, I will prevent your obtaining employment in any other in the city." Young Burr's reply to this was: "*Boston is not the only place in the world.*" He was under no legal or moral obligations to F., and why should he bear such an insult? He, however, informed Mr. F. if he would settle with him, paying what was due, and would treat him in future as he

did the other apprentices, he would remain; otherwise, he should leave. Mr. F. then peremptorily commanded him to go to work unconditionally, and this he absolutely refused to do. The result was, that on the next Monday morning, July 9, 1825, at four o'clock, young Burr left the city for Providence, R. I., by stage. The day was exceedingly hot, and when he arrived in Providence at two, P. M., he found himself greatly fatigued and dejected. He obtained a boarding place, and the next morning, visited every printing office in town in search of employment; but, to his disappointment and perplexity, he found none. He had but little money; and, in this extremity, he finally went to the wharves, hoping to find an opportunity to go to sea, in case he should fail of securing other employment. He found a ship bound for Buenos Ayres, and the mate who was on board informed him that he could undoubtedly be employed, if he wished, but advised him by all means not to go to sea. Seafaring life, he said, was hard, and he should advise no young man to engage in it; especially one who appeared as if he were unused to hard work and hard usage. However, young Burr made up his mind that night, that if he did not secure work the next day, he would engage himself for the voyage to South America on board the vessel indicated, which was to sail in a few days.

The next day came and passed, and no work was obtained. The ensuing morning, as he was preparing to go down on board the ship, a note was received from a journeyman in the Patriot office, stating that himself desired to go into the country to spend a week or two, and inviting Burr to fill his place during his absence. The invitation was readily accepted, the more so, as letters had been received from his parents and friends, to whom he had written of his whereabouts, circumstances, and intentions, entreating him not to go to sea, but to return home.

Burr worked in the Patriot office two weeks, at the end of which the proprietors requested him to continue his services. This he did for some length of time. Afterwards he worked in the office of Brown and Carlisle. While engaged in this office, Mr. Frost made a visit to Providence, and endeavored to procure his discharge, but without effect. He remained in Providence till December.

About this time, The American (now Boston) Traveller, was commenced in Boston by Badger & Porter, who engaged Mr. Parmenter, a Providence printer, to take charge of the Printing department. Mr. Parmenter invited Burr to take a situation under him in the Traveller office. Burr accepted, though he dreaded to meet Frost in Boston, knowing well, as he did, that he would seek continually to annoy him.

We now find Burr again in Boston, and again in a printing office there—that of the Traveller. After he had been there a month or two, he learned from one of his fellow workmen, that Messrs. Badger and Frost were on very intimate terms, and that Mr. F. often visited the counting room of the Traveller. From this time till he left Boston, he had but little peace.

Shortly after this, in February, 1826, Elders Samuel Burbank and Henry Hobbs, as the Agents of Hobbs, Woodman & Co.,* a company which had been formed in Limerick, Me., for the purpose of publishing a Freewill Baptist paper, visited Boston to purchase the necessary printing apparatus. They had a letter of introduction to Mr. Badger, a brother of Mr. Badger of the Traveller, and then editor of Zion's Herald. They wished for some practical printer to assist them in making their purchases. Mr. Badger sent them to Mr. Parmenter. After they had made their purchases, they wished Mr. P. to recommend to them some printer who was competent to take charge of their business. Mr. P. strongly recommended Burr, who was accordingly invited to accept the place. Should he accept? If he remained in Boston his friend Frost would be particularly solicitous for him! So to relieve Mr. F. of any such trouble, Burr decided to leave Boston for Limerick. He was to remain in Limerick a year or so, when he would be out of his minority, and could return to Boston if he chose, and seek employment there without fear of interruption from Frost or any one else.

On the 6th of April, 1826, he took passage for Portland on board a packet. It was a beautiful spring morning as the packet sailed out of the harbor, and continued pleasant till past the middle of the day; but towards night the wind changed to the east, and soon the heavens were overcast, and the storm began. With wind dead ahead, with fog, and mist, and rain, the remainder of the voyage was anything but pleasant. It was, therefore, with joyful feelings, on the morning of the third day, that he heard one of the sailors give the deck cry: "Land ahead"—"the White Mountains are in sight!" Land had not been seen for more than thirty-six hours, and this was welcome intelligence to all on board.

Being safe in Portland, he inquires for the "Limerick Stage;" but there was no such conveyance. He learned, however, that the mail-carrier, who usually conveyed the mail on horseback, sometimes put

* The company consisted of John Buzzell, Henry Hobbs, Samuel Burbank, Jonathan Woodman, Elias Libby, Andrew Hobson, Joseph Hobson, Mark Hill, and William Davidson—all Freewill Baptist ministers except Deacon Joseph Hobson.

his horse to a wagon, to accommodate a passenger. Burr was thus accommodated.

The start was made from Portland in a wagon, but the roads, as it might be supposed at that season of the year, were in a bad condition. At Buxton, some twelve or fifteen miles from Portland, the wagon was exchanged for a sleigh. Thus dragged through mud and snow, for the distance of thirty miles, Burr arrived at Limerick just at night-fall, and stopped with Eld. Elias Libby. He boarded with Mr. L. some two years—was treated with the utmost kindness during the whole of the time, and was ever regarded as one of the family.

The next morning after his arrival in Limerick, he went into the room which had been prepared for the office, where he found a few boxes of type and cases, and, stowed away in one corner, an old fashioned Ramage, wooden press, which looked as if it might have descended from the days of Faust. There were neither fixtures, furniture, nor models of what was requisite. Burr proceeded to make plans of what was wanted as best he could, and a carpenter was employed to manufacture them. The type was distributed into cases, the old press set up, inking balls made, a couple of young lads (one of them now Eld. P. S. Burbank) put under a course of instruction in the art of printing, and on the 11th day of May, 1826, the first number of the Morning Star was issued, most of the type being set and the press work done, with the assistance of one of the boys, by Burr's own hands.

Nothing has been said of Burr's religious experience, or want of religious experience, after he left Hingham. The two first years he spent in Boston, he attended the meeting of Rev. Mr. Dean, a moderate Universalist, his brother furnishing him a seat. At this time he could not be said to have any settled religious views. Though he made some effort to persuade himself that Universalism was true, he never felt satisfied with it. Subsequent to the two first years he spent in Boston, and until he left for Providence, he attended the meeting of Dr. Lowell, Unitarian. Dr. L. was a very eloquent preacher, and dwelt much upon a life of virtue and good works, though at the same time he advocated the propriety of dancing and other amusements. "Let the young enjoy themselves while they are young, as trouble will come fast enough," was his saying. Burr followed the advice of this clergyman, and delighted himself in the dance. Yet he was not without serious thoughts, sometimes praying in secret. Frequently at the commencement of a new week, he would say in his mind: "Now I will try and spend this week without doing anything for which I shall feel condemned." But at the close, he always found more or less sins staring him in the face. Once he came near being drowned while bathing, when all the acts of his life

seemed to be presented to him at one view. This greatly alarmed him, and for a time rendered him quite serious. His mind, also, was still more seriously inclined, through an urgent appeal made to him by a pious gentleman, a member of the Park street church, and boarding at this time with Burr. This gentleman endeavored to show him that none would be saved except those who were born again, and lived holy lives. Such teaching was new to Burr. He did not understand it. He could not think of surrendering worldly pleasures, becoming sad and melancholy, as he supposed he must, in order to be a Baptist, Methodist, or orthodox Congregationalist. Still the conversation with the gentleman referred to most deeply affected him, and he could but weep, when, after they had separated, he heard his voice in prayer for *him*. This man of God had retired to an adjoining room, and there plead at the throne of mercy for young Burr.

While in Providence, he had no stated meeting. He sometimes heard Rev. Dr. Gano, of the first Baptist church, sometimes Dr. Wilson, of the Presbyterian church, but in general he did not attend anywhere.

When he returned to Boston, he went to board in a large boarding establishment, where dancing, theatre-going, and other sinful amusements were the order of the day, and he was soon borne down by the current. He joined a theatrical club, which occasionally gave public exhibitions at the old Boston Museum. From December to April, he attended meeting but once, and then to hear Rev. Lyman Beecher, who had lately come to Boston, and who was drawing full houses. The time of which we are speaking, Mr. B. looks back upon as the unhappiest period of his life. The world did not satisfy him, and he knew not what to do, or where to go to find relief. He was sad and dejected, and he left Boston without regret.

Arriving at Limerick, he found himself, religiously, in a different atmosphere. He was under the influence of family worship, and the house where he boarded was often visited by F. Baptist ministers, who prayed, and sung, not neglecting to converse with him upon the subject of religion.

After he had been in Limerick a few weeks, a F. Baptist Quarterly Meeting was held there. Much had been said about the approaching meeting in the place, and great preparations were made for it. As he had never attended a meeting of the kind, he felt no small degree of curiosity in regard to it; the more, as a number of F. Baptist ministers were expected to be present, and he had never seen but two or three.

At length the day of the meeting arrived. It was a beautiful May morning. A multitude of people assembled, as the Quarterly Meeting embraced a large territory. The meeting was held in the old Baptist meeting house standing on the hill overlooking the village. It was one of the "old-fashioned," two-story, barn-looking houses, very large, with galleries, and only partially finished and plastered. Burr took his place in the gallery, in front of the pulpit, upon one of the rough seats which had been fitted up for the occasion; and as he looked down upon the men, occupying the pulpit, the altar, and the front pews, ministers of the gospel, men, some of them young, others venerable in appearance by their whitened locks and peculiar dress; and as he listened to their fervent prayers, their spiritual songs, their powerful preaching, and earnest exhortations, he could only silently repeat: "These men are the servants of the Most High God, which show unto us the way of salvation."

Among the ministers present were Elders John Buzzell, Henry Hobbs, Samuel Burbank, Jonathan Woodman, Daniel Jackson, Andrew Hobson, James Emery, John Stevens, and Mark Hill. On the second day, Elder Buzzell preached upon the subject of the new birth: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Eld. B. was then in all the strength and vigor of his manhood. He preached in demonstration of the Spirit, and with power, swaying the minds of the multitude at his will. His sermon contained many passages rarely surpassed in natural eloquence. Hard hearts were melted. Few eyes were dry. Many were almost persuaded to be Christians, and among the number was Burr.

In the evening the meeting was held in a hall, the usual place of F. Baptist worship. Crowds flocked to the place. Eld. Henry Hobbs preached on the certainty of future eternal punishment. Eld. H. was noted for his strong argumentative and logical powers. Sometimes, also, the deep fountains of his soul were broken up, and then in pathetic tones he exhorted sinners to be reconciled to God. His appeals on this occasion were almost irresistible, and Burr trembled under the sermon. Should he be a Christian *now*? Impenitent hundreds were present who were accustomed to such preaching, but himself was listening to it for the first time. Could they procrastinate? Much more he.

We pass over a year and a half, only saying that Burr continued during this time to discharge the duties of his calling to the acceptance of the proprietors of the Star. A few months before the close of his second year's engagement, he was waited upon by the proprietors and urgently solicited to engage for another year. But as he contemplated a return to Boston at the end of his engagement, he declined making

any farther contract, and another printer was engaged to succeed him at the expiration of his term.

One of the fathers in the F. Baptist ministry has lately gone to his heavenly rest. It is but a year or two (we can make it hardly more than yesterday) since the voice of Clement Phinney was heard throughout all our borders. "He being dead yet speaketh." But he "spake" when he was not "dead." He "spake" in his old age, as thousands of living witnesses can attest. He "spake" in his younger and stronger years, as many in the upper church, saved through the grace which he proclaimed, are now praisingly attesting. GOD called Clement Phinney to preach, as he does every man who *preaches*. GOD sent Clement Phinney to Limerick. He came—he preached—he was soon gone—but not until he had left was Burr aware that the arrow which the gospel archer had shot, having struck and thrust his heart through, was still in it. Yet so it was. He had often thought while in Limerick, that he would seek Christ. Now he was soon to return to Boston, and renew his associations with his relatives and old friends, most of whom were strangers to and opposers of experimental religion. What should he do? A herald of the cross had just passed along, and had called him in the name of his "Master Jesus" to repent. Should he listen to this call? It was his living or dying time, and he must choose. If he were ever a Christian, he must be one now. To return to Boston without religion is to die—eternally. At this time, also, the late Rev. J. G. Pike sent a copy of his *Persuasives to Early Piety*, then just issued, to the Star office, and this Burr seized upon and read. To shorten what we have to say, God, through the living voice of one of his servants, had called him to turn from his sins and live. Through the silent and far-off pen of another, he had given this call a second time. The young man heard—a stubborn heart yielded—and *all was done*. It was in a prayer meeting, held on a Sabbath evening in February, 1828, at a private house, where Burr first publicly acknowledged his need of Christ, and requested a remembrance at the altar of mercy; although on the Saturday evening previous, with two other young men, he had met at the Star office for mutual prayer and solemn covenant with God.

Our readers have received the intimation that this convert to the true Christian faith was not alone. To see three young men in a printing office, covenanting together to seek and serve God at the loss of all things, there reading the Bible, there kneeling down, and there offering their prayers, is to see what is not too often seen in such a place, and yet to see which, Christian hearts and the hearts of angels with them, would rejoice. The work progressed. The meetings in the old Star

office were continued one evening in a week for months. Many young men attended, until some twenty-five professed their faith in Christ. Of this number, seven or eight subsequently became ministers of the gospel. In October, 1828, Burr was baptized. He joined at the same time the Freewill Baptist church in Limerick. We need not say that with such a change in Burr, the effort of the proprietors of the Star to secure his continued labors was successful, and the engagement that had been made between them and the printer before mentioned was by mutual consent dissolved.

At the annual meeting of the Star proprietors held in March, 1829, Mr. B. was chosen office editor, and Publishing Agent of the Star. He accepted the latter, but declined the former, considering it impolitic to have his name appear as editor, both on account of his youth, and his limited acquaintance with the denomination, though from that time forward he has performed the duties of the office.

In the year 1830, Mr. Burr wrote an article in the Star, calling attention to the importance of a denominational Book Establishment. Subsequently, he employed the late Mr. Samuel Bedee to write a series of articles on the same subject, which were published in the Star. These articles attracted the attention especially of several ministers and brethren, among whom was the late Eld. D. Marks. The result was, that at the General Conference held in Wilton, Me., October, 1831, a "Book Concern" was established, of which D. Marks was chosen Agent, and Henry Hobbs, S. Bedee, and Wm. Burr, Publishing and Advisory Committee. Mr. B. continued a member of this committee for four years, when Mr. Marks resigned the agency, and other arrangements were made.

At the General Conference in Meredith, N. H., October, 1832, Mr. Marks as Book Agent, was instructed to purchase the Morning Star. Some of the proprietors were opposed to selling, but Mr. Burr, *holding then nearly three-fourths of it*, decided in favor of disposing of it to the denomination, and it accordingly passed into their hands. A long pay day was given, and it was ultimately paid for from the profits arising from its publication, without the contribution of a single dollar from any other source. Mr. B. was continued as its financial agent and acting office editor.

Mr. Marks, at the General Conference in Byron, N. Y., October, 1835, resigned his office as Agent of the "Book Concern," and a Board of Trustees was appointed, into whose hands the "Concern" was committed. This Board consisted of Wm. Burr, Silas Curtis, Daniel P. Cilley, Jacob Davis, Enoch Place, Joseph M. Harper, Samuel Burbank, Trueman Carey, Elias Hutchins, Seth C. Parker, and Charles Morse.

The Establishment was at this time indebted to an amount exceeding six thousand dollars, for which those members of the Board residing in New England became personally responsible, giving Mr. Marks a bond, binding themselves, their heirs, &c., to pay all the debts of the concern. It is true that the assets were considerably more than this amount; but, consisting, as they did, of the printing apparatus, of books on hand and in the hands of agents, and of debts due from subscribers to the Star, from agents for books, &c., they were not available to meet the pressing demands of creditors, many of which were overdue. It was indeed a critical time, and many feared a failure.

Such was the condition of affairs when the Trustees returned from General Conference, and requested Mr. B., who had not been present at the Conference, to take the agency. At first he shrank from assuming the responsibility, but at length consented, on condition that the Board would adopt and carry out the following vote :

“ Voted that we will raise five thousand dollars for the use of the Establishment in the following manner, to wit—The property of the Establishment shall be divided into one hundred shares, and one of these shares shall be given for security for every fifty dollars which individuals may be induced to lend the Establishment; unless these shares shall be redeemed within three years from the first day of November next (1835) the Establishment shall go into the hands of the holders, and be disposed of as they may direct.”

This vote was passed, and the sum of \$2750 was raised on this security, a large portion of which was taken by members of the Board.

But as it often occurs in financial matters, new difficulties arise when men are ready to suppose that all is rendered safe. Shortly after the adjournment of the meeting of the Board just referred to, an uneasiness was manifested, and one who had signed the bond to Mr. Marks, demanded that Mr. Burr should take his name from the bond, or call another meeting of the Board. Mr. B. did neither, *but gave to the person mentioned his own private bond, assuming all his liabilities in addition to his own.*

It remains to say that the loan (\$2750), together with all the other liabilities of the Establishment, were ultimately paid from the proceeds of the Establishment; and at the time of the last General Conference, held at Maineville, Ohio, October, 1856, the sum of \$21,006,71 had been appropriated to benevolent objects in the denomination, and the assets were then estimated at \$43,129,77.

It was at the important and critical meeting of the Board of which we have spoken, (Oct., 1835,) that Mr. B., under the new arrangement, was appointed Agent and office or resident editor of the Star.

As it is to be expected, Mr. B. has borne a conspicuous part in many

fierce and hard-fought moral conflicts. We might mention, though not in exact order of time, various perplexing difficulties; troubles in the editorial department of the *Star*; the complaints made against some of his acts; the grand secession movement; the refusal of the New Hampshire Legislature for a series of years to incorporate the Freewill Baptist Printing Establishment, solely because of the bold, manly, and out-spoken position of the *Star* on the subject of slavery; and, finally, that "special meeting" of the Board of Trustees, called for a "special" purpose, in the days when the slave had few friends and many enemies, called to consider the grave and solemn question, whether the *Morning Star*, pressed down as it was under the weight of POVERTY, should follow the example of the general religious press, and be *dumb* on slavery—that meeting—that most important meeting which the Freewill Baptists denominationally ever held—the "all night" session of that meeting, when the dark spirit of Oppression took her sudden departure with the flight of the darkness, and when, at the early dawn of day, *Liberty's* fair angel broke forth into triumphant and cheering strains. Of such like events we might speak *in extenso* in the life of the subject of this sketch; but to speak of some of them at this day would be improper, and to speak of others of them we have not space in the few pages allotted us.

Mr. Burr took an active part in the organization of our Foreign Mission, Home Mission, and Education Societies. He has been the Treasurer and a member of the Executive Committee of the Home Mission Society, Treasurer of the Education Society, and a member of the Executive Committee of the Foreign Mission Society, from their commencement. He was a member of the Executive Committee of the Education Society for several years after its organization; and was appointed Treasurer of the Foreign Mission Society in 1837. He was a delegate to the Tenth General Conference, held at Conneaut, Ohio, in 1839, of which he was chosen Secretary pro tem., the standing Secretary not attending.

As before stated, Mr. B. still sits in the chair of the office editor of the *Star*; and we have only to add, that, aided in the increase of business by an assistant yet to be appointed, a frank, true, and trustworthy assistant, as we hope (the Lord give the lot in' the choice of the right man) it is the desire, as we believe, of the body of Christians of whom he is one, that he should there—in *that chair*—long remain.

ART. VIII.—CONTEMPORARY LITERATURE.

GRACE TRUMAN, &c., by Mrs. Sallie Rochester Ford. Sheldon, Blakeman & Co. New York: 1857.

This, like *Gracie Amber*, from the same house, noticed in our last issue, is a sort of religious novel. It is a work of considerable power. It is the reverse of *Gracie Amber* in the character of the plot. It exhibits its power in keeping up the interest throughout, without a single surprise, without a single case of great physical suffering, without a single touch of the tragic, and, we believe, with but a single death-bed scene. Almost from the first, and certainly by the time the second chapter is finished, the reader is in full possession of the plot which unfolds step by step precisely as expected to the very close. While the book retains the peculiarity conceded to works of fiction, that of closing with a wedding, it also begins with one. Grace is married to John, and goes to reside at Weston, in the family of his father, a *savage* Presbyterian elder, who persecutes his daughter-in-law for being a Close Communion Baptist, till the newly-married are driven out; not, however, till John, Fannie, his sister, and Edward, his cousin and groomsman, are indoctrinated in Baptist principles. Father Miller, Grace's pastor, is called to Weston to hold a protracted meeting, which results in the organization of a Baptist church, which, as expected, John and Grace, Edward and Fannie, join. The persecuting father-in-law survives his troubles but a few months; Edward, the lawyer, turned preacher, becomes pastor of the new church at Weston, and of course marries Annie, the bridesmaid of Grace; Gordon, the Presbyterian pastor, being unmarried, is of course in love with Fannie, the Elder's daughter, and inconsolable that one of his lambs has fallen among wolves, he goes off to recruit his broken health, and on reflection in solitude becomes a Baptist, and of course comes back after Fannie; all are happy and useful.

Such is the narrative employed for the sake of serving three objects: 1st, the introduction of arguments for immersion; secondly, for close communion; thirdly, for the throwing of a most graceful robe over the foulest thing in Christendom, Negro Slavery. It is but fair to say these three objects are skilfully and ably served. The arguments in behalf of immersion are fairly and ably marshalled. In reference to communion, the Pedo-Baptists bring up the doctrine that *Christian character is the basis of communion*, for the sake of convincing Grace of her lawful right to commune with those whom she recognized as Christians; they find it a sword with two edges, hastily drop it, and yield the question to Grace, who, despite her name, pursues the fugitives with the sword they have surrendered to her till you are tempted to cry out, "press not a fallen man too far."

On the other point, and doubtless the main object, though apparently the most incidental, the book manifests most admirable skill, if we contemplate ability aside from the end to which it ought to be devoted. We are quite confident the word *slave* does not stain the fair page any more than it does the

Constitution of the United States; not a wife is sold at auction to be separated from her husband and children forever; not a single Christian master hires out his slave-preacher to exercise his gift of the Holy Ghost "to profit withal" his master one hundred and fifty dollars a year; and not a single case of even "wholesome discipline" is to be found. Such facts do not easily work into the tales of romance. There may be happy weddings among the masters, but there must be no rude cries from sundered slave families, there may be glimpses of black coachmen petting their sleek bays, and the happy Christian death of a *servant*, but there must be no hint that these young *Christian white* gentlemen, so happy and so refined, follow with bloodhounds "Uncle Ben" or Aunt "Peggy," if the latter seek one breath of free air "*this* side of Jordan." Aunt "Peggy" may, without the least danger of having her head broken, defend the doctrine that she would pollute herself and offend Christ by communing with her *Christian* master, (both which it is not difficult for free Communionists to believe, if Aunt "Peggy" had a little more light;) but the daughter-in-law attempting the same thing must be persecuted almost to the death. Romantic! Consistent! Look on this picture, then on that!"

The scene is laid in Kentucky, where the author resides, and, therefore, she was under the necessity, perhaps, if there was the least allusion to slavery in her work, to offer incense unto those "chivalrous men" who show their thirst for the blood of one of Kentucky's noblest sons for espousing the cause of freedom, at the same time they carefully shield from danger the cold blooded murderer of a "Yankee school-master." Then allude not at all to the forbidden subject.

This book, while devoted, as we conceive, to spiritual and physical bondage, while we regard the sufferings of Grace in the same light we do the sufferings of conscientious but mistaken monks, it is nevertheless a splendid specimen of the *argumentum ad hominem* with reference to Close Communion Pedo-Baptists, and it holds up to proper reprehension the persecution which some of them practice upon conscientious Baptists who consistently practice the baneful error, which the former preach.

SKETCH OF THE LIFE AND MINISTRY OF THE REV. C. H. SPURGEON. From Original Documents. New York: Sheldon, Blakeman & Co. 1857. pp. 141.

This little work combines, in no ordinary degree, the excellences of a good biography—perspicuity, conciseness, vivacity, ease, candor. The writer exhibits a happy faculty of giving the reader readily and in a natural order the information he needs respecting the new wonder of the world.

We have no space here to discuss the secret of Mr. Spurgeon's popularity. He is evidently a people's man, one of them, and wonderfully adapted to their wants—a man for the times. Preaching is native to him. His aptness for his calling has been developing from his birth, and to it he gives his entire energies. Rejecting all pulpit mannerism, he addresses himself simply, directly, earnestly to his work. Richly endowed by nature, possessing deep piety, and a consciousness of the Divine sanction, he not only gathers multitudes to his audience, but many of them into the gospel fold.

Nor is it a matter of much surprise, that one so young, being now but

twenty-three, should already have attained so much success. Not a few possessing the highest genius have died young; and of those who lived to riper age, many never excelled in their productions the efforts of their early years. Our great hope for Mr. S. is founded on the fact that he has so many good qualities while so young, *he will improve*. He is by no means perfect, but we have no heart to criticize such a man. He preaches the gospel to the poor, and they love him. We regret, and are somewhat puzzled at his bold enunciations of some of the favorite exploded dogmas of Calvinism and Antinomianism. But these are excrescences which time and grace will wear away. He is a Baptist of the John Bunyan and Robert Hall stamp. He has already become FREE on the subject of Christian communion; and he will also on the greater themes of the atonement and salvation.

LIFE SCENES FROM MISSION FIELDS: A Book of Facts, Incidents, and Results, the most Material and Remarkable in Missionary Experience. By E. D. Moore. With an Introduction by Rev. Hubbard Winslow. New York: Published by Charles Scribner, 1857. pp. 358.

From the glance we have as yet been able to give these pages, we judge the work well fitted to its design, as stated in its preface, "to bring together such materials from the vast field of missions, as might serve to illustrate, not only the truth and value of Christianity, but also the preëminence of the *Evangelical system* over all other forms of belief and teaching, as a regenerating and saving power." It contains no less than 404 extracts arranged under the following heads: The heathen without excuse. The habitations of cruelty. Native intellect, capacity, wit, &c. Dogmas, cavils, objections, &c. Scripture truth—its many operations. The lion changed to a lamb. The martyr spirit of native Christians. Examples of piety and benevolence. Sincerity and firmness of converts. Heathen without idolatry. Doctrine of the cross preëminent. The new heart—its one type in many forms and dialects. A religion of integrity and honor. Native death-bed scenes. Taxes imposed by idolatry. Surprising results. Character of papal missions. The Gospel a blessing present and temporal. Illustrations of Scripture. Bread upon the waters. Mythologies, maxims, proverbs, sayings, &c. Dying testimony of missionaries. Miscellaneous facts and narratives.

The selections appear to have been made from ample materials, with great care, and furnish much valuable matter for reference, convenient for every minister and friend of missions.

BACON'S ESSAYS: With Annotations by Richard Whately, D. D., Archbishop of Dublin. From the second London edition revised. C. S. Francis & Co. New York: 1857.

The annotations of this work are more extensive than the essays themselves. The former are often of much more intrinsic value than the latter. Yet both are respectively of more service to the reader by reason of their relation than either or both could be without it. A man of Bacon's capacities, sifted, criticized, and reviewed, by one of Whately's capacities and practiced skill, presents no ordinary spectacle to the reader, whatever the subjects treated. Add to this thought, that the sixty different essays are upon subjects

of universal interest, and you have a proper view of this volume. Truth, death, religion, revenge, adversity, simulation and dissimulation, parent and children, marriage and single life, envy and love, are, for instance, the subjects of the first ten essays.

The paper, type, and binding, are worthy the book itself.

WORDS OF CHRIST. All the Recorded sayings of Christ. By Harmon Kingsbury. Calkins & Stiles. New York: 1857.

"This little volume," says the compiler in the preface, "contains the Constitutional Charter, Law, Government, Precepts, &c., of our Lord and Savior Jesus Christ, of his kingdom, making a convenient pocket companion of the wisest, most beautiful, needful, interesting and important sayings ever contemplated by man. It is the only competent, complete, and unerring guide in all conditions, relations and circumstances in which moral agents, in all ages, can be placed."

If it were allowed always to speak the whole truth, we should commend this book for the *novelty* it has in it for most readers; the ideas will be found to be as strengthening as they are novel; to change a little a phrase current among those who praise books, no man can read this work attentively without being a wiser, if not a better man. We confess upon our second reading that we fear there is too much ground for the remark we heard a clergyman once make: "If the clergy," said he, "were to be examined to-day in regard to their study of the Bible, they would be publicly disgraced."

BIBLICAL COMMENTARY ON THE NEW TESTAMENT. By Dr. Herman Olshausen, Professor of Theology in the University of Erlangen. Translated from the German for Clark's Foreign and Theological Library. First American Edition. Revised after the latest German edition, by A. C. Kendrick, D. D., Professor of Greek in the University of Rochester. To which is prefixed Olshausen's Proof of the Genuineness of the Writings of the New Testament. Translated by David Fosdick, Jr. Fourth Volume. Sheldon, Blakeman & Co. New York: 1867.

In the prefatory note to this volume, the editor enters some heavy charges against the Edinburg translation. The editor says he could overlook a want of uniformity, Greek accentuation systematically wrong, and other similar errors, if that were all; but he feels called upon "to notice, in terms of severe reprehension, its translation of that entire section of the gospels containing the trial, crucifixion, and resurrection of Christ, (in which Olshausen's peculiar genius is transcendently displayed), and of the volume containing the two epistles to the Corinthians. These important portions, amounting to some 600 pages, exhibit a marvellous capacity for blundering, a slovenliness and ignorance utterly incredible to one who has not laboriously waded the sea of errors with which they are inundated. The translators often seem ignorant alike of German and of English, and almost indifferent whether they give a meaning alien from the original, a meaning the reverse of the original, or no meaning whatever."

Professor Kendrick makes these charges in no uncharitable spirit, nor without due consideration. He does not presume that he can himself escape all errors. But it is a matter of gratitude that in Mr. Kendrick's mature scholarship and pain-taking habits, we have a guarantee that we shall escape in the

American edition of this valuable commentary the blunders which are in the foreign edition, while in all other respects, as well as in price, it is more inviting.

This volume commences with the seventh chapter of Romans, and ends with Galatians. The treatment of this important portion, we judge from the examination of several passages, is peculiarly able. We are glad to learn that so many of our brethren in the ministry are procuring this work volume by volume as it comes from the press. We wish all were able to afford themselves so great a help in their office of feeding the flock of God.

We are glad the publishers of this work give us the promise of a translation of "the sixth enlarged and greatly improved" edition of Winer's New Testament Grammar, to which the references in the commentary are henceforth to be. We believe the public is prepared to give such a grammar a very encouraging reception.

THE NORSE-FOLK: Or a Visit to the Homes of Norway and Sweden. By Charles Loring Brace, author of "Hungary in 1851," and "Home-Life in Germany." Charles Scribner. New York: 1857.

Mr. Brace has gained himself many readers by the particularity with which he describes the daily life of those concerning whom he writes; and, still more, by the peculiar stand-point which, as a Christian philanthropist, he occupies, and from which he studies the condition, and prospective destiny, and relation of any one people to the whole development of the kingdom of God among men. In this last book from his pen, Mr. Brace is as much himself as ever, and his present themes are of peculiar interest to Americans. "To an American," the author observes in the preface, "a visit to the home of the old Northmen is a visit back to his forefathers' house. A thousand signs tell him he is at the cradle of the race which leads modern enterprise, and whose Viking-power on both hemispheres has not yet ceased to be felt. * * * The main object of this book, however, is not historical, but simply to picture the life of to-day. It has seemed to me possible to present a country and its people with something of the *personal* and living interest with which they come before a traveller."

The successful accomplishment of this presentation of "the *personal* and living interest," together with the peculiarities to be presented, renders this a charming book.

LECTURES ON TEMPERANCE, by Eliphalet Nott, D. D., LL. D., President of Union College. With an Introduction by Taylor Lewis, LL. D., Professor of Greek in Union College. Edited by Amasa McCoy, late Editor of "The Prohibitionist." New York: Sheldon, Blakeman & Co. 1857.

This consists of eleven lectures by the venerable President of Union College; of the introduction by Prof. Lewis, and an appendix which includes the scriptural chart on temperance; a letter from E. C. Delevan to Governor King of New York, in which is made a forcible statement of the results of the temperance movement; an article from the same pen on the adulteration of liquors; an address on the drinking usages of society, by Bishop Potter,

of Pennsylvania; and a few pages extracted "from the preface on the use and abuse of alcoholic liquors in health and disease, by Wm. B. Carpenter, M. D., F. R. S., F. G. S." The whole forms an octavo volume of more than 350 pages of most interesting matter on the important subject of temperance, with the additional inducement to purchase on the part of temperance men, that one-tenth of the proceeds of the volume go to the State Temperance Society of New York, for the purpose of promoting the cause.

It is useless to take up time or space to speak of Dr. Nott's ability and pleasing and transparent style as a writer. It is only necessary to say these lectures belong to the mature efforts of that truly great man. Perhaps it will be an item also of importance to some to say that these lectures do not enter upon the question of prohibition, but rather occupy the old temperance ground. Not that they are opposed to the doctrine of prohibition, but simply anterior to it.

The scriptural argument is the feature which renders the work not only important, but almost indispensable to one who wants to go over the ground thoroughly. The classical researches in this volume alone render it an object of interest to the mere student, whatever his views and practice on the subject of temperance. But to the Christian, whether student or otherwise, the Biblical view must be exceedingly interesting. The object of Prof. Lewis' introduction is to present this argument in its positive and negative feature as it were, at a single view. It is possible, perhaps, to give it in a few words.

Positively, the argument is this: Intoxication is conceded to be an immense evil. Christian charity, as expressed by Paul, "If meat make my brother to offend," &c., requires the Christian to abstain, under the circumstances, even from that which by nature is adapted to the constitution. But, negatively, wine, in the ordinary acceptation, and other intoxicating drinks, *are not* by the scripture pronounced to be adapted to the good of the constitution, in the sense above, as the advocates of moderate drinking maintain.

It is of course admitted by all Christians, that intoxication is forbidden in the sense that gluttony is forbidden. But the language of scripture never speaks of wholesome provisions as likely to bite like a serpent and sting like an adder. But of intoxicating drinks there are often warnings, as if they themselves were evil. This raises the presumption, to say the least, that the inspired men did not consider them as blessings. Yet in the scriptures there are various expressions of approval of wine as a blessing, as a thing good in itself to man. This paradox leads to the inquiry, Are there not different kinds of wine spoken of, the one with approbation, and the other with disapprobation?

To dispose of the question fairly, the author of these lectures enters upon a thorough investigation of the passages in which wine is spoken of. All wine was at first called yayin, that is, wine which, being immediately from the cluster, press, or vat, was sweet and not intoxicating, and that which either from fermentation or adulteration, was intoxicating. By degrees the bad wine came to monopolize the name yayin, while the sweet was designated by a new name, tirosh. This is one result of the investigation. An-

other, making directly for the conclusion that intoxicating wines are not included when wine is spoken of as a blessing, is that *tirosh* is the word employed when wine is spoken of with disapprobation, unless there is something besides the word to define the meaning. If, for instance, *yayin* is spoken of with approbation, there is something in the context to show that it signifies wine from the cluster, vat, or press.

On the other hand, when wine is spoken of with disapprobation, the terms employed are such as to denote in themselves the wine is in an artificial state, or, if such a term as *yayin* is used, the context is such as to define to the extent the term lacks. In such passages *tirosh* appears but once, *Hosea* 4: 11, and that in such a connection that an abused blessing might be named.

Now such a use of terms could not have been without design. The wine in its pure state and that in an artificial state, could not by inspiration have been thus distinguished, the former being approved and the latter disapproved, without a design which is utterly inconsistent with the argument that the vile mixtures of the present day are blessings of God to be received with thanksgiving for moderate use in health.

These are points of difficulty, as well as those of confirmation, which we must pass; but we can say to the candid mind, if difficulties of a scriptural nature have caused a hesitation with regard to adopting the doctrine and practice of total abstinence from intoxicating drinks, including wine in an artificial state, we think the study of this book will leave you without a practical doubt.

To the Bible student it will be a matter of interest to know that in the appendix the texts are so arranged that it can be seen, at a glance, where each passage occurs, what is the Hebrew word, and how that is rendered in the English, Septuagint, and Vulgate editions, as well as the connection in which the given term is employed.

THE SPEECHES OF HENRY CLAY. Edited by Calvin Colton, LL. D., Professor of Public Economy, Trinity College. In two volumes. New York: A. S. Barnes & Co. 1857.

These two large octavo volumes, of more than 600 pages each, are entirely devoted to the speeches of Henry Clay, with the exception of the necessary notes of explanation, and a brief biographical note of the author, who died soon after the completion of these volumes. These properly form the fifth and sixth volumes of the series, prepared by Mr. Colton, comprising the life, correspondence, and speeches of Henry Clay, the first three volumes of which are devoted to his life, and the fourth to his correspondence. The author was a man of learning, and, according to our view, a most unreasonable conservative in both church and state. On the subject of slavery, we conceive him and his like to be worse than slaveholders, sharing their guilt without their motive. In this case, too, is the ministerial character dragged into "the filthy pool of politics" to sustain, not to protest against, the wrong.

Accordingly, as one might expect, there is no fragment of those speeches of Henry Clay against the slave system in his native State. True, he makes the excuse they were not preserved by the press, but had the author been as

laborious to recover these as he was to recover his *Compromise* speeches, he could have given us some part of those best efforts of Mr. Clay. His speech in reply to Mendenhall, such an editor would not fail to preserve, though every fragment of those of a contrary and redeeming character were forever lost.

The editorial work otherwise is well executed, and the mechanical is altogether such as to present a very attractive page.

THE HAND-BOOK OF HOUSEHOLD SCIENCE. A Popular account of Heat, Light, Air, Aliment, and Cleansing, in their Scientific Principles and Domestic Applications. With numerous Illustrative Diagrams. Adapted for Academies, Seminaries, and Schools. By Edward L. Youmans, Author of "Class-Book of Chemistry," "Chemical Atlas" and "Chart," "Alcohol and the Constitution of Man." New York: D. Appleton & Co. 1857.

The author of this work has made himself favorably known by his former works, which give tokens, not only of a high order of mind adapted by nature to scientific pursuits, and of genuine enthusiasm in his favorite studies, but, of untiring perseverance, stimulated by a laudable ambition to benefit his race. His acquirements in natural science are shown to be extensive by his former works. It is a cheering sign of the tendency of science in this age, that an author with such acquirements and gifted with so happy a combination of powers should bring his most mature efforts to bear upon "Household Science." Much has been written of late for the purpose of affording "aid and comfort" in this department of life. Cook-books without number, almost, have appeared. Much has been written about ventilation, bathing, temperance and exercise. But a thorough scientific treatment of all these, in brief compass, we have not seen before. Here we have a work complete in itself by a most reliable author upon the topics named, and so many others we have not space to name them.

This work proceeds, too, upon the only plan upon which a work of the kind can be permanently useful. First, it gives the elementary scientific principles, and then proceeds to apply them to the subject in hand. Whoever studies this book, therefore, has, to the extent professed, science itself from a master's hand, as much so as if he had learned it from a work wholly devoted to science, and upon that basis he can proceed to practical applications, with eyes so enlightened that he may readily see many besides those mentioned by the author. At the same time the author wisely avoids, to the extent he wisely can, the use of technicalities.

"A desire," he says in his preface, "to prepare a better statement than has hitherto been offered, of the bearings of science upon the economy of the household, has led to the following work. The purpose has been to condense within the limits of a convenient manual, the largest possible amount of interesting and valuable scientific information of those agents, materials, and operations in which we have a concern chiefly as dwellers in houses."

We need not say we have a profound sympathy with this effort of science. To give it the heartiest encouragement we consider only our religious duty. If "dwellers in houses" would bestow a tithing of the attention upon such a

work as this, as they do upon useless reading, they would have better bodies as well as better consciences. One extract in point:

"In this reading age, with such strong and insidious temptations to overuse and bad management of the eyes, it may be well to make some suggestions concerning this mode of exercising vision. The closer the eye is confined to the page, the more of course it is strained. Novel reading is worse than science, history, or any grave subjects, because in the first instance we read fast and uninterruptedly, while in the latter cases thinking alternates with the use of the eyes in reading."

On the same principle, the author shows why reading is hurtful when we are in motion, as in cars, &c.; "but perhaps," he adds, "the most serious mischief to which we are exposed in reading, comes from the bad quality of artificial light."

There is one tendency of the author's mind, which is to be seen from the introduction of this work, that he needs to guard against, and which we hope his native good sense will yet conquer. We refer to his tendency to exalt the physical at the expense of the metaphysical. It would seem enough to cure this tendency that the author finds so much to admire and wonder at in the revelations of his chosen science. Is it not just as wonderful that the mind is adapted to discover and appreciate these wonderful relations, as that they exist? Is not the mind that perceives, as much a verity as the object perceived, and is it not as much under law?

THE CHILDREN OF THE KINGDOM. By Rev. Dudley A. Tyng. New York: Robert Carter & Brothers. 1857.

"The following pages," says the preface, "are a small contribution to the important, but sadly neglected, work of family religion." Truly this is a sadly neglected work. How much to be done in most families whose members profess religion, before Christ shall be the acknowledged head in the family as well as in church!

A Christian wife; a Christian husband; parents; training of children; God in the dwelling; the children of the kingdom—are the themes, respectively, of earnest and discriminating discourses. Mr. Tyng is a Pede-baptist, and an Episcopalian, yet there is nothing in this book that offends Christian charity. Though there are a few things that Baptists cannot endorse in the letter, they can the spirit of those very things. It would be a great blessing if this little book could be read in every professedly pious family. Mr. Tyng does not adopt any ultra views against fashion in dress, but he utters important and caustic truths against the extremes of fashion to which many professing piety go. The following passage is a good specimen of the sound sense which pervades the book:

"The rivalry in 'outward adorning,' characteristic of the 'daughters of men,' should find no entrance among the daughters of God. Neither the vanity of mere outward appearance which produces it, nor the absorption of thought of interest which it involves, nor the extravagance and waste to which it leads, nor the grovelling worldliness which it cultivates, consists with devotion of heart to the Lord. In whatever station of life she may move, a Christian woman should be known among the children of the world by the simplicity of her attire. Ever in the rear of fashion, yet

enough conformed to it to escape remark, as little occupied in time concerning dress as is consistent with neatness and good taste, and ever saving from expenditure on self that 'she may have to give to them that needeth,' a daughter of Christ should attire her body as a creature of God, for its Maker's glory."

HYMNS OF FAITH AND HOPE. By Horatius Bonar, D D., Kelso, author of the "Night of Weeping," the "Morning of Joy," &c. New York: Robert Carter & Brothers. 1857.

The author in the preface truly observes in speaking of the pieces which make up the volume,

"They are what they are here called, Hymns of Faith and Hope. They belong to no church or sect. They are not the expressions of one man's or one party's faith and hope; but are meant to speak what may be thought and spoken by all to whom the church's ancient faith and hope are dear."

The sentiment frequently partakes of the loftiest faith and hope, the poetry altogether above mediocrity. Two or three verses, by way of specimen:

"THROUGH DEATH TO LIFE."

"Thus nothing dies, or only dies to live,
Star, stream, sun, flower, the dew-drop, and the gold;
Each goodly thing, instinct with buoyant hope,
Hastes to put on its purer, finer mould."

REST YONDER.

"This is not my place of resting,
Mine's a city yet to come;
Onwards to it I am hasting—
On to my eternal home."
* * *
"Soon we pass this desert dreary,
Soon we bid farewell to pain;
Never more be sad or weary,
Never, never sin again."

A LITTLE WHILE.

"Beyond the frost chain and the fever
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest and home!
Sweet hope!
Lord, tarry not, but come."

From the same house we received, but too late for notice in this number, the first volume of Dr. J. Breckinridge's system of Theology "*considered as a science of positive truth.*" Our readers shall hear of this volume in our next issue. Also, from the following, received also too late for present notice: "Message to Young," and "Plenary Inspiration," both published by M. W. Dodd, of New York. We understand a Baptist edition of Rev. H. W. Beecher's Hymn Book (the Plymouth Collection) is soon to be issued by the publishers, A. S. Barnes and Company, of New York. The third series

of Spurgeon's Sermons is just from the press of Sheldon, Blakeman & Co., who are also about to issue Surgeon's "Saint and his Savior." William Gowans of New York has just published a book by Harmon Kingsbury, under the title: "The Great Law, the Kingdom and Reign of the Messiah."









