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LECTURES



DELIVERED BEFORE THE

✓ YOUNG MEN'S CHRISTIAN ASSOCIATION

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THE NATURAL HISTORY OF CREATION.

BY

EDWIN LANKESTER, ESQ., M.D.

THE NATURAL HISTORY OF CREATION.

IN selecting a subject like that of the Natural History of Creation for the evening's Lecture, I was induced to do so, not only on account of the interest which the subject itself might be supposed to possess, but also, without being professional, from its being somewhat in accordance with my own tastes and studies. I trust that I shall be able, in the course of the remarks I may make this evening, to draw your attention to the fact, that Natural History studies are those which, perhaps, of all others, are most calculated to relieve the leisure hours from business. I do not know any pursuit that so completely carries the mind out of itself, and relieves it so effectually of that tedium which is brought on by a close attention to business, especially in large commercial towns, as the study of Natural History. It was on these accounts that I preferred delivering a Lecture on this subject, though, perhaps, somewhat out of the ordinary way of the Lectures delivered in the course of which it forms the first.

In throwing together a few remarks on the Natural History of Creation, I shall propose to myself two or three objects, to which I shall endeavour as much as possible to limit your attention.

In the first place, one object I have in view will be to show that in the History of Creation, the history of all that has been created, whether of the mineral, the vegetable, or the animal kingdom, there has been PROGRESS ;—that all creation

has commenced in comparatively simple forms, and that these have gradually become more complicated. In the second place, I wish to point out that this progress of creation in the three kingdoms of nature has had prospectively in view the welfare and the happiness of man. In the third place, I shall endeavour to point out to you that man's spiritual nature or reason is obedient to the same law of progress, or may be brought under and viewed from the idea of progress.

In the first place, then, I will endeavour to define what I mean by progress in the material and organic creations.

Progress, as applied to Natural History, is something different from the ordinary use of that word. It involves two ideas : the idea first of time—of a series of events taking place in time ; and secondly, the idea of the relation of certain simple or imperfect creations, organisms, beings, to some more complicated or perfect—ideal type.

It is, then, from these two points of view that we must examine the progress of creation, and I think that I shall be able to show you clearly that in the history of the world, there have been successive acts of creation, and that the earlier efforts of creative power were characterized by greater simplicity than those of subsequent periods.

And here I would wish to guard you against the idea of supposing that by the word Progress I mean what is called development. There is a notion of a continuous development in creation, which has been recently used in a popular treatise on the history of creation, with which progress has little or nothing to do. This idea of continuous development is not the one that I wish to illustrate, but I will just point out what it means. It supposes that originally the Creator gave to matter certain powers, which powers were not developed immediately, but required a succession of ages, in order that they might be fully developed. It is a theory from analogy. It supposes that the Creator is like man, and that he constructs

worlds in the same way as man makes steam-engines, which he sets agoing in the same way that man sets his locomotive on a railway, and which continue to move according to the laws of gravitation, with increasing velocity the farther they go. Now I need scarcely point out to you here that such an analogy is a false one ; that there can be no analogy between the infinite and the finite ; that, in fact, what man makes use of in his machinery, are but properties that the Creator has originally stamped upon matter, the creation and maintenance of which properties are the points in question. Such an analogy, therefore, is calculated to mislead, for we cannot suppose that laws were imprinted upon the material universe in the same way that man gives to these laws certain directions, as in the construction of machinery.

This law of organic development, as it has been called, supposes that out of matter cells or globules were first created, and that from these inorganic cells came plants, and from these plants came animals, plants being first in the scale of development, and that then followed the lower animals, these again producing higher : sponges producing polyps ; polyps, jelly-fishes ; jelly-fishes, star-fishes ; and star-fishes, other and higher orders of animals, and so on, till at last man himself was produced from one of the highest tribes of mammalia. Now this theory appears to me to be wrong, because, in the first place, it supposes that inorganic matter possesses, in a latent form, the properties which belong exclusively to the organic forms of matter. It supposes that the lower comprehends the higher, that the properties of substances are not fixed but changeable. It countenances the absurd notion of spontaneous or equivocal generation. It gets rid, by the use of the term *law*, of the constant necessity which every one must feel to exist, of the ever-present power of Deity ; and, moreover, is not supported by a single fact that can be brought forward in the whole range of the Natural History of Creation.

No one has yet observed the fact of a lower animal producing a higher one ; of inorganic matter producing either a plant or an animal. I say there has been no observation that can be depended on to lead us to suppose that such a fact has ever taken place in the creation. Therefore we must regard this law of organic development as a gratuitous assumption, which can only be tolerated as a mere theory by which we may examine some of the phenomena of creation ; but being founded on no single correct observation, it has not the advantage of a number of other hypotheses that might be advanced with the same object in view.

Allow me, then, first to make a few observations on the idea of progress as it applies to the mineral kingdom. I use the words "idea of progress" advisedly, because, were I to use the term "law," it might look as though this idea was a generalization founded on facts ; that facts had been originally observed, and that a law had been induced from such observation. But this is not the case. When we speak of the idea of progress, we do not attach to it the weight of a law. We do not say this idea is equivalent to the law of gravitation, which is a perfect expression of facts, and can be proved in its most minute details. I speak of progress as an idea founded on certain facts, by which we may examine the mineral, vegetable, and animal kingdoms, and also the mind of man, and be thus enabled to gather some practical instruction in these departments of human inquiry.

In order to give the history of the mineral kingdom, I must take you back to the earliest period of the earth's history ; for the earth—the great globe on which we dwell—is composed of inorganic matter, and in the history of that matter we have the history of what is called the mineral kingdom. In order to do this we must go back to a period earlier than man's appearance on the surface of the earth, earlier than that of any animals that have successively inhabited the earth, earlier than that of

plants ; we must, in fact, go back to the first appearance, or the first history, of matter itself.

It has been supposed by some that creation commenced with that record of creation which we have given us in the Bible, in the first chapter of Genesis, in which it is supposed is recorded what actually took place at the commencement of the formation of this world ; but if we examine the first verse of the first chapter of Genesis, it will be found that no particular period is stated for the commencement of creation. It opens with the sublimely simple assertion that "In the beginning God created the heaven and the earth." It is not said that the beginning was immediately before other acts of creation which are recorded there ; nor does it state what period of time "the beginning" alludes to. Here, then, in this statement of "in the beginning" the geologist has ample verge and scope to lay the foundation of the earth's history. It is, then, to that immense period which must have intervened between the first formation of matter and the appearance of man on the surface of the earth, that I wish now to draw your attention.

If we examine the solid structure of the earth at the present day, we shall find that the rocks which lie at the foundation of all the other rocks upon which the surface-strata of the earth all rest, exhibit evidence of having been submitted to the action of heat. We find also, at the present moment, a number of indications afforded by the surface of the earth of a greater quantity of heat existing in the interior of the globe than exists upon its crust or surface. One of these indications is the existence of volcanoes. Volcanoes are exceedingly abundant in some parts of the world at the present day. They are comparatively few in Europe ; but in America, along the whole range of the Andes, we have a chain of volcanoes, and these volcanoes are continually throwing forth from their interior masses of heated lava, thus indicating that there is within or beneath them fluid matter of a higher temperature than the

surface of the earth. We have these volcanoes in Europe, and we have them in other parts of the world, testifying sufficiently to the fact of the heated state of the interior of the earth.

Another phenomenon which is constantly occurring on the surface of the earth, occurring more frequently in these parts of the world than is generally supposed, is that of earthquakes. They are undoubtedly the result of a movement going on in the heated masses below the upper crust of the earth. These masses, mingling with new matter, or mingling with water or other substances cooler than themselves, are suddenly distended, and burst through, or make the attempt to burst through, the surface of the earth, and a movement or quaking of the earth is the consequence. We frequently find that volcanoes are active at the period of the occurrence of earthquakes. In these phenomena, then, we have indications of the existence of heat in the interior of the earth.

Again, in descending into the crust of the earth, which we are enabled to do through mines or caverns to a considerable depth, we find that as we descend the temperature of the earth increases, and increases in a greater ratio than would be produced by the mere pressure of the atmosphere. The pressure of the atmosphere produces a certain amount of density in the air which engenders heat. Thus on high mountains it is cold, on level plains it is warmer, and in valleys, on account of the pressure of the atmosphere, it is warmer still : but the amount of heat felt in descending mines is greater than can be accounted for by the density of the atmosphere itself. From these several facts, then, we may conclude, not only that there is a mass of heated matter in the interior of the earth, but that the whole earth must at one period have been heated to a much higher point than it is at the present day.

I will now just draw your attention to the diagram of a horizontal section of the various strata of the earth :—

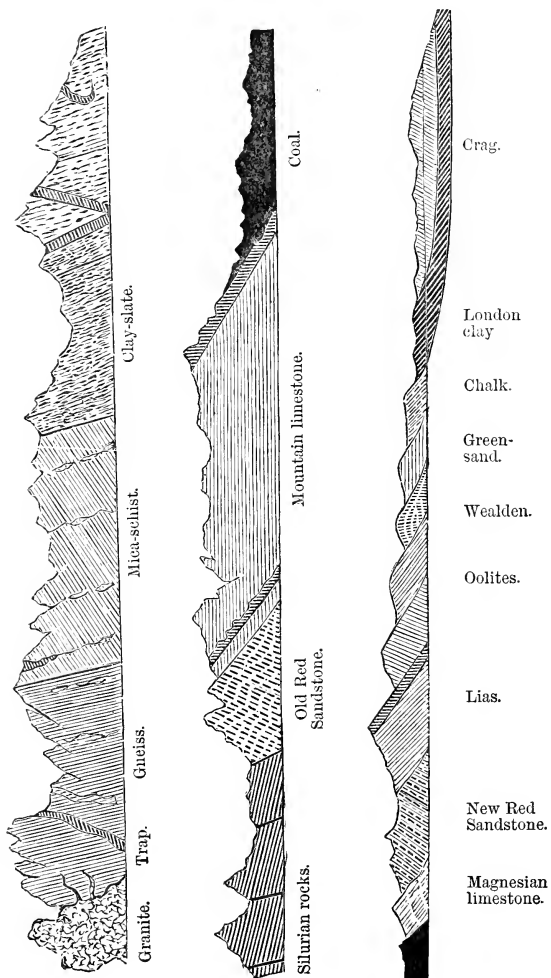


FIG. 1.

You will find here a series of layers resting obliquely one upon the other. The relative extent of each layer in the diagram will give you an idea of their relative thickness in nature. The lowest rocks in the series are those marked granite, gneiss, mica-schist, and clay-slate ; the highest, those marked London clay and crag. It is these lowest rocks, from which all subsequent ones were formed, which exhibit marks of fusion and of the action of the heat. The amount of heat to which they have been submitted we cannot ascertain, but it might have been so great as to have caused the particles of this now solid matter to exist in a liquid or even a gaseous state. Now if the whole mass of the earth were thus fluidified, we should have it extended to a very great extent. Particles of matter when heated repel each other, and the mass is enlarged and distended. Thus the earth would be distended by this heat, so that it must have formed a sphere that would have extended, probably from its present position to that of the next planets on either side. And what we conclude took place with regard to the earth, it is not unreasonable to suppose would take place with regard to the planets which are its sisters in the same system.

We have abundant evidence to prove that the matter of which the planets are composed, obeys the same laws as the matter of which the earth is composed, and we may conclude from this, that at the period at which the earth was thus fused the planets were in the same state, so that the whole system, including the central body the sun, at one period, consisted of one great mass of fused matter, looking, perhaps, in the distance at which we stand from the fixed stars, just as many of the nebulae that are fixed in the heavens look to us. It has been supposed by astronomers that these nebulae are systems in the course of formation. Although some of these have recently been resolved into clusters of stars, there are many which are not thus resolvable, and may still be regarded

as masses of matter under the influence of heat. We can easily imagine what would be the result of the process of cooling, which is going on in the present day, upon such fused masses. The external parts of the mass would become cool, and the consequence would be, that the whole mass being in a state of rotatory motion, the solid portions would be thrown off, and thus would form what would constitute the first planet of a system. The fused mass retiring from the first-formed mass would again cool down further, and the consequence would be that a second planet would be thrown off. Another and another would be thrown off in the same way, and thus we can account for the planets existing at those proportionate distances from each other which are so well known. In the same manner we may account for the origin and existence of the secondary planets or moons, and the remarkable belt seen encircling the planet Saturn.

This theory, not unsupported by the facts of astronomy and geology, will serve to illustrate the idea of progress in creation, and furnish food to the thoughtful mind for contemplation on the magnitude of the material universe, especially when it is remembered that the history of the system we have just sketched is but one amongst thousands, of which each fixed star is a representative, and the "milky way" of the heavens is composed of myriads upon myriads. Now this may be called the first period of the earth's history. This fused mass forming our own planet cooled down; the vapour of water which had been mingled with the atmosphere was condensed, and at last formed a mass of water on the surface of the fused rock, and was eventually cooled down sufficiently to admit of the existence of animal and vegetable life.

We now commence the second period of the earth's history, the period in which animal and vegetable life first made their appearance. The sea washing over the first rocks would dissolve some of their contents, and not only this, it would also

break them down, and hold in suspension small particles, which would be carried by the tides of the ocean from one district to another ; and, during this process of moving, some of these particles would be deposited. This process is going on in the present day. Rivers pass down mountain sides, and wash away particles of which the mountain is composed. These rivers flow on into the sea, carrying their burden with them, till, at last, it is deposited in some quiet spot in the bottom of the sea. In this way these first seas deposited the first series of rocks ; and during this deposit the animals which existed in the seas died, and they thus became buried in the rocks. So also the plants, and we find them now in the rocks in the form of fossils. The first rocks which contain animal and vegetable remains are what are called the Silurian rocks. They occupy but a small space in the diagram. They, however, form some of the most conspicuous mountain regions in Great Britain, and occupy a large proportion of the district of Wales. They occur abundantly on the continents of Asia and Europe ; and everywhere we find them lying on the primitive rocks. They are remarkable for the abundance of their fossils. The vegetable remains found amongst them are very few, and of the lowest kind, such as this *confervæ* here (Fig. 2). The animal remains also are of the lowest kind, belonging to the lowest class of the animal kingdom. When we examine them, we find that they chiefly belong to what is called the invertebrate class—animals that have not a

backbone—all animals being divided into those that have a backbone and those that are destitute of that organ. The lowest are those with no backbone, and it is among this class that we find the great mass of remains that are found in the Silurian rocks.

FIG. 2.¹

¹ FIG. 2.—A species of *confervæ*, one of the lowest forms of plants.

These Silurian rocks were succeeded by another formation, which was deposited from the seas, and which contained higher forms of animal life than the preceding rocks. These rocks are called the Old Red Sandstone rocks, and occupy a comparatively smaller district in our own island than the Silurian. They form, however, the principal features in the rocky scenery of Scotland. Of the animals which have a backbone, there are four classes, the lowest of which are fishes ; and we find in the old red sandstone formations, a large number of fishes. These were of the most grotesque and curious forms, and unlike any that we have in the present day. The Cephalaspis, or buckler-headed fish, is an example, and gives an idea of the forms which some of these fishes assumed. These fish were exceedingly numerous, as compared with the other forms of animals, which appeared in the seas at that period. The old red sandstone of Great Britain contains about three hundred species of invertebrated animals, and seventy-one of vertebrated animals, or fish. Now when we compare the nature of animal life in the seas, from which these two sets of rocks were deposited, we have indications of advance. There can be no doubt but that directly the sea was in a state fitted to receive certain forms of the higher animals, the Creator immediately replenished these seas with creatures adapted to live in them. Fish were not adapted for existence in large numbers during the deposit of the Silurian rocks ; the seas that deposited the old red sandstone were adapted for the existence of fishes, and we find them there in great abundance.

Let us pass on, then, to our third period. The third period was characterized by seas which deposited those rocks which we know by the name of the Mountain Limestone ; and another rock overlying this, called millstone grit. In the same period we may also range the deposition of those vast masses of coal which we find lying directly upon these formations. Geologists call these three formations the Carboniferous formation, on ac-

count of the large quantities of carbonaceous matter which were deposited ; and it has been a question of great interest with geologists how this carbonaceous matter was suddenly deposited. We find in previous rocks little indication of the existence of carbon in sufficient quantity to account for its enormous development in these formations. The Silurian rocks, and the old red sandstone, are composed of sand and clay, but comparatively small quantities of carbonate of lime, a substance that contains large quantities of carbon ; but the mountain limestone contains prodigious quantities of carbonic acid, and consists principally of carbonate of lime. The only way of getting over the difficulty of accounting for the origin of carbonic-acid gas in mountain limestone, is to suppose that it existed in large quantities in the atmosphere ; that carbon, combined with oxygen, existed

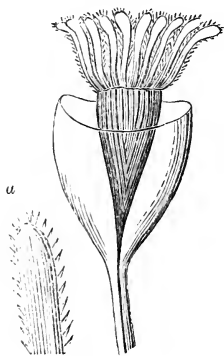


FIG. 3.¹

as carbonic-acid gas in the originally fused mass, and when the solid separated from the fluid, and the fluid from the aëriform, that this carbonic-acid gas remained in the atmosphere. Now, the mountain limestone was principally deposited through the agency of corals, coral insects, or animals. These coral insects are an exceedingly low form of animals, possessing the power of depositing solid masses of matter underneath their soft parts, and these soft parts are covered with numerous tufts of tentacula, called polyps, which in some of the species are fixed in little cups, as exhibited in this drawing (Fig. 3).

Now, when we examine the mountain limestone, we find that it consists not so much of deposits from the ocean, in the way in which sandstone was deposited, as of the skeletons of these

¹ FIG. 3.—Cup and polyp of a species of sertularian zoophyte. *a*, a tentacle magnified.

coral animals, just as we find them at the present day in the islands of the South Sea. The chief part of the mountainous district of Yorkshire is composed of this limestone, and from this fact you will see how exceedingly active these small and comparatively humble creatures were during these periods. It has been supposed, as a means of accounting for the great quantity of carbonic-acid gas in these rocks, that these animals absorbed this gas from the water, and combining it with lime, deposited it through the medium of the fleshy parts of their bodies, so that large quantities of carbonic-acid gas were got rid of from the atmosphere. At this period we have no indications with regard to the amount of the solid part of the earth which existed above the water. Some of the primitive rocks must, undoubtedly, have been elevated above the surface of the water, but they were not capable of becoming the residence of plants or animals ; but subsequently to the formation of the mountain limestone, it appears that there had been a series of islands, elevating themselves above the surface of the ocean, which were populated with immense quantities of

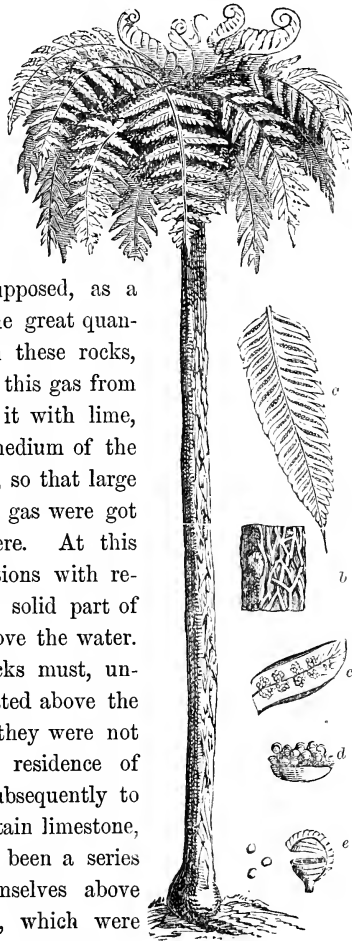


FIG. 4.1

1 FIG. 4.—A Tree-fern. *a*, a leaf with the lower surface presented ; *b*, portion of wood ; *c*, a leaflet ; *d*, mass of spore-cases ; *e*, spore-case and spores.

plants, these plants being the first land-plants of the existence of which we have any indication in the history of the earth. It was the plants which inhabited these islands that deposited what we now know to be coal-beds. They probably existed in exceedingly dense forests, not such forests as characterize the vegetation of the Brazils in the present day, but vegetation of a dense, dark, and uninteresting kind, and which is peculiar to the lower forms of the vegetable kingdom. Among the coal-beds the remains of plants are found in great abundance, but very few, if any of them, belong to the highest forms of vegetable life. They belong principally to the class of which the Tree-fern (Fig. 4) may be regarded as the highest type.

The general vegetation of the coal forests then resembled more this tree-fern than that of any other plant which we have existing on the surface of the earth at the present day. There was not that pleasing variety of colour and form that we find existing in the forests of our own time. There were no flowers—for these plants are entirely destitute of flowers. There were, consequently, no fruits, and where there were no fruits there could be no animals to live on them; and these coal islands were masses of forests, in which the most intense silence prevailed; where there were no insects or birds, nor the hum of animal life at all, to break the solitude and silence of these extensive forests. They were overflowed by water; and gradually the vegetative matter of these immense forests became covered by the waters of the ocean. The vegetable matter decomposed to a considerable extent, and produced those changes which we find have taken place from comparing the chemical composition of coal and its physical character with the tissues of recent plants. Now these coal-beds exist not only in our own island, but in all parts of the world. They have been discovered in Asia and in America in immense quantities; and from what we know of the functions of vegetable life in the present day, it is difficult to account for the existence of these

plants in such prodigious quantities, unless we suppose that the atmosphere was charged, at the time, with carbonic-acid gas in much greater quantities than exist at the present. The carbon of which the trunks of trees are principally composed, is obtained from carbonic-acid gas.

At the present day there is such a balance between the vegetable and the animal kingdom, on the surface of the earth, that the carbonic-acid gas, which is thrown out from the lungs and gills of animals during respiration, is sufficient to supply the vegetable kingdom with the necessary amount of carbon. But at the period of the coal forests there were no animals, or, at least, not animals in sufficient numbers to give out the quantity of carbonic-acid gas that would account for the growth of this enormous vegetation. In fact this vegetation appears to have been greater, or as great as that which exists on the surface of the earth at the present day, where the animal inhabitants of the earth are much greater than they were then. It was, then, from carbonic-acid gas diffused throughout the atmosphere, in quantities that would have destroyed the life of the higher animals, that this immense mass of vegetable life was maintained, and the coal beds were deposited.

The next period is characterized by the appearance of land animals. The last period was characterized by the appearance of land plants. The formation in which the first traces of land animals occur, are known by the names of the New Red Sandstone, the Lias, the Oolites, the Wealden, and the Chalk. We may rationally conclude that the creation of land animals was dependent on the fact of the carbonic gas having been cleared away from the previously existing atmosphere. The carbonic-acid gas, which animals throw out from their lungs, is poisonous and injurious to them. This, existing in the primitive atmosphere, would be just as destructive to animal life as it is at present. Therefore, if it had not been for the development of an excessive vegetation, clearing off the carbonic-acid

gas, these land animals, requiring a pure atmosphere, could not have existed. The land animals that we now find, are clear advances in organization upon previous animals. We find in the old red sandstone rocks fossil fish. Now, fish are the lowest in the vertebrate scale of animals ; but, in the new red sandstone, lias, and oolite, we find reptiles, which are higher in their organization than fishes. Not only do we find reptiles in these rocks, but also in the new red sandstone the remains of birds, and it is in what is called the oolitic formation, which runs with the lias from Yorkshire through Gloucestershire in our own country, forming a band from thirty to fifty miles broad, that we find first the remains of mammalian animals, or of the highest form of animals, but in exceedingly small numbers, the great form of animated life during the period being reptilian. Just then as we find, that in the first seas—the Silurian seas—the invertebrated animals seemed to be rulers of the earth ; so we find, that in the old red sandstone formation the fish became masters of all things that were created. The fish having resigned their empire, we find another set of animals, the next highest, the reptiles, assuming the sovereignty of the earth. The remains of reptiles, found in these rocks, are of a kind exceedingly different from any that we have on the earth in the present day, differing not only in form but in size ; in fact, one of the most striking differences between many animated beings of a former day and those of the present, is the large size of the former compared with the latter. Thus we find a number of reptiles with long hard Greek names given them, and with which I will not trouble you, but whose forms, on account of their size, are of great interest.

There is a creature which has been called the *Ichthyosaurus* (Fig. 5), resembling, as you see, in its general structure, a crocodile, but it is much larger, and has fore and hind extremities formed into paddles, or flappers, to adapt it for swimming in the ocean. It was also capable, like the reptiles of the present

day, of living in both air and water, and probably frequented the shores of the seas which it inhabited. Other creatures of the same size, measuring from thirty to forty feet in length, with enormously elongated necks, existed with these ichthyosauri. These creatures inhabited the sea, and from their muscular power and enormous size, must have been terribly destructive in these primitive seas. Not only did these creatures exist in the seas and upon the shores, but there were several species of a reptile, called the Pterodactyle (Fig. 6), which were adapted for flying in the air. These curious creatures for some time puzzled naturalists to account for the diverse nature of their structure. At first sight, it might be supposed that this was the head of the bird; and here we have the parts corresponding to our little fingers elongated, from which a membrane was extended to the hind toes, and which enabled this creature to fly through the air. Some have also supposed that this creature was a flying mammal, but a close examination proves that this creature was not a bird nor a mammal, but a reptile. Another enormous reptile, living upon the land, called the Megalosaurus, accompanied the former, thus completing the character of the animal kingdom of that period, when these gigantic reptiles swept the ocean, the air, and the land, and fed on the lower forms of animals which inhabited the earth.

Now we pass on from this period—the period of the first appearance of land animals—to the fifth period.

FIG. 5.¹

¹ FIG. 5.—*Ichthyosaurus communis*.—Buckland.

In the last period, however, must be reckoned the chalk formation, which appears to have been deposited from seas that possessed but few of the higher forms of animals. From the time that the ichthyosauri and other gigantic reptiles appeared, to the time the chalk was deposited, and was elevated from the surface of the ocean, an immense period of time rolled by. I cannot give you any better idea of the periods which these formations took to develop, than by stating, that the best geologists are of opinion that 'no greater powers of nature were at work for the purpose of producing these enormous deposits, than are at

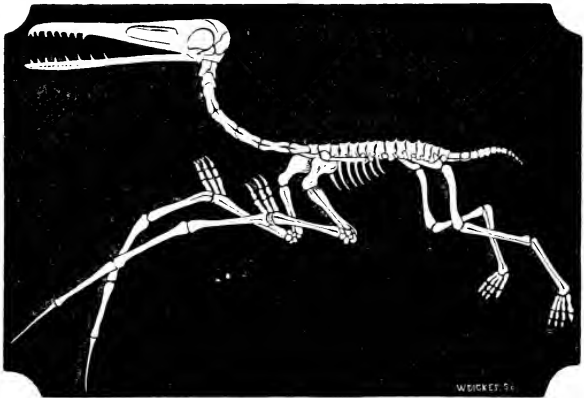


FIG. 6.

work in the present day. We find, in our own island, that some parts of it are being gradually washed away, just as those parts of the earth, or of continents, which supplied the enormous quantities of chalk which are deposited in chalk beds, were originally washed away. The process at that day was the same as it is in some parts of the earth at the present day. After these beds were deposited, they were elevated from the sea in the same manner that some parts of the earth are being gradually elevated above the surface of the ocean at the present day, of which the continent of South America may be given as an

example,—not by sudden and violent efforts of volcanic action, but by a gradual elevating force from below. These beds are not elevated at the rate of one hundred feet in a year, but at the rate of some one or two feet in the course of five, ten, or twenty years. By calculating the height of the chalk hills, and the depth of their strata, you will be able to judge of the immense period of time that rolled by during the deposition and upheaval of these formations. The period then of the deposit of chalk, and the elevation of the chalk, appeared to be one of comparative quietude. There seem to have been but few animals created on the surface of the earth, and all nature seemed to pause, waiting, as it were, for a still higher effort of creative power.

In the fifth period we come to the formations called by geologists the Tertiaries. These tertiary formations seem, in some measure, to belong to our own period and day. The whole of the animals of the previous periods of which I have been speaking, have not only ceased to exist, but the species also have become extinct. We find no animals on the surface of the earth at the present day, having the same structure as any of those animals whose remains are imbedded in rocks below the chalk, but we begin to find occasionally in these higher formations some forms existing in the present day, but in a percentage small in proportion to the distance of time at which they have been created ; but as we pass on from the first formed of the tertiary deposits to those last formed, we find the number of the species of creatures existing on the surface of the earth at the present day increased. The tertiary period is characterized by great activity. We have now the appearance of plants bearing fruit, and in conjunction with these a number of animals that live upon fruit and herbage. We have also a number that live upon these animals, and thus we have, through the means of the development of a higher form of vegetable life, a higher development of animal life.

This vegetable life could not probably have existed at any previous period, could not have existed during the coal period, or during the period of reptiles ; but as soon as the required changes had gone on on the surface of the earth, by its gradual cooling down, and the distribution of land and water had so fitted its surface for a higher form of vegetable life, we find a higher development of animal life.

The animals that characterize this period all belong to the highest group of the animal kingdom called Mammalia. In previous formations we have seen but two forms of mammalian animals found in the oolite formation ; animals unlike any that exist on the surface of the earth at the present day. But in these tertiary beds, many of which beds are found to be the sites of great cities, we find the remains of animals resembling those of the present day. The tertiary clay-beds of Great Britain were probably formed by deposits from large rivers, which rolled down a continent now probably sunk beneath the Atlantic Ocean. These rivers deposited immense quantities of clayey matter. They subsequently formed lakes, which again emptied themselves into rivers, and the beds of the lakes became deposits fruitful in the remains of the plants and animals of this period. Thus we have the deposit which is called London clay, from the fact of London being built on such a deposit. The waters from which this was deposited probably found their exit in the river Thames, and thus these clay deposits are found on the borders of large rivers. So where similar basins exist, there large deposits of clay take place, the water subsequently passing off by rivers. It is then in the deposits of London clay, and the subsequent deposits that occur in the eastern parts of this country, known by the name of the Suffolk and Norfolk crag, that we find the remains of animal life that characterize this especial period.

I can only barely allude to the various forms of animals which appeared at this period. Suffice it to say, that among

the forests that then clothed, or surrounded these lakes, there existed an enormous elephantine animal called the Mastodon, a creature that was twice as big as an elephant of the present day. There were two species of the true elephant, which grazed in the tropical forests, for the vegetation was perfectly tropical, and similar to that which exists in some parts of the world at the present day. Not only were there elephants and mastodons, but two species of two-horned rhinoceroses that lived on the borders of these lakes. A hippopotamus swam in the waters, a number of wild oxen lived in the woods. Not only were there these animals, but there were carnivorous animals that fed on the herbivorous. There were tigers and leopards and a species of cat. Troops of hyenas wandered over the surface of our island, and dwelt in its caverns, which exist at the present moment, and testify by the enormous quantities of remains of bones of other animals, the destructive propensities of these creatures. Bears, larger than any kind of bear found at the present day, also existed in the very district where we are now standing. Various forms of smaller animals, such as rats and mice and bats, existed in the greatest abundance. These constituted the animal kingdom of this period, and we find the remains of all these creatures on the banks of the Thames, and in some districts, under the houses which form the city of London. Not only do we find these forms, but among the last tertiary deposits the very highest form of animals short of man. The remains of the quadrumana, or the monkey tribe, which in their structure approach most closely to man, have been found in the Suffolk crag. It is, then, at this period that we come to the era antecedent to the creation of man. Everything had been fitted up for his reception, and we have gradually arising out of the perfection of the vegetable kingdom, a perfection of the animal kingdom ; but there was wanting a still higher development of the external world to precede man's appearance upon the surface of the earth.

At the next period we find vegetation advanced. We find, instead of the palms and grasses that belong to the class Endogens, the oak, the elm, the ash, and others that belong to the class of Exogens. Not that there were no exogens during the last period, but we have no evidence that the present species of exogens existed in great abundance. This class seems more especially adapted to supply man's artificial wants. Man could live in tropical forests, or forests resembling those that existed in London, or in the neighbourhood of London, during the last period, but then they would only supply his natural wants ; he could only have food from the fruits which these plants produced : but in order that man should develop himself, in order that he should be capable of civilisation, and his mind be developed to the utmost extent, he must be surrounded by an external nature adapted for the purpose of civilisation, for the supply of his artificial wants—wants created

by his mental nature,—and he needs for this purpose a higher vegetation than that which occurred at the last period. I will give you one instance of this. We find among the vegetation of that period no plant that resembles, in its structure or character, the cotton plant (see Fig. 7) ; and what would be the consequence of withdrawing this single plant at the present day from the surface of the earth ?



FIG. 7.¹

It would at once reduce many of the principal towns of this country to a state of beggary, and its inhabitants, before they perished, to a state of barbarism. You would at once take away from America the principal source of its wealth, and from other

¹ FIG. 7.—*Gossypium Arboreum*.

parts of the earth the means that man has for living, and for supplying one of the most common of his artificial wants. I might multiply such instances amongst the higher forms of vegetable life, by reference to a number of these necessary for the supply of those artificial wants by which man becomes developed in his intellectual and moral nature ; for, just in proportion as men are collected together in large cities, and communicate with one another, and come into contact, mind with mind—just as his engagements and occupations effect this, so do they contribute to his civilisation and happiness ; and on what do a large proportion of the manufacturing and commercial activity of this country depend, but the produce yielded by various members of the vegetable kingdom ?

I might mention that in other parts of the world, as well as in Great Britain, the tertiary period was characterized by other and higher forms of animals. Some of these are singularly interesting and curious, as introducing us to a period in which man himself exists. Amongst the tertiary deposits of America is found a singular animal, called the Glyptodon, resembling the armadillo of the present day. With this glyptodon is found the Megatherium, an enormous animal belonging to the sloth tribe. In the territories of New Zealand have been found the remains of a gigantic bird recently brought to this country, called the Dinornis, and in the hands of Professor Owen every part of its enormous structure has been clearly made out. This immense bird is sixteen feet in height, and with the glyptodon and the mylodon, its remains may be seen in the museum of the Royal College of Surgeons of England. The age of the tertiaries of New Zealand is not accurately known, but it is not improbable that this creation of birds had reference to the progress which I have been pointing out, and that they existed antecedent to the great mammalian creation of the same period.

In the British Museum there are a number of animals found

in the tertiaries of Asia, brought over by Dr. Falconer, an exceedingly laborious and intelligent naturalist, who has laboured in the Himalaya, and has succeeded in the bringing to light, from the tertiary formations of that district, an entirely new creation. Six or seven species of elephant have rewarded his labours, and not only elephants, but of the animals connected with them, approximating on the one side to the swine, and on the other to the oxen, so that we have through these discoveries a series of transition-forms of exceeding interest to the zoologist. Among these animals is a gigantic tortoise, much larger than any which exists at the present day. This tortoise is interesting on account of the apparent connexion it has with a tradition in India, which supposes that the world rests on the back of an elephant, and that the elephant stands on the back of a tortoise. Now, it would be very absurd to suppose that the Hindoos could believe that an elephant could stand on the back of a tortoise of the present day, but if we suppose the animal referred to, to be the enormous tortoise now found in the tertiary deposits of Asia, and that this existed during the early periods of the history of man, we can then account for the belief in the tradition. There are other interesting fossils from Asia. There is a gigantic crocodile that answers, perhaps, better to the description of the leviathan of Scripture than any other animal. There are also several forms of elephants whose peculiar structure are curiously enough connected with the tradition of the Hindoos, and which lead to the supposition that these tertiary beds may really have been deposited within the historical period—within the period of man's appearance on the surface of the earth.

Let me, then, now point out to you that in the animal and vegetable kingdom there is a scale ascending from the lowest point to the highest; that there is a gradation from the most lowly developed plant up to the most complicated; the lowest form of animal up to man, the highest. And why I draw

attention to this more particularly is, to show you that not only are there relatively imperfect forms of animals and plants in the animal and vegetable scale, but that these imperfect forms were created progressively. I have, in fact, alluded to this in proceeding with the mineral kingdom, and I will now draw your attention to the principal points connected with the structure of plants and animals, to show how they are related to the development which took place in the mineral kingdom. Among plants there are three great classes. Two of them are characterized by possessing perfect flowers such as we see in the cotton plant, and the third class are distinguished by not possessing these flowers.

There are a number of other points in their structure which

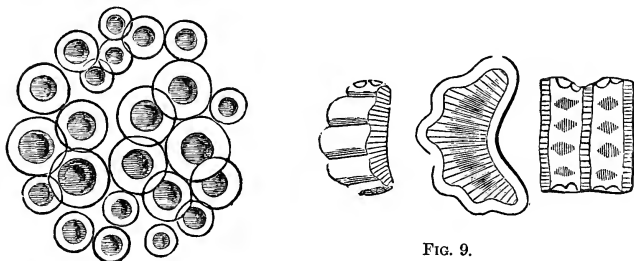


FIG. 8.

FIG. 9.

enable us to distinguish them with great facility. We see the lowest forms of these flowerless plants in such plants as the red snow (Fig. 8), which consists simply of a number of little cells, or in these little crystal-like diatoms, in which the vegetable kingdom seems to be contending with the mineral kingdom for pre-eminence (Fig. 9). The cell is the type of the whole vegetable, as well as animal, kingdom. We find that the lowest forms, both of plants and animals, appear as individual cells. As we rise in the scale of development of either kingdom, we find that the animals and plants consist of a number of these cells added together. In the confervæ

(Fig. 2), we see a number of these cells joined together in a tube ; a number of these tubes added together in other plants will form a mass of wood, and a number of these masses added together form the branches and trunk of a tree, so that the whole plant is but a repetition of the form of the cell. In the same way we find, with regard to the animal kingdom, that the lowest forms commence as mere cells, as in the infu-

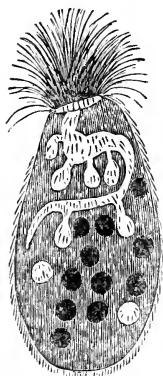
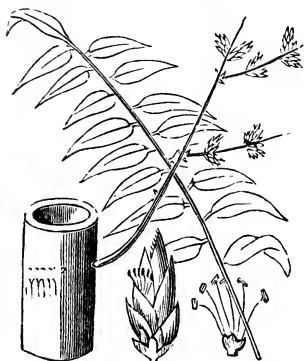


FIG. 10.

sorial animalcules (Fig. 10). The only difference between the lower and the higher plants and animals is this, that whereas each cell of the simple plant or animal performs all the functions—in the higher forms a certain set of cells perform one duty, and another set performs other duties ; one set is engaged in absorbing, another in circulation, another in respiration, another in the exercise of the nervous functions, and so on ; it is, therefore, merely by an addition to the complication of the structure that we ascend from the lowest to the highest form of animals, and from the lowest to the highest plants.

Now we shall find, just as we ascend in the series of strata of the earth, that so we arrive consecutively at plants of the higher order. The first period in which we find plants at all, is that of the Silurian and old red sandstone formations, where we find deposited the remains of what were probably sea-weeds, which belong to the lowest form of flowerless plants ; but as we pass onward to the limestone, and more especially to the coal beds, there is a higher development of these flowerless plants. In fact, in the coal beds we find the highest forms of these flowerless plants, as illustrated in the tree-ferns. One curious feature of the coal vegetation is the fact of a number of plants attaining a very great magnitude, which are represented in the present day by some of the most insignificant

plants that we have. Thus among the gigantic plants of the coal beds we find a number resembling our mosses which were several feet in height. Again, there were others that resemble the horse-tails (*Equisetaceæ*) of our ponds and ditches, of a gigantic size. The remains of plants resembling palms, have also been found, but the number of these is exceedingly small, and belong to the lowest forms of these plants. Representatives to a tribe of plants called *Cycadaceæ*, have been discovered in the wealden formation in considerable numbers. These plants are an advance in structure on those found in the coal beds. When we pass from these beds to the tertiary beds, then we find a fuller development in what is called the endogenous class of plants. They are characterized by possessing flowers; but these flowers are frequently of an imperfect kind, such as we see in grasses, and in the various forms of cerealia, as wheat, oats, rye, rice, and barley, or even such as is seen in the palm. These plants have a fewer number of parts in the flowers than the plants in the next class, and their leaves and stems indicate a lower form of organization (Fig. 11). It was this class, then, which characterized the vegetation of periods before the appearance of man on the earth.



¹ FIG. 11.

is hollow, constituting a simpler form of structure than the

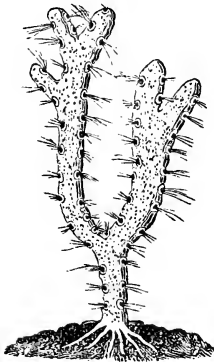
At the present day we have a large number of the highest group of plants which are characterized by a higher development of the flowers, and of the stem. If you compare the section of an oak (Fig. 12), with the section of the stem of a palm, or of a bamboo, such as you see here, you will find that the stem of the bamboo and of the palm

¹ FIG. 11.—Section of stem, with leaves and flowers of bamboo.

complicated rings found in the higher kinds of exogenous vegetation. It is this vegetation that characterizes our own

G. 12.¹

forests at the present day; that characterizes those districts of the earth where man is found most civilized. Thus we have a gradual succession of vegetable forms, from the flowerless plants of the carboniferous beds, up to the higher plants in the wealden and tertiary beds, till we arrive at the higher forms which distinguish the vegetation of the present day.

² FIG. 13.

In the same manner we may trace the animal kingdom. Take, for instance, the whole group of invertebrate animals from the sponges (Fig. 13), polypes, shell-fish, star-fish, the insects, crabs, lobsters, etc. These were the creatures

¹ FIG. 12.--Section of stem, with leaves and flowers of oak.

² FIG. 13.—*Halichondria oculata*, with streams of water passing from the pores.

which characterized the first seas containing life. They are found in the greatest abundance in the Silurian beds.

The next class of animals that we arrive at are those with a backbone ; and here we commence with fishes, and these are found in great abundance during the old red sandstone period. Directly above these are reptiles, which are found in the new red sandstone, oolite, lias, wealden, and chalk ; and above the reptiles come the birds. Now there is no period, in our own island, in which birds seem to have been honoured with empire ; but we have evidence daily increasing of a great bird creation in New Zealand, and there are, no doubt, strata now

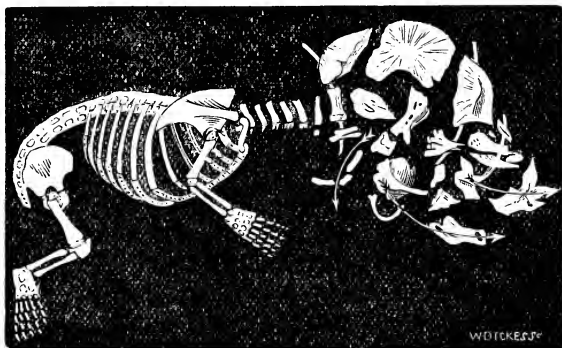


FIG. 14.¹

covered by the ocean, which are yet to come up and be examined by future geologists, in which may be found many of the links which are now altogether wanting. The highest forms of animals are mammalia. They come after the birds, and we find that it is in the tertiaries that we have the greatest abundance of the forms of mammalia. At the head of these mammalia is man, and man is the last animal that appeared on the surface of the earth.

When we compare the structure of man (Fig. 14) with the

¹ FIG. 14.—Skeleton of the human infant. The bones of the head are separate, to show the vertebrate nature of the skull.

lower animals, we at once see its immense superiority over that of animals, in the delicacy and complication of its organs, and the higher functions which they are destined to perform ; but it is in the mind of man that we must look for the secret of his immense influence over all the lower forms of creation.

Now, I stated at the beginning, that it did appear as if the whole of this preparation had been for man's benefit : that the whole of this progress had been for his advantage ; and I think this conclusion may fairly be arrived at, without taking too much credit for man's existence on the surface of the earth. If we examine his powers in comparison with the lower animals, we find the faculties he possesses of self-consciousness, of observing and reflecting, of looking into the past, of contemplating the present, and casting forward to the future, at once give him such an immense superiority over the whole of the rest of the creation, that it is not too much to suppose that the Creator had thus specially prepared for the existence of man on the surface of the earth. We have numerous indications of this in the preparations that have been made for supplying the artificial wants of man ; for the wants created by the special constitution of his mind. The argument would lose its force, if we merely dwelt on the natural wants of man. Man wants food, air, and water, to carry on the natural functions of life, in common with the whole animal kingdom ; and therefore these are not so much the things that were made for him, as the things that he uses especially, and which no animal, however exalted in the scale of creation, ever could use. I allude to the fact, that man digs down into these rocks, and from them he obtains various metals for use in the arts, and for ministering to his artificial wants ; he hews the sandstone and the limestone, for the purpose of building his dwellings, and elaborating the various forms of architecture. Higher up still we find him having recourse to coal beds, for the purpose of producing arti-

ficial light and heat. Now, these coal beds were deposited immense ages before man came on the surface of the earth. Yet when we consider what coal is to mankind, at the present day ; what we have done with it, what we are doing with it, and what we expect to do with it ; it is not too much to say that these coal beds were deposited for the use of man, and that man could not have what he is at the present day if it had not been for these early vegetable deposits. Again, in the various other mineral strata we find man constantly making use of them to supply his artificial wants. Take them away from him, and you would reduce him in most instances to a state of comparative barbarism.

It is in this way, then, that the whole progress of creation seems to have been a preparation for his coming on the earth ; and for the special purpose of developing his intelligence, and effecting the moral ends of his existence.

I can only say one or two words with regard to the fact that man's mental nature appears to partake of the progress to which I have drawn your attention in the external world. I think you will find, on looking at the history of man, that just as we find creation has advanced from the simplest up to the most complicated forms, that so has man's mental, moral, and spiritual nature been advancing. Whether we look at profane or sacred history, we shall find this great fact plainly exemplified. In the general history of man, we find him constantly progressing from a state of barbarism to a state of civilisation. In the inspired history, also, we find a progressive manifestation of God through man. We pass on from stage to stage in his moral and religious history, till at last we find the highest end of his existence promised to be realized in the influence of Christianity. Christianity, with its divine idea of love, must be regarded as the highest attainment of the human race, although man has not yet come under its holy and elevating influences. He is not, however, less surely making progress

towards it, and though it may be a long period before we shall see man as perfect in his mental nature as creation is in all its parts, still the time will come when man shall realize his highest nature on the earth, and verify those glorious predictions of prophecy, when there shall be again a paradise upon earth, and perfect happiness shall reign among men.

This then, is the high aim of man's life ; for this creation was begun. The time will come when God shall dwell in every heart, when the highest object of the mission of the Lord Jesus Christ shall be accomplished, and God shall be "all, and in all." This is the great lesson I wished to impress. I feel how imperfectly I have done it : but if you can see through this great law or idea of progress any analogy between that which takes place in creation and that which takes place in the human mind, and will apply it to your own individual characters, and to your efforts in relation to society, I shall have accomplished the object of my address.

SOCIAL ORGANIZATION.

BY

THE REV. JOHN HARRIS, D.D.

SOCIAL ORGANIZATION.

IT is the remark of a distinguished writer, that men carry their minds as for the most part they carry their watches, content to be ignorant of their constitution and internal action, and attentive only to the little external circle of things, to which the passions, like indexes, are pointing.

A similar complaint may be uttered, with equal truth, respecting the prevailing want of acquaintance with the natural laws and structure of society. Men are content to pass a long life in the midst of the whirl and play of the great complicated machinery of society, without ever asking a question respecting its mysterious wheels, or giving a thought to its springs and principles. As an illustration: You may be aware that the men formerly employed in our old telegraph stations, were kept in perfect ignorance of the news which they were the means of transmitting. They merely saw certain signals exhibited; and without knowing whether those signs denoted the destruction of an army, the conquest of a fleet, or the fall of an empire, they were content to imitate and repeat them to the station beyond. Just so, men are content to spend their days at some principal station, it may be, on the great line of civilisation, to aid in working the social machinery, and thus to receive from the past and transmit to the future influences which shall vibrate and tell for ever, without once reflecting on the nature of that social organization of which they themselves form a vital part. They may not omit to acquaint

themselves with some of the political laws of the age and of the country in which they live ; but of the great laws which know no such limitations—laws common to social humanity—they know next to nothing. Of the little changing laws of expediency which man puts *upon* society, and which are made to remain there a little while with difficulty, they know something ; but of the great, unchangeable, ineradicable laws which God has put *into* society, and without which no human laws could exist for a moment, they are willing to live in comparative ignorance. The evils arising from this ignorance exceed all computation. Their history forms a large portion of the history of every nation. The social improvement which is now so loudly called for in this country, is a demand for deliverance from the pressure of some of these evils ; while some of the remedies proposed evince equal ignorance of the social constitution, and could only issue in a change of evils.

I have alluded to a distinction between the great laws involved in the very existence of society, and those special and temporary laws which man grafts upon them from time to time, for special purposes. This difference it is important to keep in mind ; for herein lies the great distinction between a *society*, properly so called, and a mere *association*. These two words, indeed, are often employed indiscriminately ; as are also the terms confederacy, combination, company, community, league, alliance, congress, union, and many others. But each of these terms strictly employed, indicates at least a shade of meaning different from all the rest. Varied as their meanings are, however, they are all resolvable into two ideas—society and associations : society being the growth and development of natural laws,—laws of which man had not the making, but which he finds existing and taking effect without any forethought of his own, and which he can at most only modify ; associations, which presuppose the laws and existence of the society, and which are merely forms of union grafted upon it.

The *family*, for example, is a form of society, the expansion and expression of laws implanted by the God of nature in the human constitution ; while the arrangement which brings us together this evening, is properly (as, indeed, it is called) a form of association ; and therefore liable at any time, as a mere creation of the human will, to suspension or cessation.

Let me premise further, that man's capacity for society distinguishes him from all the animal tribes. Some animal species, indeed, are *gregarious*—associate in flocks ; and hence we sometimes speak of *men* as *herding* together, when they associate together without any order, or for low purposes. Some animal species, again, not only associate, but divide labour between them ; as the ant, the bee, and the beaver. But the ant-hill, the bee-hive, the beaver-dam, know nothing of society. If they resemble anything known to man, it is the associations which he forms similar to those for which the flock and the hive exist—for bodily protection and food : though even here he exhibits his vast superiority to *them* ; for that which they do in unconscious obedience to instinct, he ennobles with reason ; and the end which their blind impulse can accomplish only by their actual presence, he can promote though an ocean severs him from it.

As compared with the animal world, indeed, man's great prerogative is, *his capacity for indefinite progression*. As a being endowed with the gift of articulate language, capable of barter or exchange, able to deduce universal truths, and possessed of a moral nature, he stands at the head of this earthly creation. But that which forms his true distinction is, that in *all* these respects he is susceptible of improvement from age to age. The last bee-cells that were formed exhibit no improvement on those constructed by the bees that first alighted on the flowers of Eden ; while the history of man from that moment to this has been the history, not, alas ! of progress, but of change, and the susceptibility of progress. For even

when he has retrograded, he has often resorted to expedients, and exhibited phases of character which proclaimed the undeveloped resources of his nature.

If any one part of man's constitution, however, is to be named as supreme, it is his *moral* nature. This it is which takes him out of the category of mere things, and constitutes him an individual—a *person*; that is, a being who has consciously an end and object of his own, and a *right* to work out that end. The animal is a non-moral being—a *thing*; and from this fact it is that we derive our justification for using animals for our own ends, even killing them for food. But every human being has a moral nature, is a responsible being; and hence arises the twofold distinction, that, while he has a right to use the animal as a thing, no human being, whatever his rank and power, no collection of human beings, has any right to treat him as a thing, to use him as a tool, to regard him in any other light than as a person, an equal. This is the condemnation of slavery. He *himself* cannot barter away his responsibility; *they* cannot rob him of it. It is his birthright, inalienable as his nature; it *is* his nature; and to obliterate *it* is to annihilate the *man*.

What man is, then, he is, in the first place, as an individual. Yet he was not made to be isolated. The tendrils of the vine imply dependence, and crave support; and, if it is to produce fruit, must have support. Man's nature is covered with tendrils. It is as one of an intertwined many, as the member of a community, that he becomes at once most vividly conscious of his own individuality, and of his social nature. Society, with all its branches, flowers, and fruits, has its roots in the individual man; is but the natural growth and expansion of the man. Mysterious as the creative arrangement is, it is yet undeniably true, that man attains his *individual* ends, and realizes his own separate and distinct personality best, in that state which would seem to threaten them with destruc-

tion, and even to make them impossible,—in the society of his fellow-men.

I. These remarks bring me to the subject of social organization. In elucidation of it, let me point your attention to these facts ; that society is an organization ; that obedience to the laws of this organization is essential to its well-being ; and, that these fundamental laws, having their seat in the human constitution, originated in the wise benevolence of the Author of that constitution.

First, Society has natural laws and mutual relations ; or is an organization. Obvious as this truth may be to the reflecting few, to the inconsiderate many it is either a novelty, or else a statement which they are ready to question. Because society is not drawn up in the regular rank and file of a regiment, they can see in it no orderly arrangement whatever. Because different laws and usages obtain in different localities, and various forms of government in different nations, they can only see a mob where a more discriminating eye recognises an army. As rationally might they conclude that mankind have no common bodily constitution, because different modes of dressing obtain in different climates ; whereas, it is the *identity* of physical nature which renders this adaptation to climate necessary. The Russian enveloped in his furs, and the Hindoo in his light linen garment, indicate alike by this very difference of dress, the sameness of their kind, for it is an attempt to equalize their bodily warmth.

One of the most graphic scenes in the Old Testament is the sketch of the encampment of the Israelites in the Arabian desert. To an unpractised eye, looking down from one of the neighbouring heights on that nation at rest, the whole would have appeared one wide scene of confusion. But to the eye of Balaam, the Midianitish diviner, as he stood on the heights of Peor, and surveyed the sublime spectacle, gilded by the rays of the evening sun, and stretching away beyond the horizon, all

was order and completeness. In the centre stood the sanctuary—the palace-sanctuary of the present God. Immediately around were the tents of the priestly families and of the Levites. And beyond and around these lay the twelve tribes in a square ; three tribes on a side, each in its appointed place ; for the Divine command had gone forth, “Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house.” Well might the diviner exclaim, as he gazed on the glorious scene, “How goodly are thy tents, O Jacob ; and thy tabernacles, O Israel ! as the valleys are they spread forth, as gardens by the river-side, as the trees of lign-aloes, which the Lord hath planted, and as cedar trees beside the waters !” And yet that orderly distribution of an encamped nation was only an illustration of that greater encampment of the human family, permitted or appointed by Providence to pitch their national tents for a while on different spots of the earth’s surface, and was only one of the many forms which the great human family is capable of taking.

1. To begin with man—*individual* man : every human being is, in effect, a compendium of society in himself ; a state and government. And his highest moral aim is to attain to a state of self-government.

2. Mark, next, as a law lying at the foundation of society, the relative adaptation of the character of the sexes. Each sex is alike dependent on the other. The difference of stature, size, and strength, in the one, is relative to the corresponding particulars in the other. The greater nervous sensibility in the one, points to the superior muscular developments of the other. No single characteristic of either could be withdrawn, without creating a necessity for remodelling the character of both.

3. Observe another law ; the sexes are related numerically. Not only were one man and one woman created for each other at first, but the same numerical proportion has been maintained substantially ever since. Now this numerical relation is as

much an indication of the Divine will respecting the proportions in which they are to be united in marriage, as the distinct constitution of each is that they are to be united at all. If the one intimates the Divine purpose that they should be united, the other denotes that the union is to be limited to individuals who are to be exclusively united to each other for life.

4. Again, the impulse which leads to this union is awakened by the mutual perception of some excellence, real or supposed, in the parties desiring it. Thus the basis of this primal union, itself the basis of every other union, is laid in affection. And of this affection marriage is the visible symbol, or means of ratification.

5. Beyond this ; in the conjugal state the peculiar sphere of activity belonging to each corresponds. For, while woman, by her presence and gentler virtues, beautifies and blesses the domestic circle, the peculiar attributes and duties of man call him into a wider sphere beyond. The knowledge and the habits which he there acquires, deserve and secure the affectionate deference of home, and prepare him duly to appreciate the agency which fills that home with attractions. Neither sex *alone* is the standard of human nature. Each is to receive an impress from the distinctive excellencies of the other, and to impart the spirit of its own.

6. The birth of offspring brings with it new relations. If the conjugal state is founded in affection, the parental relation adds to affection, *authority*. As the child is ignorant what to *do*, the parent is armed with authority to command, and the child is constituted affectionately to obey. As the child is destitute of knowledge, the parent is empowered to teach, and the child (until he finds he has been deceived) discovers the utmost readiness to believe. As the child has a nature waiting to receive a religious direction, the father is to be the priest of the family, and the child accompanies him to the altar of devotion. In commanding the obedience of his children he is

ruling their will, and in this light the family is a state of which he is the *sovereign*. In teaching them what to believe, he is cultivating their intellect ; in this respect the family is a school, of which he is the divinely appointed *instructor*. In pointing them to God he is developing their conscience ; and in this light the family is a church, of which he is the *minister*. Here, then, in the family, are found, existing in the germ, relations and principles which render it both an epitome of society at large, and its origin. Here all those tender charities take their rise, and those holy affections are cherished, which subsequently expand into other homes and other families, and which constitute the best guarantee of a people's morality and of a nation's strength. It has been truly said, that if all the governments in the world were to be rudely overturned by some great moral convulsion, and all the legal bands of society broken up and ruptured, yet, if the family constitution remained entire, this simple confederacy, retaining its integrity, would be sufficient to save society from hopeless ruin, and would once more restore it to order and system.

7. But next, we have to observe that the family, however important, is not a society sufficiently extended and diversified to lead man to his highest social development and destiny. For this, a union of a different character is necessary—namely, the *State*. The family grows into a tribe, the tribe into a nation or state. But, though the state thus grows out of the family, or is moulded out of the mixture of many tribes or nations—as the British nation out of Britons, Romans, Saxons, Danes, and Normans—the characteristic idea of the family and the state is different. The leading idea of the family is *affectionate self-denial* ; a love springing from relationship, and leading to a comparative disregard of self. “The fundamental idea of the state, on the other hand, is *justice*, the right which exists between man and man.” It demands of no member an obligation for which he does not receive an equivalent. It

administers *right*. Family and state, then, do not differ merely as to size ; they differ in this characteristic respect, that while the one reposes on *love*, the other rests on *justice*. "For what is the state," says Cicero, "if not a society of justice ?" Cousin expresses the characteristic idea of the state still more pithily when he says, "Justice personified, that is the state."

Of course, it is not to be inferred from this, that justice is confined to the state, or has no place in the family. In the family it begins. But still, the family is so pervaded by affection, that within its circle even justice itself wears the benignant aspect, and speaks in the moving accents, of love. The state, on the contrary, does not invite, cannot entreat ; its voice is the voice of law, and as such it prescribes and commands. The apt personification of justice is a woman blindfolded, and holding balances and a sword ; denoting that she is no respecter of persons, but weighs and decides according to law, and impartially executes its decisions. The state, then, says Lieber, "is founded on those rights which are essential to all its members, and which can be enforced." To what do these rights relate ? to what can they refer but to the relation in which I stand to things, to my fellow-man, and to God ? My relation to things, or right of property, is a natural and original right. *Meum* and *tuum* mark a distinction as old as the first two human beings. "This is mine," and "that is yours," is perhaps the first distinction which childhood makes. It is rooted in the human mind. And it is the office of the state to maintain this right of property inviolate. In a similar manner the state has to protect the free action of every one in relation to the community in which he lives, and to his conduct towards God. However childish his amusements may be ; however adventurous his financial speculations ; however novel his religious views ; however singular his will ; the only ground on which the state can justly decline to protect him in these respects, is that they are injurious to society. If they are

not, he is entitled to demand its protection, not as a favour but as his *due*. That is to say, he can justly demand from the state that which the state justly demands from him—right ; right in relation to the attainment of all those ends for which the state, as the great society of societies, exists ; ends which he cannot obtain out of society, or in a state of insulation, and which yet are essential to his well-being as man.

Observe, I am not now speaking of any particular form of *government*. State and government are distinct ; the government exists for the state ; it is the agent, while the state is the principal ; it is the means, of which the well-being of the state is the end. The questions, then, Should government be republican, oligarchical, or monarchical ? Shall we have two estates or three,—king, lords, and commons ? Shall the membership of the upper house be for six years, as in the United States ? or for life, as in France ? or hereditary, as in England ? or shall the house consist of some hereditary peers, and of others being members for life, as in Holland and Bavaria ? These, and a thousand similar questions, each country, guided by experience, must weigh and determine for itself. With our subject they have nothing to do. We are speaking of those great organic laws which are fundamental to all states, and of which the essence is *justice* ; justice, which protects even the evil-doer while it is yet in the very act of conducting him to punishment ; justice, which insists that he shall receive a certain infliction, but which insists as sternly that he shall receive no more, and covers him with her shield that he may not. In a word, we are speaking of that jural law—that law of social right—that every man has a right to be a man, a free-acting or rational being, because he is a man ; the law that the use of freedom by one rational being must not be of a nature to counteract the use of liberty by another rational being. This law is the very condition and bond of society, harmonizing two apparently incongruous elements, man's individuality on the

one hand, and his sociality on the other ; and placing them together in happy co-existence.

II. The organized nature of society will be made still more evident by the illustration of our second proposition : that obedience to the laws of the social organization is essential to the existence and well-being of society.

Under the preceding head we began by remarking on man as an individual ; and we pointed to the fact, that he is a person possessed of a moral nature, and capable of self-government. Now, let this primary law be repealed or overlooked ; and man is reduced to a thing, a chattel, an article of merchandise, to be hunted, shot down, manacled, bought and sold—treated in every respect like an animal ; and the only superiority to be recognised among men is that of mere cunning and bodily strength ; that of might, or physical force, taking the place of right. Let this single law of man's personality be abolished, and you do not merely abolish, you also create ; another law rushes in to fill up the vacuum—the law of slavery : of slavery, the great curse of humanity ; cursing the mind of the enslaver even more than it curses the body of the enslaved ; reducing both to the low level of the brute creation, and below. On the other hand, were all mankind, at this moment, divided into the two classes of enslavers and enslaved, and were this law of man's personality to go forth and to take effect,—from this moment every manacle and chain would begin to fall off ; the course of human civilisation would commence ; and man, arising out of the dust, and erecting himself into his proper attitude, would be in a condition to run a race of indefinite improvement.

We adverted, next, to the relative adaptation of the character of the sexes. In illustration, I will only advert, under this head, to the law of chastity,—that divinely wise arrangement by which, says Dr. Chalmers, “ the operation of shame between

the sexes is to be viewed as a check, or counteraction to the indulgence of passion between the sexes. . . . We might better comprehend the design of this strikingly peculiar mechanism, by imagining of the two opposite instincts, that either of them was in excess, or either of them in defect. Did the constitutional modesty prevail to a certain conceivable extent, it might depopulate the world. Did the animal propensity preponderate, on the other hand, it might land the world in an anarchy of unblushing and universal licentiousness, to the entire breaking up of our present blissful economy, by which society is partitioned into separate families." Let the law of chastity be relaxed, and just in that proportion do all the interests of domestic life languish and perish. The disregard of this law alone has hastened the ruin of nations. Let it exercise its salutary influence, and the social affections are kept pure in their very fountains, and virtues and charities of home shed their invigorating effects on society at large.

We adverted to the fact, that the sexes are related numerically. The infraction of this law is polygamy,—an infraction, in palliation of which, in certain states of society, many specious arguments might doubtless be employed. But polygamy is a breach of a natural appointment ; and the injured law has always proved too strong for the sophistry. The inequality which it produced in the distribution of the sex, led inevitably to licentiousness ; the distraction of affection ; the domestic jealousies ; the degradation of the woman, who, by ceasing to be the equal and the companion of man, becomes his timid slave, or the mere instrument of sensual indulgence ; the prison-like surveillance of her movements thus made necessary ; the diminished number of healthy children resulting from such concubinage, as shown by late statistical accounts ; and their necessary want of parental education,—all proclaimed that polygamy was a violation of a law of nature. "The family cannot exist without marriage, nor can it develop its highest

importance without monogamy,"—the marriage of one wife. This is a fact which man early recognised. "The Greeks mentioned it as an important step in civilizing their country, that Cecrops established monogamy. They knew monogamy only. So did the Romans. They held this most elementary of all institutions,—this first requisite of civilisation,—in high honour, until the period of universal degeneracy under the emperors ; and even then, the imperial laws evinced that marriage is of essential importance, viewed merely with regard to its political utility."

We spoke of the law which made affection the basis of this union. I need not enlarge on the evils which naturally arise when this law of love is violated ; when interest, policy, expediency, or force overbear it ; otherwise, the state of the royal family of Spain, at this moment, might supply an illustration. On the other hand, obedience to this law supplies to husband and wife the most powerful incentive to study and promote each other's happiness ; thus unconsciously adding an impulse to the general welfare.

Another relation we pointed out, respecting the correspondence between the peculiar spheres of activity belonging to the husband and the wife respectively. Reverse these, and you produce barbarism. Accordingly, in the savage state the woman is found to be the drudge and the slave of man,—tilling his spot of ground, carrying his burdens, doomed to toils for which her physical constitution has not prepared or designed her. And in righteous retribution, *her* degradation involves and perpetuates his own. Restore *her* to her proper position, and *he* begins to be reclaimed, and the family constitution rises in importance. And just in proportion as that advances, everything rises with it ; the children are better trained ; the paternal character is invested with greater dignity ; temperance, natural purity, and affection, produce their appropriate fruits, and a spirit of patriotism is kindled on the altar of the state.

These remarks remind me of the next relation, or class of relations, adverted to,—those arising from the birth of offspring, and involving parental authority. On this subject I cannot deny myself the gratification of quoting the language of one of the best ethical writers America has produced, Professor Wayland. “That a peculiar insensibility exists to the obligations of the parental and filial relation is, I fear, too evident to need any extended illustration. The notion that a family is a society, and that a society must be governed, and that the right and the duty of governing this society rest with the parent, seems to be rapidly vanishing from the minds of men. In the place of it, it seems to be the prevalent opinion that children may grow up as they please ; and that the exertion of parental restraint is an infringement upon the personal liberty of the child. But all this will not abrogate the law of God, nor will it avert the punishments which he has connected, indissolubly, with disobedience. The parent who neglects his duty to his children is sowing thickly, for himself and for them, the seeds of his future misery. The parent who is accustomed his children to habits of thoughtless caprice and reckless expenditure, and who stupidly smiles at the ebullitions of youthful passion, and the indulgence in fashionable vice, as indications of a manly spirit, needs no prophet to foretell that, unless their dissoluteness leave him early childless, his grey hairs will be brought down with sorrow to the grave.”

I am aware that a few ancient philosophers maintained that, according to the example of the Lacedæmonians, the family ought to be abolished ; that the children should be handed over to the state. But experience is wiser than speculation. The well-ordered family is the very home of patriotism. When “he of battle-martyrs chief,” Leonidas, devoted himself for the good of his country, why did he select, as his companions in death, men who had families—why, but because he knew that for them patriotism was a grave reality ? When the Swiss

patriot, Arnold of Winkelried, saw, at the famous battle of Sempach, that his countrymen could not break through the mailed wall of hostile lances, he advanced, exclaiming, "Dear confederates, I will open a path for you ; think of my wife and dearest children ;" and

" Shaped an open space,
By gathering with a wide embrace,
Into his single heart, a sheaf
Of fatal Austrian spears."

And who can say how much he was inspired by the thought that in that very act, he was purchasing with his blood, liberty for the land of his wife and children ? A well-ordered family is not only a source of happiness to all within its hallowed circle,—it is a blessing to the community to which it belongs.

This brings us to speak of that great society, founded on the sentiment or law of justice—the state. All the political miseries under which the nations are at this moment groaning, are traceable to some violation or other of this law. All the internal struggles this country has ever known, originated in some injustice, experienced or apprehended, calling for resistance. All the foreign wars by which its blood and property have been lavished, have been owing to some act of international wrong inflicted by ourselves, or received from others.

Perhaps the great distinction between ancient and modern states is, that the ancient states—those I mean of Greece and Rome—tended to absorb the rights and interests of the individual, to subordinate and sacrifice everything to the state ; the tendency of modern views is to estimate the state more in its relation to the individual. Either tendency carried to excess involves injustice. The former leads to despotism, and produces a nation of slaves ; the latter leads to anarchy, and generates a race of monsters. The former emboldens one man to plant his foot on a nation's neck, and to say, with Louis XIV., "I am the State ;" the latter maddens a nation into the im-

piety of saying, Not only we will have no king, but “no God;” and the former tends to generate the latter.

On the other hand, a state constructed and administered on principles of justice, tends directly to the highest development of every individual member, and of the whole community. Such a state, indeed, has not yet existed ; but every approach to it is remembered by a nation with gratitude, as an era of social prosperity, and as a stage in the advancing civilisation of the race. The mere sense which it generates of equal rights, emboldens every member of it to walk the earth as a man, neither cringing to one, nor looking down haughtily on another. Certainty of redress prevents the infliction of injury. Security of property encourages the cultivation of the land. Increased demand stimulates every description of trade and industry. The acquisition of property secures leisure for the cultivation of science and art. These again react in the multiplication of the comforts of life. For the highest ends of a state are not attained in merely guaranteeing the security of life and property. It fails of the highest ends if it does not facilitate man’s progress in a course of indefinite improvement ; not indeed by petty legislation, and frequent intermeddling with his movements, but by simply keeping his onward path open and free from all impediment. Such a state, stable and strong within, is not likely to be visited by provocation and invasion from without. And the very peace which it is consequently left to enjoy becomes a still further means of augmented prosperity.

Here then we are in a condition to show the short-sightedness and folly of those—whether philosophers like Hobbes, or sentimentalists like Rousseau—who represent the savage form of life as the natural and proper condition of man.

The fact that man may be found existing in a savage state does not prove that the Creator either placed him in it, or meant him to remain there ; any more than the fact that a pine-tree growing on the high Alps, near the confines of eternal

snow, proves that such is its only natural region. If, in that exposed situation, it exhibits a dwarfed and crippled appearance, while those of its species lower down, in a more genial temperature, are larger, loftier, and wave a more luxuriant top, who can doubt as to which is the more natural situation of the tree? And if man, in the savage state, barely struggles for existence; if all his cares are given to his animal wants, while his nobler nature is dwarfed and blighted; who can doubt that that must be his natural state in which his intellectual and moral nature come into play as well as his physical, and advance in development together?

The fact again, that as civilisation advances, certain vices and follies come into existence, does not prove that the uncivilized is the proper state of man. Who would suppose that the leafless condition of the tree in winter is its best and only proper state, because, when flushed with blossoms in spring, or laden with fruit in summer, it also exhibits some shrivelled leaves, and harbours certain insects? As to folly, assuredly the South Sea islander, with his ochre and paint, his tattooed face, his gaudy feathers, and necklace of fish-bones, is as much disguised and disfigured as the old French or English courtier of the seventeenth century, with his frill, perwig, and powdered hair. And as to vice and crime, it appears to me that the uncivilized man practises all the evil he knows. Poets, indeed, have sung of Arcadian simplicity and innocence; but no travellers have ever found its abode. Perhaps the most lovely scenery on the face of the earth is still in the possession of uncivilized man; and there, too, will be found the home of infanticide and cannibalism, of licentiousness too foul for description, and of savage wars which aim only at utter extermination. A *true* civilisation aims at the extinction of these evils. If, incidentally, it multiplies the occasions of crime, it at least reduces its enormity; just as it tends to call into existence a greater variety of diseases, while yet it is actually dimi-

nishing mortality. And however numerous the ills which it may innocently occasion, more numerous still are the counter-acting and beneficent influences which it directly originates ; for included in it is that divine religion which is "profitable for the life that now is, and also for that which is to come."

We admit, indeed, that all the civilisation the world has hitherto seen, has been defective. Much of that which passes among us under the name, is only barbarism masked. Our hope, under God, is in its purification and progress, baptized by Christian influences. And if, as we saw at starting, man's loftiest attribute be his capacity for improvement, his natural state or condition must be that in which there are opportunities and excitements for the development of all that is improveable in his nature. These means and incentives, society alone affords. For, without society there could be no union of labour, every man would have to do everything for himself, and would consequently spend life in the lowest occupations ; progress would be impossible. There could be no intellectual advancement from age to age without society, nothing inherited from the past, nothing given to the future, no additions made to knowledge and experience. Without society, there could be no fraternising commerce, no fine arts, no enlarged ideas of integrity and benevolence, no public opinion, no religion, no true humanity in man. We have seen also, that without those natural laws and relations which have engaged our attention, there could be no society. Without man's consciousness of his individuality—of his personal rights—liberty would take its flight from the earth ; and, like the patient ox, we should readily bend our neck to any hand that chose to present the yoke. Without the laws of chastity, of numerical proportion between the sexes, and of that affection which is recognised and ratified in marriage, there could be no virtue, no ameliorating influences, no high endeavour ; earth would be one wide scene of revolting bestiality, in which man would be distin-

guished from the brute only by his greater sensual capacity. Without the relatively adapted character of the sexes, and the relative spheres assigned to them in the family, there could be no true family life, no education of offspring, no motive to attempt great things, no enlarged views of human welfare. Without that sentiment of justice on which the state is built, there could be no patriotism, no productive labour, no profitable exchange, no security for person or property, no society. The mere temporary suspension of this natural law in a nation previously one, has been sometimes known to explode it into fragments, factions, factions, in which the hand of every man was against his fellow. In a word, imagine the total absence of these natural laws, and you imagine a state of things in which society is impossible, and from which the last vestige of improvement will speedily take its flight. Imagine them all present, and in full operation, and you imagine a condition in which there is no limit to the progress of human improvement. By the action of one, slavery vanishes from the face of the earth. The operation of another, banishes licentiousness in all its forms. The operation of others, covers the earth with happy homes ; while from each of these homes come forth the members of a society based on that justice which sustains the throne itself of God, and therefore, like that throne, immovable.

III. We have now to show, thirdly, that these fundamental laws, having their seat in the human constitution, originated in the wise benevolence of the Author of that constitution. We might well be excused for wondering how any one pretending to rationality could ever have concluded otherwise. Yet men there have been who, from one motive or another, have ascribed them to human sagacity and invention. The infidel, ambitious to take everything out of the hand of God, and to enthrone and deify the human intellect, makes man the originator of his own endowments. A few years ago a French

author undertook to tell the public when, and where, and by whom, conscience was invented. An excellent invention truly ! One could have wished that he had also disclosed who contrived the human hand ; when the foot was devised ; and especially who it was that invented invention ; although even then, the greatest secret of all would have remained to be disclosed—what Being it was that invented the supposed inventor, man.

Others have supposed that everything essential to civilized society is of human origin, because man is still found in a savage state, and this, they conclude, is the state out of which all society has gradually emerged. But this is simply the error of inconsideration. The savage is not man's natural state. The first man was not created in it. The civilized is man's natural state ; the savage is a purely artificial state. Man does not naturally arise from barbarism to civilisation ; his tendency is, under certain circumstances—as with the squatters of America at this day—from civilisation to barbarism. No two savage tribes are in precisely the same degree of barbarism ; but you cannot say, correctly, that they are in different stages of *progress*. They are in various stages of retrogression. They are still sinking lower. And all of them—except the very lowest, who have forgotten them—all of them retain some traces of a lost civilisation, and some ancestral tradition of a former and a happier state.

Other parties, again, imagine that man himself has originated everything belonging to society, because he has originated *some* things. But this is an error in logic and philosophy. We can draw the line distinctly between the two. The cry of famine lately reached us from Ireland, and the nation generously hastened to her relief. But the parliamentary enactments did not create the generosity. The feeling of compassion was of God's creation ; an original impulse implanted in the human heart ; an impulse without which no movement would ever be made by man for the relief of his fellow-man, even though the

world were perishing before his eyes ; and all that human laws can do is to give special direction and particular application to impulses and principles previously existing in our nature. It is the same with States : it is left to them to say what shall be the particular form of their government ; and provided a monarchy be chosen, it is left to them to say who shall reign, and whether the crown shall be elective or hereditary, and so forth. But it is not left them to say whether they will have a government or not. They cannot exist without it. The man who opens a little trench from a river to his garden, is just an emblem of a human legislator. He does not make the Thames or the Nile, he only directs and applies a small portion of the mighty current to a special purpose. And the best human laws are only so many little channels for giving special direction and application to the great fountains of human principle and feeling. Alas, that man's self-importance should ever have led him into the delusion that he had made the fountains themselves!

In further disproof of the theory that society is a constitution of human origination, I might remind you, *first*, of its unreasonableness. "It involves the obvious contradiction that man had a knowledge of the benefits of society antecedent to all experience, because antecedent to the very existence of society." *Secondly*, the views of the profoundest philosophy are against it. "The state exists before the individual," says Aristotle ; meaning, the principles which lead to society are not originated by the individual : they are parts of his nature, and come into the world with him. *Thirdly*, all history and experience are against the theory. Of all the facts demonstrated by history there are two of the highest certainty. One is, that man's civilisation is never the result of a previously digested plan ; that in this great process, effects are generally produced before he perceives the cause ; that he does not consciously create results, but merely recognises them as already existing, and then formally adopts them. The other is, that no savage tribe

ever emerged from barbarism by its own unaided efforts. The tendency of every tribe in such a condition is, as I have intimated already, to grow worse instead of better. The only means of amelioration must come to it from without, from a people already civilized. Entire barbarism is unconscious of the *want* of civilisation ; and even resists the first attempts to impart it. Had the first man been created and left in perfect ignorance, in ignorance he must have remained ; or rather, in that ignorance he would have speedily perished. Accordingly, the only book that can speak with authority on this subject, declares that the first father of the species was divinely put in possession, at the first, of a certain stock of civilizing knowledge. And hence, *fourthly*, Divine Revelation joins with reason and history in protesting against the theory in question. It informs us that the Great Parent himself gave man's activity the first impulse, and the right direction ; and in creating and bringing to him a second human being—his other self—laid the foundation for every union which the earth has since witnessed.

But if man is not the originator of the social constitution, there is but one alternative—its author is God. And who that glances at its organization can for a moment question the divinity of its source ? How deeply implanted must be that sense of liberty, that conviction of *personal* rights, which ages of oppression and slavery have been unable to root out of the human breast ! How wisely equalized the relative proportion of the sexes ; thus securing the dignity of each ! How nicely balanced the modesty that shrinks, and the passion that impels ; and in consequence of which, while the race is multiplied, the hallowed decencies of life are kept inviolate ! How sacred the band which of two beings makes one ; one in affection, interest, and aim ! And how wise the arrangement which places the child in the maternal arms more helpless than the young of any other kind, and retains it under the paternal roof long

enough to be formed for virtue, and filled with affection ! The milk which rushes to the mother's breast at the birth of her first-born, is but an emblem of the innumerable adaptations of the family economy. Here, by the sedulous affection which is ever developing the faculties of the child, attracting its eye and amusing its ear, guiding its random steps, teaching its first words, and thus preparing it to take part in the opening drama of life, new energies and resources are developed in the parents themselves. Here, affection finds ample scope for self-denial, and industry for its manifold labours. Here is abundant room for patience to endure, for authority to reward or to punish, fidelity to counsel and to warn, and piety to watch and pray and perform its thousand acts of holiness and love ! How vast must be the scale of His designs who provided for the union and growth of families into states and nations ; a union tending at once to the development of each individual, and the welfare of the community and of generations ! How elastic and self-adjusting must be the principles of the social constitution, considering the all but infinite variety of modes in which they have been applied ! And how indestructible their nature, considering the invasion and assault they have sustained from human ignorance and vice in every age ! Talk of man's legislation ! His highest civil wisdom consists in so legislating that his laws shall simply expound these laws of God. Sinai itself was lighted up partly to expound and repeat some of these. Every human law at variance with these, is at variance with man's well-being, and must sooner or later be repealed ! Ten thousand thousand human laws have been made and perished ; but these few and simple laws of our nature still hold on their unpretending, unabated course. At this moment they are making ten thousand homes happy ; and thus proclaiming their tendency to make a happy world. Truly, in the language of Scripture, " This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working."

In conclusion, I will only remind you that if the views now propounded be correct ; the laws of the social organization—and I have glanced only at some of them—are richly worth your consideration. To my own mind, one of the most hopeful signs of the time is that these laws are attracting to themselves unusual attention. It would have been easy for me to have brought before you a subject more interesting or popular ; it would *not* have been easy to present you with a topic more instructive. Standing as we do in the midst of the vast network of society, let us see to it that we do not lacerate or derange any of its parts by the indulgence of any of those passions which are at once personal vices, crimes against social morality, and sins against God. Standing as we do in a comparatively late period of time, and as such enjoying a rich inheritance of experience and knowledge from the past, let us not only preserve it unimpaired, but add something valuable to it, as we hand it on to the future. And standing as we do in the midst of a world always panting after an unattained good, let us bear in mind that that good is not unattainable, but that the Author of our social constitution has made himself known in a still higher capacity, and that in that higher capacity He proposes to make our social nature a part of a great system of means for rendering earth the reflection of heaven.

Young men—and I address you by this name as the noblest title which nature can confer—you form a distinguished portion of that organization, some of whose laws I have been now expounding. I say not this to flatter your sense of self-importance, but simply to make you vividly aware of your responsible position. Even apart from your relation to civil society, you form an assembly calculated to excite the friendly anxieties and the earnest prayers of him who addresses you, and of all who, like him, think for a moment of the distant homes which many of you have left for the metropolis ; of the mother's love, and the sister's concern, and the father's benediction, which

continue to follow you when you little think of it ; and especially of the peculiar allurements and dangers which here beset your daily path. Oh, who can calculate the amount of happiness or of misery which you have the means of pouring into the respective families in whose bosoms you were so recently cherished !

But viewed in connexion with society, your influence for evil or for good is increased ten-thousand-fold. In the conflict which society is called on to wage with evil, you, as young men, form the vanguard. And, as resident in London—the centre and heart of the nation—you occupy the most important posts in that van. London could not convene an assembly more interesting than that which I now address. Would that I could convey to all of you, views, which some of you doubtless entertain already—adequate views of your influence and responsibility ! Would that by anything I could say, I could induce but one of you to rise to the dignity of your true position, and to resolve, in the strength of God, to act worthy of it. Need I remind you that there is not one of you—even the obscurest—who is not daily exercising an influence for evil or for good on those among whom he moves ? Every voluntary action you perform draws after it a train of influence. Every relation you sustain, is a line along which is constantly transmitted a train of influence. Wherever you are, each of you forms a centre constantly radiating streams of moral influence. And the influence which thus blends and binds you up with your race, invisible and impalpable as it is, is the mightiest element of society. How then are you living ; and what are you doing ?

Would you prove a blessing to your generation and not a curse ? Need I remind you that Providence has set you down in the midst of the relations of life for this express purpose ? Wait not for great occasions before you begin to act ; wherever your lot may be cast, the sphere of duty lies immediately

around you. Fill it up with an example of the kindness that attracts, the sincerity that can be seen through like crystal, the diligence that anticipates duty, the trustworthiness that defies suspicion, the open-heartedness that opens other hearts, the manly character that commands esteem, the Christian character that arms its possessor with a power more than earthly. Defer not to a distant time the intention to begin. Never can society more need the aid of any mite of ameliorating influence than at the present moment. And if you leave the present unimproved, never are you likely to enjoy facilities for usefulness equal to those which you now possess. By the cultivation of right habits, and by cordially identifying yourselves with the spirit and objects of this Association, you might—nay, you *would*—be clothing yourselves with dignity, and be exercising an influence that would tell beneficially on society to the last moment of time.

But need I repeat, that character, personal excellence, is the foundation of all usefulness? Surrender yourselves to ease, indolence, apathy, and you will be governed, not merely by men, but by things; you will suffer the indignity of being handed on by circumstances; you will be the weeds, leaves, and straws, floated down the stream of society. Surrender yourselves to pleasure, yield to sensuality; and you will be passing on yourselves a sentence of excommunication from the society of the wise, the useful, and the good, and your fellow-men will ratify the doom with averted face. Self-government is the primary condition of all relative usefulness; and religion, the religion of the Gospel, is the great principle of self-government. Only show me a young man actuated by Christian principle, building up a consistent, virtuous, holy character, and aiming at some useful end, and persevering in his aims despite allurements to beguile and dangers to deter, and you show me a man whose life is likely to be a perpetual benefaction. Wealth, power, rank, may not be his in the worldly

sense of these terms ; but you show me a man in whose presence wealth is impoverished ; before whom the mere forms of power humble themselves ; and who belongs to an order of character which is already made free of the universe, and admitted into fellowship with all true greatness. The fearful trust in him ; the evil secretly admire and stand in awe of him ; the sorrowing look to him ; and the multitude are ever ready to open and make way for him, and then to fall into his train. This is the class which, in every age, has given to society its sages and patriots, its moral heroes and Christian benefactors. Who then among you is willing to join it ? Society needs you. And for all you can do to benefit it, God holds you responsible.

THE ART OF PRINTING.

BY

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THE ART OF PRINTING.

THE distinction between Science and Art is not to be mistaken. Science lays down principles. Art applies them. The one, whether by abstract reasoning or an induction of particulars, discovers truths and explains their connexion. The other embodies these truths in practical operation. Theory is the province of the former : workmanship of the latter. Here the head is buoyant with thought : there the hand busy with performance. All art presupposes science ; but science does not necessarily generate art. You find yourself in the Observatory at Greenwich, or you stand in the Sister Island beneath the leviathan telescope of Lord Rosse. You mark it moving round the hemisphere, and directing into the far outfields of the universe a gaze that reminds you of Omniscience : you descry new spheres, and old ones are so magnified to your vision, that you seem to have alighted amidst their wonders, and every fact discovered and interest drawn is placed before you on the pedestal of the most rigid demonstration. But if you ask the question, “What is to be done as the consequence of these disclosures ?” the answer must be given, “Nothing, or next to nothing ;” the agriculturist cannot cultivate these fields of ether, nor the aëronaut cleave them, nor the lawyer apportion them with his leasehold and copyhold. Speculation may soar amongst them, but returns to the earth without any materials for workmanship. Art irradiates the eyes of astronomy ; astronomy does next to nothing in moving the fingers of art.

Again, you are propelled along the ocean path of the steam-

ship, and you marvel that the subtle elements of fire and vapour should force solid wood through the opposing waters. You mark the giant strokes of the paddles. Whence their power ? You discover the cranks that connect them with the busy machinery. Thence you pass to the pistons, the valves, the boilers, the furnace, the coals, and you trace a clear and distinct chain of cause and effect, from each spark of the fire that glows within, to each drop of the water that foams without. You ponder a theory of principles, but a theory of principles embodied in a permanent and practical problem. Here are the subtle sequences of thought, and here also the massy achievements of manufacture. Here the artisan could have done nothing without the engineer, nor the engineer without the natural philosopher. Here art has constructed that which science contrived ; and so universally, though there may be thought without workmanship, there cannot be workmanship without thought. Art is invariably the offspring of science, though science may exist without becoming the parent of art.

In conformity with this statement, the Art of Printing, of which I am about to give you some account, pre-supposes certain principles of science. It is termed an art, because its performances are achieved by a regular routine, with which mind has little more to do than guiding the hands. Like the honeycomb of the bee, its productions are the result of certain processes, which, indeed, have from time to time been improved by the suggestions of the inventive faculty, but which in themselves involve little exercise of thought. But let it not, therefore, be imagined that the art is without importance. Nay, if not the mother, it is, at least, the nurse of all the arts, and of all the sciences too. You cannot name a subject, you cannot alight on a spot, where its influence is not felt. You cannot cherish a thought, you cannot utter a word, to which its omnipresence does not extend. Scan the starry pages of the sky, and you will find the counterpart of this illuminated typography

of the Eternal in astronomical tables, in the celestial mechanics of La Place, in the *Principia* of Newton. Explore the deepest mines, and you will discover that the crystals and fossils amidst which you may have groped your way, have been described, depicted, and classified in the systems of Geology. Let your imagination turn tourist, and try to realize what it would behold in Mexico, where war is now unfolding its diabolical banner; or in Borneo, where an enlightened Englishman has signalized himself as the apostle of civilisation and peace, and the printer has been beforehand with you: the types have flitted from their mystic compartments, and books, bulky with information, court your perusal. The child at school, the youth at college, the merchant with his bills of lading, the shopkeeper with his list of prices, the professional man with his library, the statesman with his reported speeches and acts of parliament, and the sovereign with her proclamations,—all are aided by this ubiquitous art. There is no topic which it has not touched and transformed. It is so cheap that it is to be found in the mendicity ticket handed to you by the beggar; so costly that it climbs the shelves of royalty; so minute that it counts the spawn of an insect; so comprehensive that it traces the course of a comet; and so diffusive that it unfurls itself wherever language is spoken, and descends indestructible from generation to generation. Like the light, it dispels darkness. It is universal as the air we breathe. Thought it stimulates. Words it catches and consolidates. It is the herald of government, the handmaid of religion, the vehicle of literature and philosophy. It gives to the tongue all mankind for an audience, and makes the pen mighty as the magician's wand; and whether you consider the simplicity of the means it employs, or the magnitude and multiplicity of the effects it produces, it occupies the proud position of the Queen of the Arts.

In investigating this art the first question that occurs is, "What do we print?" The answer is, "Words." And what

are words ?—the expression, the signs, the symbols of thought. You cannot conceive a human being to exist without thought of some sort ; but it is a very difficult problem to solve whether thought can be exercised without language. To any great extent it certainly cannot ; but the believer in revelation does not deem it necessary to perplex himself with speculation on this point, because he is told that immediately after Adam's creation God issued the command respecting the tree of the knowledge of good and evil. Man must, therefore, have understood language. Nay, he must have been skilled in its use, for he gave names to the creatures, and uttered suitable sentiments on the occasion of his marriage. From this it would appear that he was endowed with speech as directly as with the power of sight and motion ; and we should draw the same inference from the fact that at the building of Babel, God confounded this language so that men could not make out their mutual meaning.

There is a slight biographical sketch bearing on this point which may prove not uninteresting. In the summer of 1724 there was found in a field near Hameln, in Germany, a youth about twelve years of age, in the act of sucking a cow, covered with brownish-black hair, and giving utterance to no articulate sound. He received the name of Peter the Wild Boy. Fifteen months after his capture, he was brought to Hanover by George I., and thence to London, and afterwards he was placed in a farm-house in Hertfordshire, where he resided till his death in 1785. He could not be taught to speak. The plainest articulate sounds he was able to learn were his own name, and "Ki Sho" and "Qui Ca," meant for King George and Queen Caroline. In spring he used to wander far and near, subsisting on the fresh green leaves of the trees. To prevent his being lost, there was put on him a collar with the inscription, "Peter the Wild Boy, Broadway Farm, Berkhamstead." He used to jump and dance to the sound of music,

was very fond of paintings, and would kiss vivid colouring, and indeed any object that pleased him much. He was occasionally sullen, and refused to exert himself, but if left alone he would be exceedingly industrious, and do as much work as three men. He usually had bread and milk for supper, and the moment he had finished it he went to bed, so that whenever his absence was desired he was supplied with his fare, and no matter what time of day it might be, he retired to rest. He was capable of true affection, for when the farmer who had had charge of him died, he went to his bed-side and lifted up his hands, and used other means to waken him. When he found all his efforts unavailing, he hurried down stairs, seated himself by the fire, and refused all sustenance, and in the course of a few days died. The fact that in the case of Peter the Wild Boy there was no natural power of speech demonstrates the absurdity of the fable of Herodotus, who narrates that a king of Egypt, with a view of discovering the original language, caused two newly-born children to be brought up by a shepherd amongst his cattle, with strict injunctions that they should never hear the sound of the human voice, and that, at the end of ten years, they both pronounced the word bread. Nor should we have anticipated any other result than disappointment, if King James had carried into effect his sagacious project of having an infant brought up in absolute solitude on the island of Inchkeith, with the confident expectation that it would in due time express itself in Hebrew.

It appearing, then, far the most rational supposition that the gift of language was directly bestowed by God, the next inquiry that suggests itself is, How came language to be reduced to writing? The most obvious resource would be the drawing the likeness of the idea it was intended to convey. The old Spanish historian, Acosta, relates that when the Spaniards first appeared off the coast of Mexico, the inhabitants communicated with Montezuma by sending him pictures of

what they saw. And a friend, a distinguished artist, not blessed with a knowledge of the modern languages, but determined to enjoy the sublime scenery of Switzerland, stated to me that he made his way by picking up a few of the most common words, and whenever he felt at a loss, he had recourse to his pencil, and with very little trouble gave the natives to understand what he wanted. A foot, a hand, or a house, would be easily drawn. But by and by it would become irksome to repeat this pictorial operation, and thus the chimney, or some other part of the building, would come to be understood as standing for the house, the toe for the foot, and the finger for the hand. There were abstract ideas, however, such as heat, cold, pain, hunger, which could not thus be represented ; and for these, arbitrary marks, the history of which it would be impossible to trace, must have been invented. You have thus the origin of Egyptian hieroglyphics or sacred engravings, though they were far from being confined to sacred subjects. A certain character was understood to be the symbol of a certain idea, but this, you will observe, was a very different thing from the discovery of letters—so different, that it has been maintained by learned men, and especially by Dr. Wall of Dublin, that the art of writing was as directly of Divine origin as language itself. This opinion he grounds chiefly on the fact that God wrote the two tables of the law with his own fingers ; that he would not have done so had Moses been able to write ; but that, after the first tables were broken, Moses was commanded to write the second edition of the law himself, and that in the interval the art of writing had been imparted to him. It would certainly be a striking fact, could it be made out that the first alphabetic writing in the world was indited by the fingers of Jehovah, and this theory is not without its plausibility. But the subject is too obscure to admit of protracted discussion here, and I leave it with the remark that however simple and even natural it may now appear to commit one's

thoughts to paper, yet, whether you suppose writing to have been the gradual invention of man or the immediate gift of God, it has only ceased to be marvellous because it has become so familiar.

The art of writing having been attained, that is, the art of communicating thought by words, traced on some substance, whether stone, wood, or wax, it would be impossible to say when the germ of the art of printing first made its appearance. You have something like that germ in the bricks of ancient Babylon, on the surfaces of specimens of which, extant in the British Museum, and the libraries of the East India Company, and Trinity College, Cambridge, are indentations produced by the forcible impression of a stamp. They are rudely executed, bearing a resemblance to the names of the makers, to be found on the back of inferior earthenware ; the sharpness and softness having been destroyed by the process of baking. Next in the history of the germ of the art may be mentioned seals, which were in common use amongst the Jews, Greeks, and Romans. These seals were not merely cut into the stone, like ours, but were raised, and if the idea had occurred of covering these raised characters with a pigment, and then stamping them on some soft substance, the art of printing would virtually have been discovered.

In the British Museum there is a brass stamp, with the letters raised. The face is about two inches long, by about four-fifths of an inch wide. To the back of it is attached a ring, by means of which it might be worn, or which might serve as a handle. It contains, in two lines of Roman capitals, partially contracted, the words, "Caii Julii. Hermiæ Signum," that is, the seal of Caius Julius Hermias, probably some Roman functionary ; and because the rim and letters are all exactly of the same height, and the field of the seal, that is, the part cut away, is rough and uneven in its depth, it has been inferred that it was not used in making an impression into wax, but

into ink, or some other even surface. If this inference be just, it affords another illustration of the fact, that continually in the history of human wisdom or ignorance, the very brink of an invention will be attained before the invention itself is achieved.

In China there can be no doubt that the art of block-printing is of high antiquity. According to their own chronology, it had its origin fifty years before the Christian era ; and paper began to be made by them one hundred and forty-five years later. Before the introduction of paper, they printed on silk and cloth, cut into the form of leaves. The Chinese characters are not letters. Each of them represents a single word. Their words or characters are said to amount to the prodigious number of 80,000. Their method of printing may be thus described. The work to be printed is transcribed on thin transparent paper. Each sheet of the paper the engraver glues on smooth blocks of pear or apple-tree, or some other hard wood. He then cuts the wood away in all those parts on which he finds nothing traced, leaving the characters transcribed ready for printing. There is a separate block for each page. They use no press, the paper being too delicate, but the block is placed level and firmly fixed, and the printer has two brushes, with one of which he rubs the ink on the characters, and with the other he gently presses the paper, which easily takes the impression, as it is not sized with alum. One man can thus print many thousand sheets in a day without fatigue.

I shall say nothing of the printing of playing-cards, further than that they were invented to divert the melancholy of Charles VI. of France, about the year 1390, and that they were produced by a process substantially the same as block-printing ; but I pass on to state that the earliest print from a wood block, of the age of which we have any certain knowledge, is now in the possession of Earl Spencer. It bears the date of 1423. It was discovered in a very ancient German

convent, near Memmingen, and is a representation of St. Christopher carrying the infant Saviour across the sea, with a Latin inscription at the bottom, to the effect, "On what day soever thou shalt see the face of St. Christopher, on that day at least thou shalt not die through an evil death."

As the art of engraving on wood came to be more practised, the professors of it composed historical subjects, and added a text or explanation. Of these performances the two most celebrated were the "*Biblia Pauperum*," or Bible of the Poor, and the "*Speculum Humanæ Salvationis*," or Mirror of Human Salvation. The "*Biblia Pauperum*" was printed about the year 1430. Very few copies of it are extant, and these in bad condition, because as its pictorial representations served for the instruction of the poor, and of children, and it was far from common, the volumes of it in use were soon worn out. It consists of forty leaves, of small folio size, and each leaf contains a woodcut, and short descriptive sentences. On the pages, at top and bottom, are pairs of busts, representing some of the prophets and other eminent personages. There are not a dozen copies of it now in existence, and for one of these, in 1813, no less a sum than £257 was paid. The "*Speculum Humanæ Salvationis*," again, derives much interest from the circumstance that twenty-five leaves of it were printed before the casting of types was invented, and thirty-eight afterwards. It exhibits, amongst other subjects, a marvellously grotesque representation of the fall of Lucifer and the Evil Angels.

From these books of images to printing, properly so called, the transition was simple ; although from various causes it is an arduous, if not impossible task, to assign and apportion to the proper parties the honour of the invention. "It is wonderful," remarks Lemoine, "but it is true, that the only art which can record all others, should almost forget itself." The common opinion is, that John Guttenberg, of Mayence, or Mentz, about the year 1438, discovered printing, as we now

understand that term. "The invention," to quote from Coxe's *History of the House of Austria*, "was at first rude and simple, consisting, as I have already described to you, of whole pages, carved on blocks of wood, and only impressed on one side of the leaf ; the next step was the formation of moveable types in wood, and they were afterwards cut in metal, and finally rendered more durable, regular, and elegant, by being cast or founded." He then continues, "A controversy has arisen concerning the first discoverer of the art of printing, between the three towns of Haarlem, Mentz, and Strasburg, each from a natural partiality attributing it to its own countryman. The dispute, however, has turned rather on words than facts, and seems to have arisen from the different definitions of the word "printing." If we estimate the discovery from the invention of the principle, the honour is unquestionably due to Laurence Koster, a native of Haarlem, who first found the method of impressing characters on paper, by means of carved blocks of wood. If moveable types be considered as a criterion, the merit of the discovery is due to John Guttenberg, of Mentz, and Schœffer, in conjunction with Fust, was the first who founded types of metal. The modern improvement of stereotype printing may be considered as a recurrence to the first and simple principles of the art." Archdeacon Coxe here settles, very summarily, a whole legion of disputes. Whether properly or not, I shall not presume to say. I am willing to accept the deliverance he has given, because, to enter into a thorough examination of the rights of those on whose behalf the honour of the invention has been claimed, would, I fear, act as a very speedy soporific ; and next it is questionable, whether the problem of the assignment of the invention admits of a satisfactory solution ; and further, to what practical object could the solution of it tend ?

Guttenberg settled at Strasburg about the year 1435, and entered into partnership with several citizens of that town,

binding himself to teach them some secrets which would make their fortune. One of these citizens, in whose house they had their workshop, died, and Guttenberg sent to the brother of the deceased, requesting that due care might be taken that the secret should not be discovered. This warning was unavailing. The forms had been carried off, and a dissolution of the partnership and a law-suit was the consequence. Guttenberg then removed to Mentz, where he formed another partnership with John Fust, or Faust, an opulent citizen, who advanced the requisite capital. After many experiments they printed, in 1450, the Latin Bible, with large cut metal types. The expenses of this work were very large, and Guttenberg, not being ready with his proportion of them, was sued by Fust, and had a decision given against him. The partnership was, of course, dissolved, and the whole of the printing apparatus fell into the hands of Fust, who continued the business, with the assistance of Peter Schœffer, or Gernsheim, a young man of some ability. Schœffer is supposed to have invented punches for striking the matrices of the types, and for this was rewarded with the hand of Fust's only daughter. Fust is often confounded with Faust the Magician, who is represented by the German lovers of the marvellous, as having conjured up the devil, descended into hell, and travelled amongst the celestial spheres. Fust, the printer of Mentz, and Faust, the magician of Weimar, were however, very different persons, and the printer came to be taken for the magician, because there seemed to be a spice of magic in his art. In the year 1460, a person who offered for sale a number of bibles which resembled each other so closely, that it was not believed they could have been produced by human skill, was tried for witchcraft.

To complete the sketch of this part of the subject, I ought to add, that Laurence Koster, of Haarlem, having been accustomed to walk in a wood contiguous to the city, was led to cut out letters on the bark of the beech tree, that with these

letters he stamped marks upon paper in the contrary direction, as is done by sealing ; that he invented a thick and adhesive ink ; and that thus he printed figures and letters. No great credit attaches to Koster for this discovery, if really made by him. The conclusion generally come to is, that to Guttenberg is due the high appellation of the Father of Printing ; to Schœffer, that of the Father of Letter-Founding ; and to Fust, that of the generous Patron, by whose means this wonderful discovery, the nurse and preserver of the arts and sciences, was so rapidly brought to perfection.

I now come to the introduction of printing into England. This achievement has, although not without some demurring, been ascribed to William Caxton. He was born about the year 1412, in that part of Kent termed the Wealde, from the wood with which it abounded. His parents were respectable, though he received no higher education than reading, writing, and arithmetic. At the age of eighteen he was apprenticed to Mr. Large, a mercer, in the parish of St. Olave's, who afterwards became Lord Mayor, and Caxton served him so much to his satisfaction, that he bequeathed him twenty marks—no inconsiderable sum in those days. On receiving this legacy, Caxton went abroad as a merchant, and resided for thirty years in Brabant, Flanders, Holland, and Zealand. In 1464 his name is found joined with that of a Richard Whitehill, in a commission from Edward iv. to conclude a treaty of trade and commerce between him and the Duchess of Burgundy. He was patronized by the Duchess of Burgundy, and, at her request, undertook the translation of a work entitled, "The Recuyell of the Historyes of Troy," from French into English. This performance was finished in 1471, and the Duchess seems to have had it in view to make it instrumental in introducing printing into England. But, be this as it may, in 1462 Mentz was taken by the Duke of Saxony, and the artificers whom Fust had employed were scattered far and near. Caxton at

this time resided near Mentz, and there can be little doubt that he then availed himself of the opportunity of learning the art; and it is thought he established a press at Cologne, with which he printed the first edition of the work he had translated for the Duchess of Burgundy. The exact time of his arrival in England is not known, but this much seems probable:—In 1465 the Earl of Warwick formed a conspiracy to dethrone Edward IV., who, in consequence, was forced to take refuge in Flanders. He had known something of Caxton before this, and at that time his acquaintance with him would become more intimate. Edward, having procured assistance from the Duke of Burgundy, returned and defeated Warwick, and resumed his throne. Caxton came to England subsequently to 1471. At all events, it is certain that in 1477 Caxton was fairly at work in Westminster; but whether in a part of the Abbey, or in his own house, is unknown. One of the first books he printed was his *Game of Chess*. His works were, for the most part, addressed to Edward IV., the Duke of Clarence, and the Duchess of Burgundy. He also printed by command, and for the use of Henry VII., his son Prince Arthur, and many of the leading nobility and gentry of the age, and this fact warrants the inference, that he was the earliest printer in England. Had he had any competitors, he would scarcely have been so much caressed and employed. Most of his works are believed to have been printed in the Abbey at Westminster, and, from this circumstance, a printing office is to this day termed the Chapel. His first performances were sufficiently rude and barbarous. He used a letter resembling the handwriting then current, and instead of the comma and period, an oblique stroke. As the table of errata had not then been thought of, after the book was printed, he employed a person to correct the mistakes with red ink.

It must not be omitted here, that in 1664 a work was published in London by Robert Atkyns, in which it is stated,

that at the suggestion of Bouchier, Archbishop of Canterbury, Mr. Robert Turnour, an officer of the robes, was sent to Flanders to fetch thence the art of printing; that he took Caxton with him; that Turnour disguised himself by shaving off his hair and beard,—but Caxton did not; that they brought away one of the under workmen, Frederick Corsells, or Corsellis; that this expedition cost the king fifteen hundred marks; that Corsells was carried by a guard to Oxford, where he worked; and that thus, not in London, but Oxford, printing was first practised in England; and that not Caxton, but Corsells, introduced it into this country. This account of the matter is, however, held to be spurious, and the history I have already given is that generally received.

Caxton's moral character was unimpeachable. He had a deep sense of religion, though he was enveloped in the gross darkness that brooded over Christendom previously to the Reformation. He was sincere in his attachment to the Papal doctrines, and the ceremonials of the Roman Catholic Church. In the Crusades he found much to praise, and little to blame. He was devoted to the pilgrimages of the day, though it does not appear that he personally engaged in them. Of the writings of Chaucer he was an enthusiastic admirer; and so great was his feeling for the poet, that he desired others to pray for the repose of his soul, and, no doubt, interceded for it himself.

Oh Albion! still thy gratitude confess
 To Caxton, founder of the British Press;
 Since first thy mountains rose, or rivers flowed,
 Who on thine isles so rich a boon bestowed?
 Yet stands the chapel in yon Gothic shrine,
 Where wrought the father of our English line;
 Our art was hailed from kingdoms far abroad,
 And cherished in the hallowed house of God;
 From which we learn the homage it received,
 And how our sires its heavenly birth believed:
 Each printer hence, howe'er unblest his walls,
 E'en to this day his house a *Chapel* calls.¹

¹ *The Press*: A Poem by Maccreery.

I should now proceed to describe to you in what printing, as at present practised, consists. But were I to make the attempt, I am certain I should not succeed. To convey a clear idea of any mechanical process without the aid of models or diagrams, is next to impossible ; and were it possible, would in the present case be useless, since by spending a couple of hours in a printing-office, you will learn more of the art than if you listened to fifty lectures. I shall therefore content myself with a few very general observations.

There are, first of all, the types, which are distributed in two oblong wooden frames termed *cases*, each of which is divided into little square boxes of different sizes. The boxes of the upper case are ninety-eight in number, and in these are placed the capitals, small capitals, and accented letters. In the boxes of the lower case, which are fifty-four in number, are disposed the common running letters, with the points and spaces. These cases are placed aslope for the greater facility of the composer. The compositor stands about the middle of each case, holding with the one hand an instrument, usually of iron, termed a composing-stick ; with the other, he gathers the types and ranges them on a slip of brass which fits the composing-stick, and is called a rule. He puts a space between the words so as to keep them distinct, and forms one line after another till the stick is full. It is then transferred to another instrument called the galley ; and the contents of the galley, when it is full, are arranged and wedged into an iron frame, termed the chase. In this manner the work proceeds, till as many pages are composed as are required to make a half-sheet or sheet. Then follows the imposing—the dressing of the chases—and the planing down the form, which consists in making the surface of the type stand flat and even, by blows of the mallet upon a piece of small wood laid upon the pages, called, from its use, a planer ; and the sheet, or half-sheet, as it may happen, is then ready for the pressman, who lays it

upon the press for the purpose of pulling a proof. The proof is next handed to the reader, or corrector, who notes the blunders on the margin, and it is returned to the compositor, that he may make the necessary alterations.

The press, again, consists of a strong framework of timber or iron, part of which is called the feet, which have mortices to receive two perpendicular posts, termed the cheeks. These cheeks support frames called the tympan and frisket, which fold upon each other, and enclose the sheet between them, and the whole together are then folded down upon the types. Previously to this, however, the ink is laid upon the form by balls, or rather rollers, that is, when the types are not inked by machinery, which is now very frequently the case; the balls were a kind of wooden cups with handles, the cavities of which were filled with wool or hair, covered with undressed sheep's skin nailed to the wool. The parchment of the outer tympan, against which the sheet is to be laid, having then been softened by wetting, pieces of blanket are put in and secured by the inner tympan. Next, whilst one pressman inks the letters with the rollers, another places the sheet of paper on the tympan, and turns down the frisket upon it, to enclose it and keep the margin clean, and prevent it from slipping; then he folds the tympan upon the form, by the movement of several joints, and brings it under the press, and pulls the lever or bar, so as to press the letters close upon the paper, and thus the required impression is made. The printing-press is a machine requiring very accurate construction. It was brought, at an early stage of the art, so near perfection, that no material improvement was made on it for a long period. The severe labour of the ordinary press-work rendered it desirable to obtain an accession of power, and there were many attempts to devise a machine which should print the whole surface of a sheet at a single pull. The Apollo press was invented in France with this view. Then followed various changes by

Mr. Rowarth of London. But by far the greatest improvement was that of Lord Stanhope, who constructed a press entirely of iron, and by the disposal of the levers, acquired a power that required far less exertion to print the whole surface at once than the old press, when but half the surface was printed. With the Stanhope press, the usual rate is two hundred and fifty per hour, two men being employed, one to ink the types, the other to work the press.

Various improvements have been made on the Stanhope press at different times, as for instance, by Mr. Detteine, Mr. Thew of Camden-town, Mr. Ruthven of Edinburgh, and others. But by far the most important increase of power was obtained from steam. So far back as 1790, Mr. Nicholson took out a patent for a machine, in many respects similar to those now in use. Mr. König, a German, at a later period conceived the same idea, and, coming to this country, met with that encouragement which he had failed to receive on the Continent; and through his means, the readers of the *Times* were informed, on the 28th of November 1814, that they were then, for the first time, reading a newspaper printed by machinery, driven by the power of steam. This machine, which was very complicated, was soon superseded by one of simple construction, invented by Messrs. Applegarth and Cowper. Steam-presses are of two sorts, single and double. The single prints only one side of the sheet at once, the double, both. The former are used for newspapers, when it is not necessary that the printing on one side should be exactly at the back of the other; the latter for books, when it is indispensable that the printing on the one page should correspond with the printing on the other. The machines for books will print from seven hundred to one thousand sheets per hour; those for newspapers, printed on one side only, from four thousand to six thousand per hour.

I have thus endeavoured to trace the origin and progress of

printing, as well as to give you some slight account of the art itself ; and I now proceed to advert to the effects which the cheapness and the facilities of the invention have produced on society. This part of the subject, you will readily perceive, possesses a universality which it is impossible to embrace. In truth, there is not a spot on which you can set your foot, not a journey you can undertake, nor an occupation in which you can engage, nor an object you can look at, not a word you can speak, nor even a thought that flits across the busy horizon of the brain, which may not be regarded as having been more or less directly affected by the art of printing. Your presence here this evening was promoted by advertisements. Need I remind you of the publicity that behoved to be given to the intentions of those, through whose exertions this commodious hall was adapted to its present use, before the requisite funds were obtained ? Ere the light, which, like a second day, illumines this night of the gloomy December, was brought to its present state of convenience and perfection, how many articles, papers, treatises, books, issued from the press ? And so, be your engagements what they may, a little reflection will teach you that the types, like a legion of mystic dwarfs, have been plying their silent spell, and that on the sheet, literally, magic wind has caused to alight those symbols which influence your views, and feelings, and actions. So ubiquitous are the effects of printing, that one knows not where to begin, and as for ending, if the art continue as prolific as at present, the leaves of books will become as rife as the leaves of the trees, with this further resemblance between them, that both will be but cursorily glanced at, and an equally short existence and certain oblivion will be the destiny of both.

Imagine for a moment, that all the types in the kingdom were fused into masses, and restored to their native mines ; that all the printing-presses were once more rooted in the woods, whence the materials of them were hewn ; that there

was not a library, nor a bookseller's shop, nor a news-vendor's counter in the kingdom ; that no pages of living history (recorded ere its events have well happened) were thrust into your hand regularly as the meals which enter your mouth ; imagine, that when you jostled your way through the teeming streets no placards met your eye ; when your meditative feet paced the green fields no portable little volume was deposited in your pocket ; and when you returned to your home no familiar friends, in the shape of the works that embalm the spirits of the mighty dead, silently greeted your arrival ; to what would a deprivation so extensive and irremediable amount, but to the cessation of the circulating medium of thought ! Now you can listen to voices discoursing from the obscurest antiquity. These would become dumb. Now Fame, or rather her lackey Rumour, plies her trumpet, and her feeblest whisper, apprising you one hour of what occurred the last, reaches you. Then you would lose all, save her loudest tones. The words and thoughts of others would not at all, comparatively speaking, greet your ear or stimulate your thoughtfulness. Printing is the great purveyor of knowledge, and were it annihilated, or had it never existed, the mind would be immured in solitary confinement, flung back upon its own resources, doomed to scanty fare, and compelled to exercise its cramped faculties within the circumscribed court-yard of its own contemplations, instead of ranging at will over the free fields of religion and morals, of politics, art, literature, and science.

As to religion and morals, in what state, but for the art of printing, would these have been ? First of all, it seems certain that the Reformation could not have taken place. Learning of every sort, and especially theological, was confined almost exclusively to the priesthood of the Roman Catholic Church. What they were pleased to teach, the people felt bound to receive, and this, not merely because they were conscious that the clergy possessed superior erudition, but because the lessons

taught were enforced by an authority claiming to be derived from heaven. The Book of Inspiration being sealed from the eyes of all except the privileged order, a monopoly, fortified by the most impregnable bulwarks, was the result. The Scriptures were not to be profaned. Therefore the doctrines of the Church could not be tested, and even if (as was the case in after-times) there had been chained in each Church a copy of the Bible, what a mere fraction of the population was capable of reading it! In these circumstances, the hopelessness of the Reformation is self-evident. "We have the oracles of Truth," cried the Church: "we tell you what they say. If you do not receive it, you reject not us, but God himself, and Jesus Christ whom He hath sent." What could the people do but yield the most abject submission, when threatened by the shame of excommunication here, and the flames of purgatory and hell hereafter.

Stupendous was the effect, however, when the Bible, by the aid of printing, bursting with the force of spiritual electricity the barriers of crypts and cells and cloisters, shed floods of light through the cogitations of the educated, and struck, with the spell of conviction, the conscience of the ignorant; when it climbed the throne, and with no courtly flattery told the monarch that he had duties as well as rights; entered the council-chamber and proclaimed that government was for the welfare of the many, not the aggrandizement of the few; showed in the lecture-room, that philosophy was the handmaid of religion, and not religion the foe of philosophy, when it condescended to become the guest of every cottage, and unfolded its treasures for his acceptance as the bosom friend of every human being. Like the Sun of righteousness, its great author and subject, it rose and scattered the moral midnight with healing from its leaves. The sword of the Spirit gleamed unsheathed, and the legions of error and evil fled abashed. The spiritual Samson, long shorn of his strength, became nerved anew, and drew down on the

heads of the oppressors (but not himself to perish in the ruins) the piles of tyranny, wickedness, and superstition. False doctrine was exposed. Corrupt practices were denounced. The key of the temple of sacred knowledge was wrested from the hands of its guardians, and its gates promiscuously thrown open. It was demonstrated that the priesthood was not the church ; that indulgences were a sacrilegious mockery ; transubstantiation, a self-confuting falsehood : purgatory, a palpable fiction ; and the Pope, if the successor of any apostle at all, the successor of Judas Iscariot. This mighty revolution the Bible, without note or comment, effected, and the tongue of inspiration was untied, and its pages unfolded by the press. "We must root out printing," said the Vicar of Croydon, "else printing will root out us ;" and although the signs of the times, indicative of Roman Catholic ascendancy, are sufficiently portentous, we cannot but believe that whatever temporary obscuration it may have to undergo, Protestant truth, showered down from the founts of a free press, will annihilate all the monstrous aberrations of Popery, and usher in the dawn of the glorious millennial day.

Between true religion and pure morals the connexion is indissoluble, and it was easy to show that Protestant doctrine banished a host of practices equally inconsistent with the will of God and the welfare of society. But I pass on to state, that the jealousy with which arbitrary governments have ever regarded, and the tyranny with which they have restricted the press, prove to demonstration how invaluable an ally it is in asserting and defending the rights and liberties of the subject. If you advert to our own country, not a meeting of the Cabinet can be held, nay, the Sovereign cannot put on her bonnet to take a walk without its being known, within eight-and-forty hours, from one end of the kingdom to the other. I daresay you agree with me, that in some minor matters pertaining to royalty the press degrades itself, by performing the functions of

a busybody ; and that it might, without much detriment to the public interest, omit much of the flat, stale, and unprofitable oratory, misnamed the debate, by means of which the parturition of Acts of Parliament is performed. Perhaps, however, this is a mistake ; for if reverence for the regiment of reporters cannot make a man think before he speaks, what would be his volubility—what his discursiveness—what his prolixity, were he assured that his strains would test the patience of neither reader nor auditor, beyond the quorum that must keep together in order to his being permitted to flow on ? The types—those dumb witnesses—must make their impression whether the speaker have made any or not. The tympan must lay flat the sheet whether he have floored his adversary ; and if from the senatorial thrashing-floor proceed clouds of chaff, it must not be forgotten that they leave heaps of wheat. Certainly, it is better that the deliberations of the Legislature should be all expressed than that they should be all suppressed ; and since there is every probability that things will go on as at present, one can only wish, for the sake of those who act as Scribes to the Sanhedrim, that there were practically carried out the idea of the mechanician, who proposed some years ago to have an instrument, with keys like a pianoforte, placed in the gallery of the House of Commons, and whilst each member was speaking, to translate him into the types, and play him down into the printing form, before, perhaps, he was coughed down to his bench.

But seriously, as the press informs the nation what its representatives do, so it informs the representatives of what the nation desires. I do not mean through petitions. We all know that the quill, or I presume the steel pen, is the only instrument permitted to those who address either House of Parliament. But if typography may not show its face on the tables of the national councils, it takes good care

to ply the public at large. If it does not indite petitions, it moulds the views of those who compose and sign them, and opening its universal mouth, it responds to every sentence of any moment uttered in Parliament by a thousand paragraphs, and to every speech by a thousand columns. It, in a great measure, makes and unmakes the moveable branch of the Legislature ; and through it originates the decrees which sway the destinies of the Empire. Over against the Throne stands the press. The power of the former is of the negative order, that of the latter of the positive. The one may refuse to pass laws ; the other prompts, proposes, and expounds them. From the one proceeds the finishing fiat, from the other often issues a prohibition which smothers them in their progress. The one is a great bulwark which the tide of legislation dares not forcibly pass, the other the power which moves that tide from its remotest springs, controls its irregularities, and directs its currents. Despotism loathes a free press, because it feels itself confronted by intellect capable of unmasking its pretensions and denouncing its injustice. But a constitutional government like ours has nothing to fear from the art of printing, so long as it is actuated by right convictions ; since the certain though sometimes slow result of unfettered discussion will be the discomfiture of error and the elucidation and establishment of truth.

I need not dwell on the incalculable advantages of printing to science and literature. If a philosophical discovery be of value, it deserves to be published far and near. Thus, the circle of intelligence is made to expand ; thus, abstract theories come to be reduced to practical operations ; thought is stimulated ; that which was conceived by the recluse student beneath the rays of the midnight lamp, is canvassed amidst the hum of the crowded workshop ; new suggestions are made, improvements are effected ; one invention gives birth to another, and the arts spread because the sciences flourish.

As to literature,

“Fame is the spur which the clear spirit doth rouse
To live laborious days and sleepless nights ;”

and it is with the writer as with the speaker,—he is formed by his audience. If you place a man amongst a hundred hearers, you cannot expect the same energy and enthusiasm as if a thousand were listening. The sight of a multitude furnishes a stimulus for which, I fear, any abstract love of the subject will but rarely be found to compensate. And on the same principle, if an author, as in the olden times, was aware that not a hundred copies of his work could be made, so far as the great mass of the population was concerned, he might as well have written in an unknown tongue. He could not hope that his name would become a household word. He might anticipate an existence in the esteem and admiration of a remote posterity ; his composition, if fraught with the spells of sterling genius, dropping like the glow upon the circle of the lake, and widening the circle of his celebrity as the tide of time receded from his own day, but his present reputation must have been exceedingly circumscribed. Very different is it with the author in the nineteenth century. Fame, instead of a hundred tongues with which to speak his name, has now a million. Instead of the select circle of the learned, he has the nation, Europe, the world, for his students. His ambition need not postpone the fulfilment of its hopes till he has been gathered to his fathers. By the help of the press he may stand forth a living man amongst the living, and claim the meed of that approbation which his superiority will not fail to receive.

In spite, however, of this advantage, I am inclined to think that the facilities of printing have an unfavourable effect on the efforts of genius of the higher order. It cannot be expected that any productions, except those of a merit at once dazzling and durable, will descend to posterity. If not dazzling, they will never become known ; if not durable, they will become

known only to be forgotten. A reputation instantaneously kindled is apt to be as instantaneously extinguished. There is thus a strong temptation to rest satisfied with present applause ; and the mind skims along over the minds of the immediate generation ; but takes not to tower towards those regions where the illustrious—not of the day, but of all time—becomes immortal. The consequence is that less pains is taken to evoke the celestial fire ; the composition passes from the study without the labour of the file ; and the object of the day or the year being gained, posterity is too shadowy a tribunal to inspire either hope or fear.

Besides, talent receives immediate remuneration, and those who might have aimed at deeds of high emprise in literature, finding that their wants are readily supplied, sink down into the mere hacks of the daily, weekly, or monthly periodicals ; and their noble ardour being damped by the pelf which they can earn without any great straining of soul, and by the feeling that where the crowd of competitors is so great and so industrious, any attempt to achieve a telling celebrity must prove abortive.

Another circumstance which seems to me to militate much against standard authorship is the practice of anonymous contribution. It sinks the man of mind to a mere mechanic, making him the hireling and the mercenary of the proprietor of the journal, the magazine, or the encyclopædia in which his lucubrations appear. Nay, he is even degraded below the level of the ordinary operatives. In works of art and mechanical contrivances, the “longing after immortality” will peep forth in name of the author ensconced in some snug corner. Even the printer and publisher take care to secure a share of celebrity. But the anonymous writer must say on, muffled and masked ; and so preposterous is the sensitiveness on this point, that in some cases the disclosure of his name would be tantamount to the dismissal of the contributor. One plain reason

for this mental masquerading is, that, according to the Latin proverb, "That which is unknown passes for magnificent." Were the public cognisant of the manufacturers of the thunder at which they gape aghast, they would often discover that its appalling sounds proceeded from empty casks, rolled by persons ludicrously little entitled, either from their position or moral weight, to obtrude their opinions on the community. In many a great controversy it would be found that the hirelings of the press were as little to be dreaded as the sutlers and sumpter boys, who however turned the scale at the battle of Bannockburn. The reward of those who thus move and write unseen is purely commercial, and their finer feelings not being wrought upon, and their higher faculties not called into play further than is indispensable to perform the task of the day or the month, the mental monuments they erect, instead of proving more durable than brass, turn out perishable as the paper on which they are printed.

From what I have said, you will not deem it an unfounded conclusion that the press of the present day is, with some memorable exceptions, superficial rather than solid, that it deals more in facts than reflections, and that the facility which characterizes it is far from favourable to elevation of sentiment and refinement of style. It plies its labours for the hour, not the year; for the month, not the age; for the quarter, not the century. It speaks constantly. Therefore much of what it says deserves little attention. It moves rapidly, and therefore carries little weight. I do not mean that it possesses feeble influence. Quite the contrary; the frequency of its efforts invests it with the most telling efficiency; but if, as I would urge you, you would dwell in an atmosphere of purer reason and nobler aspiration,—if you would hold communion, not with the immediate mind, which is encompassing you by its emanations, but with the inspiration of the great immortal instructors of mankind, who, being dead, yet speak,—you will

not waste your hours on that current literature, so much of which is produced only to perish, but will rather take to your bosom, as your familiar friends, those authors who have stereotyped themselves in the admiration of all generations, and whose names have become identified with the notes of Fame. Let your reading be select. One or two of the best books on each subject will amply suffice. Skim not the surface. Dive deep that you may read the pearls of truth and wisdom and beauty. Read, not that you may fill up the time, but store the memory ; not that you may make a parade of information, but exercise the judgment ; not that the head may teem with ideas, but that the conscience may be enlightened, the heart refined, and the whole man, moral and mental, may reach a higher rank in the social scale. Of the events and productions of the day, you must not be wholly ignorant. But spend not on these the strength of your thoughtfulness. Ascend the streams of the past. Explore the ocean of the future. Ever keep before your eyes the words so calculated to mortify the pride of learning, and lay in the dust the loftiness of ambition : “Whether there be knowledge, it shall vanish away.” Yes ! there is but one science, that of salvation, which shall survive, indestructible. The starry heavens, which the astronomer scans as his diagrams, shall shrivel into scrolls. The beautiful panorama of nature, with its blooming seasons and sentimental solitudes, its rampart rocks and solemn woods, and ocean heaving heavily, from which the poet has freighted the wing of his Muse, shall soon be dismantled. Of the illuminated roll of history, with its embattled hosts, and gorgeous monarchies and stupendous cities, nothing shall survive save its spiritual elements. “The earth, and the works that are therein, shall be burned up,” and amidst the wreck of matter shall be buried all the productions of mind that tend not to the glory of God and the holiness of man. Christian character alone

shall outlive the dissolution of the present order of things, and shall come forth from the funeral fires of the world purified, perfected. To the acquirement of that character let all your studies be made subservient, and thus, when you have closed for ever the volumes over which you may have mused during your pilgrimage, you shall, with speechless ecstasy, read your names in the Lamb's book of life.

MOHAMMEDANISM.

BY

THE REV. WILLIAM ARTHUR.



MOHAMMEDANISM.¹

MY duty to-night is to submit to you some observations upon the rise, tenets, and history of Mohammedanism.

About forty miles from the shores of the Red Sea, on the west of Arabia, there lies a valley about two miles long and one broad. The surrounding country is sterile, and utterly incapable of agriculture. The few wells that exist are brackish, and in the whole neighbourhood there is but one well of good water. It is an exceedingly copious fountain, and though the waters of it partake somewhat of the brackishness generally prevalent in the neighbourhood, yet it is not altogether unfit for use. Notwithstanding the barrenness of the locality, this little valley is occupied by a city having a settled population of perhaps 10,000 souls. Very probably the existence of the city was owing to that of the well, and the Arabs generally, and now the Mohammedan population of the whole world, believe that well to be of miraculous origin. On that very spot Ishmael, the great progenitor of the Arabian nation, was, they believe, laid down by his despairing mother, and that there the angel Gabriel made this well spring forth, where none had been before, to save the life of the young patriarch. The sacred well is called Zem-zem. Its waters are considered ex-

¹ The quotations from the Koran in the following Lecture are from Sale's translation. The other authors relied upon have been Price, *History of Mohammedanism*; Ockley, *History of the Saracens*; Gagnier, *Vie de Mahomet*; Savary, *Abrégé de la Vie de Mahomet*; Burckhardt, *Travels*. Prideaux has been consulted, and also a Life of Mohammed by Bush.

tremely holy ; so holy that large draughts of them are very efficacious for washing away sin, and a bottle of the sacred water is considered one of the most valuable presents that a Mohammedan can receive.

Around this well stands the temple—the great Temple of Kaaba. It has existed from time immemorial, and the Arabians say that when Adam was expelled from Paradise, he implored that upon earth he might be permitted to have a temple, like unto the temple that he had in Paradise. His prayer was heard ; and in curtains of light a model of the old temple in which he worshipped in Paradise was let down precisely under the site of the Paradiasiacal temple. There Adam worshipped during his lifetime. After his death Seth built a temple on the model of that of Paradise. The Deluge swept this temple away, but the patriarch Abraham, with his son Isaac, rebuilt it, the scaffold being formed by a stone, which rose and fell of its own accord, in conformity with the wants of the patriarch. The stone remains there to this day, and the prints of Abraham's feet are on it. Beside the Kaaba lies the tomb of Ishmael ; and altogether this edifice has the utmost sacredness for the Arabs. In one corner of it is a black stone. This stone was brought direct from Paradise by the angel Gabriel, and placed in the original Kaaba. When it came from Paradise it was of the purest white, but on account, say they, of the sins of mankind, the pure white of Paradise was changed into its present blackness,—a result that we are inclined to attribute to another reason, because from time immemorial this temple has been the scene of the annual pilgrimages of the Arabs, and every pilgrim has seven times gone round the temple, and at each circuit has kissed the sacred stone.

From the very earliest records of the city of Mecca, the priesthood of this temple and the command of the city have been vested in the same person. The worship of the temple was, at the beginning of the sixth century, and so far before

as the records proceed, idolatrous. The chief idols of the temple were Abraham and Ishmael. To their images, each holding a bunch of arrows, such as the Arabs use for divining, regular worship was offered. It is one of the most singular and melancholy facts in the religious history of man, that Abraham, who was the chosen of God to be a witness in all the earth against idolatry, himself, even among his own descendants after the flesh, became in process of time the object of that worship that he had so strenuously claimed for the only God, but which was actually paid to his own image. Beside Abraham and his son there were about 360 other gods.

About the time we have alluded to, in the sixth century, a noble tribe of Arabs called Koreish, had obtained the principality and pontificate of the city. One of that tribe, called Hashem, was an individual so distinguished, that he has given his name to all his descendants from that time to the present. His grandson, Abdul Motaleb, had thirteen sons. Of these thirteen the eldest, Abdallah, was a man renowned in Arabia for his personal beauty ; so much so, that according to some authorities, when he at last made choice of the beautiful Amina for his wife, two hundred Arabian ladies met their death for grief. However, Amina was not permitted long to enjoy the happiness of being Abdallah's wife, for he shortly died, leaving to her charge an only son, a boy then two years of age. This boy, according to some authorities, was a very wonderful boy. When ushered into the world, he was surrounded by such a flood of light, that not only was the chamber illuminated, but the whole of the neighbouring country. At the moment of his birth, the sacred fire of the Persians, which had burned for a thousand years, became extinguished. Such a trembling seized the palace of the king of Persia, that fourteen of its towers fell, and the waters of a certain lake entirely disappeared. The child born under such remarkable presages was, after his father's death, put by his mother to nurse. One day when he

and the children of his nurse were out walking, the other children came running back in great trepidation, and proclaimed that two men in white had come up to Mohammed, and had taken him, thrown him down, and ripped him open. Presently Mohammed himself came and confirmed what had been said, but the explanation was this: the two men in white were angels; they had ripped him open, had taken out his heart, and had squeezed from his heart a black drop, which black drop is the original sin that is found in every human heart since the Fall, except, say they, in the heart of Mary the Virgin, and of Jesus her son. This drop in the heart of Mohammed was thus miraculously removed in his childhood.

When Mohammed had gained his eighth year, his mother died. Now an orphan completely, he was committed to the care of his grandfather, Abdul Motaleb, who was then upwards of a hundred years of age, but still retained his office of priest and prince. The boy, however, had only been two years under the care of his grandfather, when he lost him also. Again an orphan, he was transferred to the care of his uncle, Abu Taleb. Had it not been for the death of his father, he would now have been in the direct line of succession to the highest office in his country. He was, however, cut off; but his uncle, to whose care he was confided, was a kind and tender guardian; he reared him up with care, and as in addition to his official functions he added the avocations of a merchant, he trained Mohammed to his own business. When his nephew had only reached the age of thirteen, he was carried with him into Syria, thus obtaining an opportunity of seeing foreign countries and various religions.

About the time of his return from his journey into Syria, the tribes of the Arabs were engaged in a deadly war. So fierce was the rancour of this war, that, though for four months of the year they considered it unlawful to fight, they broke through the prohibition. Into the heat of this war young

Mohammed was cast, and there, it is said, he very much distinguished himself by his courage and abilities. Up to the age of twenty-five, he continued in the service of his uncle as a merchant. At that time a rich merchant in the city of Mecca died, leaving his property and business to his wife Kadijah. She applied to Abu Taleb for a factor. He recommended his nephew. This nephew, for his new mistress, made another journey into Syria. On his return she was so much pleased with the method in which he conducted business, and with himself, that she offered him her hand. He accepted the kind offer, and became by that means equal, in point of wealth, to the first men in Mecca.

We have thus the principal elements that seem to have formed the character of Mohammed. First, his birth entitled him to the government, secular and religious, of his native state. Then his frequent bereavements in childhood, first of father, then of mother, then of grandfather, must have tended to excite his susceptibilities, and give him a thoughtful habit. His immediate connexion with the pontificate and the Kaaba must necessarily have attracted his attention to religion. His journey into Syria and other countries led him to observe different religious systems. His entrance on war at the early age of fourteen must have stirred his latent desire for military fame. And finally, his acquisition of very considerable wealth all at once, and at an early age, must have much whetted his desire for the position to which his birth entitled him, and of which he was deprived only by the misfortunes of his childhood.

However, for some ten years after his marriage, we learn scarcely anything respecting him. Some have thought that he employed this time in study. It may be so; but all his life he professed to be unable either to read or write a word. He frequently alludes to his being an illiterate prophet, and the Koran he declared was given him directly by inspiration from heaven, he being unable either to read or write a single word

himself. Many have thought that this was only feigned ; among whom appears to rank Savary, who was certainly inclined to give him credit for sincerity wherever he could. If there be any one circumstance that would leave a doubt as to his being able to read or write, it is this :—One is ready to think that if Mohammed had read the Scriptures for himself, the Koran would have been a much better and more beautiful book ; that the allusions to Scripture would have been more correct, and the details of scriptural facts would have been free from much of the absurdity which is found in them. However, whether he could or could not read and write ; whether he employed these ten years in study or otherwise, we are scarcely now able to determine. But when arrived at thirty-eight years of age, he was observed to be much in solitude. In the cave of Hara, near his native city, he frequently spent long periods of time. At last he arrived at forty years of age ; he took his wife Kadijah and several members of his family to this cave. There they stayed for the night. During the night he came to his wife, and told her that while lying in his bed the angel Gabriel appeared to him in a form so resplendent, that he could not look at him ; and then, in order that he might bear his presence, he changed into a beautiful human form. This celestial being said to him, “ Read ! ” Mohammed replied, “ I cannot read. ” The angel enjoined, “ Read in the name of thy Lord who created all things, who created man of congealed blood. Read in the name of thy most beneficent Lord, who taught the use of the pen, who teacheth man that which he knoweth not. ” These words are found in the ninety-sixth chapter of the Koran, and are the first that were revealed direct from heaven. Mohammed upon this got up, and went to the middle of the mountain. There he stood, and there his visitant stood, each looking at the other. At length the angel said, “ I am Gabriel, and thou art Mohammed, the prophet of God, ” on which he disappeared. When he told his wife Kadijah this,

she said, "I am very glad of this news which thou dost tell me, and by Him in whose hand is the soul of Kadijah, I verily hope thou wilt be the prophet of this nation."

On account of this confession he at once acknowledged her as a disciple, and Kadijah stands the first in the annals of the "true believers." She immediately went to a cousin of hers, called Waraka, who was a Christian, and told him what Mohammed had said. Waraka said he was acquainted with the prophetic writings, and that all this had been foretold, and that without doubt Mohammed would be the prophet of the nation. However, it does not appear that he himself became a "true believer." The second believer was a slave in the house of Mohammed, called Zeid, and immediately on his professing faith in the prophet, he received his liberty—a custom that has obtained in all Mohammedan families since that day. The third believer was a brave and generous boy, called Ali, then ten years of age, and the son of his uncle, Abu Taleb. Ali making no account of Kadijah, who was a woman, or of Zeid, who was a slave, always afterwards claimed to be the first of the "true believers."

Thus far Mohammed's successes were not very notable. For his wife and his slave to believe, was not much, and for his cousin of ten years of age to believe, was not much; but before long Abubekir, one of the leading men in the city of Mecca, professed faith in the divinity of Mohammed's mission. He became of eminent service to the cause of Mohammed. For three years, however, there was no public attempt, and no *éclat*. Mohammed proceeded gradually, ever and anon bringing out his revelations, saying that the Koran existed a perfect book in heaven, written before God, on a reserved table, and that the angel Gabriel received a commission from time to time to bring down of this book certain sentences, and communicate them to Mohammed. Once a year the angel was commissioned to take the entire book, beautifully bound in green silk, and to

hold it before the eyes of the prophet. The prophet then contented himself with bringing the chapters out piecemeal. They were composed in a strain more beautiful, and in a style far superior to that of any existing writer in Arabia. All were struck with their grandeur and sublimity. They made his fame as an author, and converted Lebid, the first poet of Arabia, by the mere beauty of their style. Seeing one of the chapters of the Koran placed beside some verses of his own, he said the language was so perfect, that it must be inspiration. He at once hurried to Mohammed, and professed himself a true believer.

After three years Mohammed told his cousin Ali to summon the Koreish, his own relatives, and the leading tribe of the city. They were brought together. He gave them an entertainment, and then he was about to open his mission, but one of his uncles, called Abu Laheb, interrupted him, opposing him and his mission in such a manner that no business could be transacted on that day. But a revelation came down, and so the 111th chapter of the Koran declares, "The hands of Abu Laheb shall perish, and he shall perish. His riches shall not profit him, nor that which he hath gained. He shall go down to be burned in flaming fire, and his wife also, bearing wood, and having on her neck a cord of twisted fibres of a palm-tree." Mohammed, however, was determined not to be discouraged by this rude commencement, and he instructed Ali to call his relatives together again the next day. They came again, he entertained them, and after the entertainment he said, "I know of no man in Arabia that has such a good present to offer his kindred as I now make to you. I offer you the good things of this world, and those of another life. The Almighty God has sent me to call you unto him. Who, then, amongst you will be my vizier, my helper, my deputy, my vicegerent?" They were all silent; not one responded to the call; but suddenly young Ali cast himself before the

prophet, and said, "I will, O Prophet! I will beat out the teeth, and pull out the eyes, and rip open the bellies, and break the legs of all that dare to oppose thee. I will be thy vizier." Mohammed, transported with the zeal of his cousin, embraced him, and said to the assembled Koreish, "This, then, is my vizier. You are all bound to obey him." They burst out into laughter, turned to Abu Taleb, and said, "Now you are to obey your son." Not discouraged by these repulses, Mohammed went forth among the people, preaching that they must abandon idols, that they must become worshippers of one only God, and acknowledge Mohammed as his prophet.

Now, having brought him to his proper appearance in public life, we will just look at him by aid of the representations in which writers present him to us. They say, then, that Mohammed was a man of middle size, with singular strength and muscularity of form. He had a very large head, covered with rich, black, glossy hair, which flowed over his shoulders. His forehead was prominent; his eye-brows long, and nearly meeting, but between them ran a vein which in times of excitement throbbed violently. His eyes were of a flashing black, his nose aquiline, his cheeks full and florid, his mouth large, and his teeth thinly set, small, pointed, and of the most exquisite whiteness. A full beard flowed down upon his chest. His countenance was beautiful in the extreme, and his address insinuating beyond any power of resistance. To this he added consummate eloquence—an eloquence that charmed and ravished all who heard it. Then his habits of meditateness, his fancying or feigning that he received communications from the spiritual world, tended to give him a loftiness and command calculated to produce that enthusiasm which he eventually inspired. Such a man, then, was Mohammed, when, in the fortieth year of his age, he professed to be the commissioned prophet of God, just as Jesus, and Moses, and others had been; commissioned as the last of the prophets, to call the people

from the worship of idols to that of the one true God. We have this sermon to the tribes quoted. "Ho!"—to such and such a tribe,—“I am the apostle of God. The true God has sent me to call you to his service, and to command you not to associate any with him, and to confess and testify that I am a true apostle.” The creed he required them to accept was just this :—“There is no God but God, and Mohammed is his prophet.” This was put to every one, and whoever repeated the formula was at once acknowledged a true believer. After he had proceeded for some time, the number of his followers increased considerably ; but so did also the zeal of his enemies. That zeal became so great, that his disciples, not finding themselves safe in Mecca, a great number of them were obliged to fly to Ethiopia. However, about the same time his ranks were strengthened by the conversion of one of his uncles, Hamza, and a very great man in the city, called Omar.

About this time the agitation became high, and the Koreish called in a man named Habib, who had been a heathen, and a Jew, and a Christian, and a Magian. He was then about a hundred years old ; he knew all kinds of religion, and all sacred books, and they called on him to decide whether or not Mohammed was a prophet ; for all along they had said to Mohammed, “All the prophets that ever came before you worked miracles. Moses worked miracles, Jesus worked miracles, but where are your miracles ?” Mohammed had always told them that he was not a worker of miracles, but only a prophet and a preacher ; and at the same time he very frequently ventured to say, “If you want a miracle, there is my miracle—the Koran, produced by an illiterate man, who cannot read or write,—that is my miracle ; and if it be not a miracle, produce anything like it, bring forward a book, or even a chapter, equal to it.” However, Habib determined that he should be compelled to work a miracle if he could, and accordingly, the tribes were assembled in a certain valley, and a

summons was despatched to call Mohammed into the presence of Habib, who was to be judge. His uncle Abu Taleb went with him, and the writers quoted by Gagnier very particularly inform us, that, on that occasion, Abu Taleb arrayed himself in the shirt of Adam, in the turban of Seth, in the robe of Moses, and the stole of Abraham. I think he had, also, some article of David's, but really, gentlemen, I forget what it was. However, be it what it may, I can certify, on the same authority, that he had, at least, the slippers of Solomon. Thus arrayed, he hurried out with his nephew, and appeared before the judge. The judge demanded a miracle. Mohammed received the demand meekly, and according to the terms of the demand, he proceeded to work a miracle. He first dropped on his knees, and offered a prayer, and the first part of the miracle was then performed. It was a broad bright Arabian day, and immediately the whole land was in darkness. Then again, he proceeded, according to the requisition, and addressed the moon. The moon at his call came down from heaven, and placed herself on the roof of the Kaaba, or temple, and seven times made the circuit of the Kaaba; moving so deliberately, that all the Arabs could distinctly count each circuit. Having done that, she then stood before the Kaaba, and made a bow to it. She then placed herself upon a mountain, and looking at Mohammed said, "Peace be unto thee, O Mohammed! Peace be unto thee, O prince, and Lord of the first and the last. I aver that there is no God but God, and that thou, Mohammed, art his apostle." The moon then came to Mohammed, and moved round the neck of his robe, then split in two halves, one of which came out at his right sleeve, and the other at his left. The two halves then betook themselves to the skies, and after staying apart awhile, were attracted one to the other, until they joined again, and made the old moon. Now, it is true, that the most orthodox and authoritative of Mohammedan writers do not allude to this miracle, and on that account some

have seemed to think that Mohammed himself did not claim it. Both the French and English translators of the Koran wish to pass it over as being too absurd for Mohammed to have claimed. But in the 54th chapter of the Koran, Mohammed says, "The hour of judgment approacheth, and the moon hath been split in sunder. But, if the unbelievers see a sign, they turn aside, saying, This is a powerful charm." Sale says, that this passage might possibly be translated in the future tense—"the moon shall be split ;" but, if so, the allusion to the unbelievers rejecting it as an imposition would be altogether without sense. However that may be, the miracle did not allay the persecution that was raised against him. It continued and increased to an extreme degree.

About the same time he lost his faithful friend and protector, his uncle Abu Taleb, and immediately subsequent upon that he lost his wife Kadajah. These two losses affected him much ; but at the same time, on the loss of his wife, he took occasion to strengthen his cause by marriage. He married first Swada, then Ayesha, the daughter of Abubekir, then Hafsa, daughter of Omar, and added, from time to time, until he had fifteen legitimate wives, or as some say, twenty-one. This was rather an unfortunate thing for Mohammed, because in his own laws he says, "Of such women as please thee, marry two, three, or four, but no more, and if you think that you cannot deal equitably with so many, marry only one." However, not being himself disposed to keep this rule, in the 33d chapter of the Koran, he introduces the Divine Being as speaking in this wise : "O Prophet, we have allowed thee thy wives, to whom thou hast given their dower" [In Arabia it was usual, when a man married a woman, to give her a dower, that in case of divorce she might be provided for], "and also the slaves which thy right hand possesseth of the booty which God hath granted thee ; and the daughters of thy uncles, and the daughters of thy aunts, both on thy father's side, and on

thy mother's side, and any other believing woman, if she give herself unto the prophet, in case the prophet desireth to take her to wife. This is a peculiar privilege, granted unto thee above the rest of the true believers."

But to obviate all discrepancies in his precepts, he taught that the Koran was only revealed little by little ; and that what was commanded at one time might be abrogated at another, for God, he said, did not always give his people the same kind of medicine, and that which was good for them to-day might be bad for them to-morrow.

After these events Mohammed seemed determined that, if he could not have a material miracle, he would have an ethereal one. One day, then, he assembled his friends, and told them that the night before, as he lay in bed, the angel Gabriel came and waked him, and led him to the door of his house, where was an animal between a mule and an ass. This animal was the beast Alborak, or lightning, that had always been used to convey the prophets, but not having been employed since the days of Jesus, he was very restive, and would not let Mohammed mount, until he had promised him a place in Paradise. The moment he had done that, he permitted him to mount ; Gabriel took the reins, and the steed, whose name was Lightning, was in the twinkling of an eye at Jerusalem. There, at the door of the temple, all the patriarchs and prophets met Mohammed, and going with him into the oratory, begged him to pray for them. Coming out, they found a ladder of light, on which he and Gabriel ascended. On coming to the door of the first heaven, they saw written on one side, " There is no God but God," and on the other side, " And Mohammed is his apostle." They knocked. " Who is there ?" " Gabriel." " Who is it that you have with you ?" " Mohammed." " Has the apostle received his mission ?" " Yes." " Come in, then ; he will be very welcome." They entered. It was a magnificent place, all of pure silver. Immediately an old man came

up to Mohammed, soliciting him to pray for him, and rejoicing that he had such a son. This old man was Adam. Mohammed then saw, that out of this heaven all the stars were hanging, each one a magnificent hollow ball of silver, suspended by a chain of gold. In every star an angel was placed ; these angels acted as sentinels to guard heaven against the devils, should any attempt to enter. Whenever the demons wished to hear what was passing in heaven, they came to the door to listen, in which case the angels hurled flaming darts at them to drive them away. These darts are the shooting stars you sometimes see. The distance from this first heaven to the second heaven was 500 years' journey, and among the innumerable angels that Mohammed saw, there was the angel of the cocks. This angel cock reached all the way from the floor of the first heaven, up through 500 years' journey right away to the second heaven. Every morning, says Mohammed, at a certain hour, the Almighty sings a hymn, in which this cock joins, and when he sings, everything in heaven and earth hears him, but men and genii ; and then all the terrestrial cocks hearing him, crow in chorus. Hence they passed up to the second heaven, and there found the same inscription, and the same salutation. They entered. It was all of gold, and there were more angels in it than in the first. Here Noah met Mohammed, and begged an interest in his prayers. Then they passed into the third heaven, finding the same inscription, and the same salutation. This heaven was all made of precious stones. There again there was an innumerable company of angels, and among them one so large, that the distance between his two eyes was 70,000 days' journey ! They then passed into the fourth heaven, after the same ceremonial. It was composed entirely of emeralds. There Moses met him, and asked an interest in his prayers. They then passed into the fifth, which was composed of adamant. There Joseph met him, and asked an interest in his prayers, and there he found

one great angel, as great as any of the others, continually weeping ; and he was told that this was for the sins of mankind. He then entered the sixth heaven, which was made of carbuncles. There John the Baptist met him, and asked an interest in his prayers. Then he entered the seventh heaven all made of glorious celestial light. Here Jesus, the Son of Mary, met him, and Mohammed asked an interest in his prayers. In this heaven he saw more angels than he had seen in all the others, and among these angels was one with 70,000 heads, each head had 70,000 mouths, each mouth had 70,000 tongues, and each tongue had 70,000 voices, and all of these were continually employed. After a little, his guide Gabriel told him he could proceed no farther ; that it was not permitted him. He went on alone. He travelled through waters and snows, and at last arrived at a place where it said, "Salute thy Creator." He then describes his going on, until he comes to the throne of the Eternal. He says, on one side it was written, "There is no God but God," and on the other, "and Mohammed is his prophet." He described the Almighty as a being covered with 70,000 veils, and as having put forth his hand, and laid it upon him with a touch unutterably cold ; as having entered into a long familiar conversation with him ; and, finally, as sending him back with all authority to teach his people upon earth, and instructed him how he should proceed. If I rightly remember, all this transpired in the eighth of a night.

When he told these things to his most faithful friends, they were staggered. Many of them rejected the statements altogether. His cause was threatened with complete ruin, until his old friend Abubekir came forward, and sturdily avowed that he believed every word of it ; that he was quite sure that it was all true, for that whatever the prophet of God said must be true. Abubekir was a man of much weight, and his believing carried the rest of the people with him. From that day the words of Mohammed became sacred in a degree they had

never attained before. But his success increased the opposition to him, which became so great that his life was endangered. He went on preaching, however, and succeeded among persons from Medina, who went and spread the new doctrine ; and in his trouble a deputation of them came to him, inviting him to go through the city, saying that they would make him governor. The people of Medina said, "Suppose we fight for you and lose our lives, what will you give us?" "Paradise," said the prophet. Paradise was accepted as his gift. They gave their hands in a solemn vow. In Mecca the conspiracy continued, and his house was surrounded by persons intending to assassinate him. Causing Ali to lie down on his bed covered with his green robe, he fled. The assassins seeing the robe, felt sure of their prey, and waited till the morning. In the meantime he and Abubekir escaped, and on their way they hid in a cave ; here his pursuers stopped, but finding a pigeon's nest and a spider's web in the mouth of the cave, they argued that there was nobody there, and went on. After many days he reached Medina. This event is called the Hedjrah or flight, and forms the era from which Mohammedans date. All his followers came to Medina, to the sovereignty of which he was at once raised. The town contained many Jews and Christians. The Christians appear to have received him more favourably than the Jews, for from that time he became a bitter enemy to the latter, though before he rather favoured them. He immediately built a mosque. And now being in a position to act, he changed his tone. Up to this time he was only a preacher, only a prophet. If the people did not believe, it was none of his matter, it was God's matter. He told them the truth. If they believed it, well ; if not, he could not help it. But now he gave out that they must fight for the truth. They must cut off the heads of the unbelievers, and spread the Koran by every means that war could give them. An opportunity soon offered, and accordingly an attack was made on the Koreish. Nine hundred men of

the Koreish met three hundred Mussulmans, but such was the fury of the new zealots that the Koreish was defeated. This victory at Beder laid the foundation of the great military empire destined to arise out of the teaching of Mohammed. He was subsequently defeated and wounded at Ohud, and again attacked in the city of Medina, but the confederates withdrew without having obtained any signal advantage. He gradually increased in influence among the surrounding tribes, and erected himself into a very powerful sovereign.

As his power increased, so did his crimes. One and another was assassinated at his command. Then his sensuality passed all bounds. It was a law among the Arabs that no man should marry the wife of his adopted son, even if she should have been divorced. Mohammed had adopted Zeid, his liberated slave, but becoming enamoured of his wife, Zeid divorced her in order that the prophet might have her. Fearful of the scandal, he first advised Zeid not to divorce her ; and then when the act was done, in order to justify it, introduces in the thirty-third chapter of the Koran, the Divine Being as chiding him for the advice he had given to Zeid. "Remember what thou saidst to him to whom God had been gracious, and on whom thou also hadst conferred favours. Keep thy wife to thyself, and fear God ; and thou didst conceal that in thy mind which God had determined to discover, and didst fear men, whereas it was more just that thou shouldst fear God. But when Zeid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage to thee ; lest a crime should be charged on the true believers in marrying the wives of their adopted sons, when they have determined the matter concerning them ; and the command of God is to be performed. No crime is to be charged upon the prophet as to what God hath allowed him."

We are shocked at the depravity which can thus bring in the voice and presence of the Eternal in sanction of immorali-

ties ; but as the impostor proceeded to gain in power, so he did to gain in audacity. He had received as a present from the King of Ethiopia a very beautiful slave called Mary. His wife Hafsa detected him in crime with this slave. He swore a solemn oath to his wife that if she did not expose the crime he would never repeat it. Shortly after, however, he was found violating his oath, and then again we find him, in the sixty-sixth chapter of the Koran, introducing the Almighty as saying : “ O Prophet, why holdest thou that to be prohibited which God hath allowed, seeking to please thy wives ; since God is inclined to forgive and be merciful ? God hath allowed you the dissolution of your oaths ; and God is your Master ! and he is knowing and wise.” Thus he claimed not only unbounded license for his sensuality, but he makes the God of all truth give him liberty to break his very oaths.

Shortly after these events, having made war on the Jews of Chaibar, he was invited to an entertainment where he received a poisoned leg of mutton, but owing to its nauseous taste he cast it out ; but he had eaten enough to injure his constitution, and he never recovered from its effects, though he lived for three years. Within these three years his power so increased, that he attacked the sacred city of Mecca. He took it, and made the Kaaba the Kebla for his own people, towards which they always turn their faces when they pray, and to which they make pilgrimages every year. His sway now rapidly extended all over Arabia. All the tribes submitted to him, and at length he became so powerful that he ventured even to address letters to the King of Persia, the Emperor of Greece, and the King of Ethiopia, calling on them all to bow to Mohammed the true apostle of God. He also sent an expedition into Syria, which was successful ; but the poison continued to prey on his constitution, and his end drew nigh.

In his last illness he became delirious, and called for a pen that he might write, but Omar would not permit it to be

brought to him, because, said he, if he did, he might write a foolish book ; besides, they had the Koran, and wanted nothing more. But there is one feature in this request of Mohammed that seems never to have been clearly pointed out. A man in a state of delirium would not call for a pen, who had not been in the habit of writing ; and the fact of his having called for a pen in his delirium, appears to be itself a complete proof that all his professions that he was unable to read and write, were false. During his illness, he said to the mother of one of his friends who had died from eating the poisoned dish, from which he, for the time, escaped : “ O mother of Bashar, the chords of my heart are now breaking from the food which I ate with thy son at Chaibar.” Then, so say his admirers, the angel of death came to the door of his chamber. Gabriel said to the prophet, “ The angel of death is waiting at the door ; shall he come in ?” and they add, that this was a politeness which he never paid to any one else, and which he never intends to pay to any one again. The prophet said, “ Let him come in.” The angel of death then told the prophet, that the Almighty was very desirous to have him, but had given him instructions just to take his soul or leave it, as the prophet might please. The prophet said, “ Take it ;” and so the angel of death bore him away.

Such, then, was the rise of Mohammedanism. I will now allude to its tenets, which we cannot do without looking first at its relative position toward other systems of religion.

Taking its relations in retrospect, Mohammedanism claims to stand to Judaism and Christianity just in the very position in which Christianity stands to Judaism. That is, Mohammed recognises the sacred Scriptures of the Jews and of the Christians as revelations from God ; says that they are books given by God ; that he has been sent to men as an additional prophet to confirm the Scriptures, and to be the seal of all the other prophets who had gone before. Accordingly, we find that the

Koran is full of allusions to Scripture, and almost every notable person to be found in the Word of God is there introduced. For instance, Adam is continually referred to ; and we are told that when the Lord created Adam, he created him of stiff clay, and having so done, he called all the angels to worship Adam. All the angels fell down, except one angel, called Eblis. He said, "Why am I to worship Adam ? I was made of fire, and he of stiff clay : I am much nobler than he is ; I will not worship Adam." This angel was immediately condemned, and he is the Satan of the Mohammedans. Then again we have Noah fully recognised, and the Deluge described. He is introduced perhaps a hundred times in the Koran, but always as threatening the people of Arabia, that if they reject the prophecy of Mohammed, a woe would overtake them, like to that which fell on the people of the old world who rejected Noah. Abraham is introduced with many strange tales. Joseph is introduced, and his tale told ; and really, to look at the way in which Mohammed mangles that incomparable history, one would hardly believe that the man ever read it. Had he read it, one cannot but think that some traces of its simplicity and sublimity would have lingered, in spite of his fables and bad taste. Then again Moses is introduced, and a great many fine things, and a great many foolish things, are said of him ; nearly all the facts mentioned in Scripture being alluded to, with the addition of much fable. David is also introduced, and we find the Lord saying, "We heretofore bestowed on David excellence from us, and we said, O mountains, sing alternate praises with him ; and we obliged the birds also to join therein."

Then Solomon is introduced, and Mohammed adds many particulars on which the Christian Scriptures are silent. He introduces the Divine Being as saying, "We made the wind subject to Solomon," so that it blew as he pleased. He also made a great number of genii subject to Solomon, and some of these genii were employed to make statues, fish-ponds, large

dishes, and caldrons. He also made demons subjected to Solomon: them he employed to dive for pearls. Then he taught Solomon the language of birds, so that he knew all that the birds said. On one occasion Solomon assembled his army, composed partly of men, partly of genii, and partly of birds; and as they were marching along, an ant said to the other ants, "Don't you hear Solomon coming with all his army? let us run away, or they will tread us to death." Solomon, perfectly understanding what the ant said, laughed. Then he looked round to review his army, and found that they had all assembled, but that from the birds the lapwing was wanting. He said, "Where is the lapwing?" So, after a time, the lapwing came, and told him she had been away to the south, and that she had seen a country that was very fine, and that it had a Queen, well qualified to reign; but that the Queen was so unhappy as to worship the Sun. Then this Queen is brought to Solomon by the mediation of the lapwing, and several absurdities take place. Then we come down to the New Testament, and for the sake of giving the matter in the precise words of the Koran, we will read the passage which describes the birth of the Redeemer:—"And remember in the book of the Koran the story of Mary, when she retired from her family to a place towards the east, and took a veil to conceal herself from them, and we sent our spirit Gabriel unto her, and he appeared unto her in the shape of a perfect man. She said, I fly for refuge to the merciful God, that he may defend me from thee; if thou fearest him, thou wilt not approach me. He answered, Verily, I am the messenger of thy Lord, and am sent to give thee a holy son. She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot? Gabriel replied, So shall it be; thy Lord saith this is easy with me: and we will perform it, that we may ordain him for a sign unto men and a mercy from us, for it is a thing decreed. Wherefore she conceived him, and she retired aside with him

in her womb to a distant place, and the pains of child-birth came upon her near the trunk of a palm-tree. She said, Would to God I had died before this, and had become a thing forgotten, and had been lost in oblivion. And he who was beneath her called to her, saying, Be not grieved ; now hath God provided a rivulet under thee, and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee, ready gathered. And eat and drink, and calm thy mind. Moreover, if thou see any man, say, Verily, I have vowed a fast unto the merciful, wherefore I will by no means speak to a man this day. So she brought the child to her people, carrying him in her arms. And they said to her, O Mary, now hast thou done a strange thing : O sister of Aaron, thy father was not a bad man, neither was thy mother a harlot. But she made a sign unto the child to answer them ; and they said, How shall we speak to him who is an infant in the cradle ? Whereupon the child said, Verily, I am the servant of God ; he hath given me the book of the gospel, and appointed me a prophet. And he hath made me blessed wherever I shall be, and hath commanded me to observe prayer, and to give alms as long as I live ; and he hath made me dutiful towards my mother, and hath not made me proud or unhappy. And peace be on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This was Jesus the son of Mary, the word of truth, concerning whom they doubt. It is not meet for God that he should have any son, God forbid."

This is the doctrine of the Koran with respect to the Redeemer ; his divine mission is recognised, his divinity denied.

As to the relation of Mohammedanism to other systems prospectively, war was declared against them all. "Attack," says the Koran, "the hypocrites with arguments, and the infidels with weapons." "War is enjoined against infidels." "Fight against the friends of Satan." "God hath purchased

from true believers their souls, and their substance, promising them the enjoyment of Paradise, on condition that they fight for the cause of God.”

With respect to the positive character and tenets of Mohammedanism, its own disciples divide them into two heads, namely, FAITH and PRACTICE. FAITH has six great articles—the first, respecting God ; the second, respecting Angels ; the third, respecting the Scriptures ; fourth, respecting the Prophets ; fifth, respecting the Resurrection ; and sixth, respecting Predestination.

Upon the first article, that of God, everything that is said, so far as the Divine Attributes are concerned, is taken from the sacred Scriptures. The scriptural doctrine of the Trinity is altogether rejected, and everywhere in the Koran confounded with Tritheism.

With respect to angels, we are told that they exist in innumerable multitudes ; but among them are four that are particularly celebrated. First Gabriel, who is called the angel of revelation, because he revealed the Koran, and is supposed to have revealed all other sacred books. Second, Michael, whom they look upon as the special friend and guardian of the Jews. Third, Azrael, or the angel of death, who takes away the souls of all mankind, removing those of true believers with great gentleness, and those of infidels with great severity. And fourth, Israfil, whose voice is more melodious than that of any other creature, who will be employed to sound the trumpet of the resurrection. Besides angels, there is a world of immense population, consisting of genii invisible to us, but continually occupied about us. Some of them are fallen, some of them are pure.

With respect to the Scriptures, the Mohammedans hold that, in all, 104 sacred books have been revealed. Of these, ten were given to Adam, fifty to Seth, thirty to Noah, and ten to Abraham. All these have been lost, and only the four last

are preserved. These four are the Law given to Moses, the Psalms given to David, the Gospel to Jesus, and the Koran to Mohammed. The Koran is looked upon as the seal of all revelation. The others are said to have been corrupted ; but it will never be corrupted, for that God will preserve it.

With respect to the Prophets, they hold that there have been in all 124,000, or some say 224,000. Of these, six have been the heads of dispensations. The first, Adam ; the second, Noah ; the third, Abraham ; the fourth, Moses ; the fifth, Jesus ; and sixth, Mohammed.

As to the Resurrection, their doctrines are voluminous. They say that as soon as the body is interred (and, in order that this may take place, they make the graves hollow), an angel comes and compels the individual to sit upright in his grave. Immediately after this, two other angels come and address to him three questions : “ Who was your God ? Who was your Prophet ? And what was your Kebla ? ”—that is, what place did you turn to when you prayed ? If the individual answers, “ Allah was my God, Mohammed was my prophet, and Mecca was my Kebla,” he is laid peacefully in his grave, and his flesh reposes, perfumed by the air of Paradise, till the resurrection. But if he fail in either of these three questions, then the angels beat his head with an iron mace, until he cries so loud that he is heard all over the world, except by men and genii. Then they press the earth on him until the resurrection ; and seven dragons, each with ninety-nine heads, are employed tormenting his flesh. The souls of the wicked between death and the resurrection are in some unknown state of torment. The souls of the righteous are divided into three classes : first, prophets, who go direct to Paradise ; second, martyrs, with regard to whom Mohammed said, that in Paradise are beautiful green birds, that eat the fruits and drink the waters of Paradise, and these birds carry the souls of the martyrs in their crops until the day of resur-

rection. Third, ordinary believers, with regard to whom some say, that their souls remain about the sepulchre ; some that they are in the first heaven with Adam ; some that they are in the well Zem-zem ; some that they are in the trumpet of the angel Israfil ; and others, that they are in the forms of beautiful white birds, that live under the throne of the Eternal. As to the time of the resurrection, it is unknown ; but when it approaches, the angel Israfil will blow the blast called the blast of consternation. Upon that blast all nature will be one wreck ; sun, moon, and stars, earth, sea, and sky, and everything will be hurled into ruin. The blast of consternation will be succeeded by a second, called the blast of extermination. Immediately upon that all living things will perish, animals, men, genii, and angels ; and at last the angel of death himself will die. This universal death will continue for forty years ; but while all the other parts of men shall be corrupt, one bone (*os coccygis*) will be preserved, and when the forty years are nearly passed, forty days' rain of a very peculiar character will descend. This rain will fertilize the earth, and from the bone in question, bodies will grow. When the forty years have expired Israfil will be raised up ; he will gather into his trumpet all the souls of all people, and blow the blast of the resurrection. At that blast these souls will fly out, and each be united to his body—men, genii, animals, all will be raised up. When they are waiting for the judgment, the righteous will be placed under the shadow of the judgment throne, but the sun will be brought within one mile's distance of the wicked, who will be thereby so tormented, that they will beg to be sent to hell in preference.

Judgment will then be proceeded with. Every one will be interrogated : First, as to his time ; how did he employ it ? Second, as to his money ; how did he win it, and how did he use it ? Third, as to his body, in what works and for what purposes did he employ its members ? And fourth, as to his

learning and knowledge, in what services were they employed ? Upon this investigation, a dispute will arise between the soul and the body. The body will say, "I never did anything ; I was merely an instrument in the hands of the soul." The soul will say, "I never did anything, for it was always the body that acted ; I remained still." A parable will be delivered to them, saying, "A blind man and a lame man went into an orchard. They both wished the fruit. The blind man could not steal because he could not see ; the lame man could not steal because he could not walk. The blind man lifted the lame man on his shoulders, and the lame man plucked the fruit. The owner came and asked who had stolen his fruit. The blind man said, 'You see I could not steal, because I could not see where to pluck it.' The lame man said, 'I could not, because I could not walk.' Evidence, however, was found, and they were both punished, because they had both committed the theft. Thus, it is argued, that both soul and body will suffer their share for the evil they have done. But then it is to be decided how the rewards and punishments are to be distributed. For this there will be a balance with scales, large enough to hold heaven and earth, and yet the balance is so exact that the weight of an ant would turn it. But as actions cannot be weighed, it is provided that each man in his lifetime shall have two angels. One angel writes in one book his good, and another angel in another book his bad actions. These angels are changed every day, I suppose, to preserve the fidelity of the record. Then, on this great day, the book containing the good actions is put into the one scale, and the book containing the bad in the other ; if there be an ant's weight of difference, according to the scale in which it is, the man receives his lot. But if it is exactly even, the Almighty in mercy adds the weight of an ant to the good works, and the man is saved.

Those who are thus saved are then led to a bridge, just as

fine as a single thread of a spider's web, as long as the earth, and high in proportion. They are all obliged to pass over this, which they do in the twinkling of an eye. At the other end they find a beautiful pond a month's journey round. Standing on its borders are as many goblets as there are stars in the sky, and the waters are as white as silver. They drink, and then proceed to the gates of Paradise. There every one is met by a number of beautiful boys, who are appointed to be his servants. One of these hastens back and announces to the wives designed for him that he is coming. They are all then taken to a grand feast. The beast Balaam, and the fish Nun, are provided at this feast. These are of such dimensions that one lobe of the liver of either is sufficient to dine 70,000 men. At the same repast the entire earth is presented to them in the shape of a loaf. After this each is conducted to his own mansion. This is a magnificent pavilion of pearl, jacinth, emerald, and all kinds of glorious ornaments. There are couches of the richest green silk, and the individual himself is dressed in the richest silk brocade, and laden with bracelets and jewels. In this magnificent mansion 80,000 immortal boys are appointed to wait on him. At every entertainment he has 300 attendants. There are 300 dishes of gold containing delicious viands, and the last taste will be equal to the first. There are 300 different kinds of liquor, all giving the utmost pleasure, but not intoxicating. When this wondrous repast is made, it is carried off in a perspiration as odoriferous as musk ; thus the appetite returns in perfect health to enjoy the same good things again.

Then there is a golden tree called the tree Juba, and it extends its branches all over Paradise to the mansions of every one of the faithful. These branches bear all kinds of fruit ; dates, pomegranates, and everything luscious, and if one be inclined for cooked meat, he has only to say so, and the fruits, on being opened, present him with delightful dishes. Or, if

his taste is more active, he has only to break one of these fruits, and there is a horse ready saddled. Then the trees, being made of gold, chafe their trunks together, and thus produce transporting music, and the angel Israfil, with his melodious voice, sings so that all the blessed may hear. To crown the whole, in addition to all the wives that every one had on earth, he is to have seventy-two of the beautiful girls of Paradise. These are described in the Koran over and over again. They are so lovely, that if one looked down from Paradise on the earth, her countenance would outshine the sun a thousand-fold, and all men would at once die for love of her.

This then is the Paradise that Mohammed has promised to all those who die for his religion. With respect to those whose evil works shall predominate, they will be required to pass over the same bridge as the righteous, but when they come to it, instead of passing over it, they fall down. There are then seven distinct hells. The first is for unfaithful Mohammedans; but that is only a purgatory, for after having remained a certain time they are transferred to Paradise. The second of these hells is for Jews; the third for Christians; the fourth for Sabeans; the fifth for Magians; the sixth for idolaters; and the seventh, Mohammed not at all inappropriately, as it is the lowest and worst, has assigned to hypocrites of all religions. The torture he describes the wicked as enduring is of a very terrific character. Some passages in the Koran on this subject are sublime, and others gross. Paradise is made to glow with all that is gorgeous, and hell to flame with all that is terrible. The only way to escape from the one, and the only way of obtaining the other, is to embrace the creed,—“There is no God but God, and Mohammed is his Apostle.”

With regard to the sixth article of predestination, there is, according to Mohammed, in the highest heaven a reserved table, on which is written every good and bad action that ever takes place. Every being, whether man or angel, is absolutely pre-

destined to a certain course, and according to the invariable declaration of the Koran, "God directeth whom he pleaseth, and causeth to err whom he pleaseth." There is no delicacy whatever in making God author of the worst as well as of the best actions. This doctrine is absolute, and perfectly sustained in all the writings of Mohammed, as it is in the faith of his followers.

The first article of practice is prayer. This is insisted on by Mohammed very earnestly, and five times a day are appointed for true believers to pray. During his night-journey, when he visited the heaven in which Moses was, he told Moses he was going to make true believers pray fifty times a day ; Moses said, " You will never succeed. I tried, but I never could get them to do it. You must go back to the throne and get permission to deduct." He went back, and obtained permission to deduct ten times ; and Moses said, " You will never succeed. I tried it, but they would never do it." Then he got permission to reduce it to thirty. Moses made the same objection. Then it was reduced to twenty, then to ten, then to five, and Moses objected again, but Mohammed said he was ashamed to return so often, and went away and prayed for Moses. Accordingly he appointed five times a day to pray. First, before sunrise ; second, immediately after the turn of noon ; third, in the afternoon ; fourth, immediately after sunset ; and fifth, an hour and a half after night had set in. The people are called to prayer by a man mounting on a gallery, which is always attached to the minarets of the mosques, and he cries with a loud voice five times in the day, " God is great. God is great. There is no God but God ; and Mohammed is his apostle. Come to prayers ; come to prayers ;" and if it be in the morning, in many parts of the Mohammedan world, they add, " Prayer is better than sleep ; prayer is better than sleep ;" a sentiment that we all would approve of, whether we act upon it or not.

The next duty is that of Almsgiving. Prayer, say they, brings a man half way to God ; fasting brings a man to the door of his palace ; but by alms he enters in. Accordingly alms are strictly enjoined ; and there is mention of five kinds of alms,—alms of cattle, alms of money, alms of grain, alms of fruit, and alms of wares that may be sold,—and every man is obliged, according to these laws, to give alms largely. Fasting is the third duty that is enjoined. Once a year, during the month of Ramadan, all Mussulmans are compelled to fast ; every day, from sunrise to sunset, they never eat or drink or indulge any appetite, but from sunset to sunrise they may eat, drink, and indulge as they please.

The fourth duty is a pilgrimage. Every year pilgrims from the entire Mohammedan world turn their faces toward the great temple at Mecca. From the shores of the Atlantic at Marocco a caravan starts and passes all along Africa, receiving accessions of pilgrims as it goes. Another starts from the north, travelling through Syria. Another comes from the east, and another from the south of Arabia. As they go they use the opportunity to carry the merchandise of their country, and make it a time of gain as well as of devotion. But all these caravans meet in the sacred territory of Hejaz, the province in which Mecca stands. From that moment they become truly pilgrims. Their garments are then laid aside ; every man clothes himself in the *iram*, consisting of two pieces of cloth, one of which he girds round his loins and the other round his shoulders. They go bare-headed. All march toward the sacred city. We may suppose them approaching the Kaaba on a bright moonlight night. The first object they see is four magnificent minarets—this is the token that they have before their eye the spot where they believe Adam worshipped God under curtains of light ; the spot where Seth built, where Abraham and Ishmael also built the temple of the restored world ; the spot where are the foot-marks of Abraham, the

tomb of Ishmael ; the spot, too, where Mohammed was reared up, and where he himself performed a pilgrimage shortly before his end. We may suppose that all this moves every feeling of which man is capable, and that his very soul heaves as he enters the house, an entrance into which he believes to constitute a great part of his salvation. Proceeding, they come in sight of 152 domes, and presently in the moonlight they behold the glow of countless lamps. Coming nearer, they find these lamps suspended in beautiful Gothic arches, which are painted red, yellow, and blue. Every arch is supported by three columns of red porphyry, white marble, and granite. The Kaaba stands before them. They enter by the arches, and then spreads out an immense court ; and that court is thronged with pilgrims of many nations, all wearing the *iram*, and all prostrate with bare heads, offering up their prayers. Just before them stands the sacred well Zem-zem, of which Ishmael drank. Here is an enclosure made by low pillars, connected by bars of silver, suspended from which 224 lamps brilliantly mark the circle of the inner court. Just within it is the stone on which Abraham stood to build the Kaaba. Then there is the Kaaba itself, hung with dark damask. Before it they pray and bow. They go round it seven times, and each time kiss the sacred stone. They then proceed to Mount Szafa, and repeat prayers, and walk seven times the "Holy Walk," chanting prayers all the time. On one day all the pilgrims ascend the Mount Arafat ; they always number 70,000, for if fewer, angels would be sent to make up the number. When the 70,000 are assembled on Mount Arafat, the Kadi of Mecca preaches. At every interval in his sermon the multitude cries out, "Here are we at thy command, O God !" After the sermon is over, they all go to the Vale of Mina. In that valley, say they, Abraham came to offer up his son Isaac for a sacrifice. The Devil came to tempt Isaac to refuse, and Abraham took stones and drove him away.

This fable is frequently recognised in the Koran, where Satan is called the "Devil driven away with stones." Each pilgrim takes seven little stones, and throws them at three particular spots, so that with 70,000 pilgrims throwing twenty-one stones each, we should have nearly one million and a half of stones thrown away in that valley every year. This ceremony ends the pilgrimage, with the exception of some formalities. I regret that time forbids my going more into detail, but what I have mentioned are the leading features of Mohammedan faith and practice.

We come now to consider, briefly, the history of Mohammedanism.

No sooner was the Prophet dead than a strong commotion broke forth among his followers. "He is not dead," cried many; "the Apostle of God is not dead; he is only gone for a season, and will come again as Jesus came." Omar, drawing his sword, vowed death to any one who dared to touch the corpse with a view to burial. Abubekir, however, arriving, cried, "Do you worship Mohammed, or the God of Mohammed? The God of Mohammed is immortal; but Mohammed is assuredly dead." "Mohammed," he continued, quoting the Koran, "shall die as the other prophets have died." Then followed a dispute, coming nearly to blows, as to where he should be buried. This the same wise adviser settled, by ordering his sepulchre just on the spot of his death. The current statement that the Mohammedans believe that his coffin is suspended in the air is a mere fable.

After much debate the choice of a successor, or Kalif, to the Prophet, fell upon Abubekir. This decision much disappointed Ali, who, as the "first of true believers," and also as the Prophet's son-in-law, hoped to be the Kalif. Abubekir had, for his empire, Arabia united into one state, a condition in which it had never been before, and in which the old spirit of tribes or of clanship, would not long have permitted it to

continue, had he not found other employment for the pugnacious spirit of its sons. Shortly after his accession, the whole peninsula heard the following proclamation :—

“In the name of the most Merciful God.

“Abdullah, Athic Ebn Abu Kohafa (these were his other names), to the rest of the true believers ; health and happiness, and the mercy and blessing of God be upon you. I praise the most High God, and I pray for his prophet Mohammed. This is to acquaint you that I intend to send the true believers into Syria, to take it out of the hands of the infidels. And I would have you know that the fighting for religion is an act of obedience to God.”

These words seemed prophetic. The tribes flocked around the holy standard, and departed under the full assurance of booty or Paradise. The Christian armies of the Greek Emperor seemed smitten with the feebleness under which God's ancient people ever fought when they had turned to idols. Brave hosts fled, and strong cities fell. Incompetence, desertion, and treachery joined to prostrate the Cross. Self-denial, unanimity, and heroism bore the Crescent onward. Though Abubekir reigned but two years, at the hour of his death his generals were disputing in the capital of Syria (Damascus) whether its inhabitants should be all put to the sword or only held as tributaries. For in every war three alternatives were offered to “the infidels :” “The Koran, tribute, or the sword.” He who acknowledged Mohammed was at once “a true believer ;” he who submitted to pay tribute was allowed to live though an infidel ; he who refused both was killed.

Abubekir had named Omar as his successor. Early in his reign Persia was invaded. The heathen armies of that ancient empire shared the fate of those of Greece. The queen then reigning was deposed by her nobles for her ill success ; but the king raised in her stead fared even worse, and soon that proud monarchy was precipitated down the cataract of Saracen rage.

In the meantime the conquest of Syria was vigorously

pushed. — Omar, in the third year of his reign, was rejoiced with news that “the city of the prophets,” which the Saracens had much coveted, the holy Jerusalem, was now at his mercy, and that for the “true believers,” to be put in possession, he had only to come ; for, strangely enough, the Christians chose to render up their sacred place only to the Kalif in person. Before this no less than 400,000 Greeks had been defeated in an obstinate battle on the Yermuk, a river running into the Lake of Tiberias ; and many other signal victories had been won both in fort and field. Omar, in the simplest garb, and with the simplest retinue, journeyed to his conquering host ; and side by side with the Christian patriarch, entered the holy city. Bellaul, whom Mohammed had employed to call the people to prayer, had not raised his voice in public since the death of his master. But that high day the hearts of the Christians sank, and the eyes of the Mussulmans wept, the one at the woe of their fall, and the other at the memory of their Prophet, when the potent voice of the elect crier made the holy city resound with the Muezzin of Islam.

Syria their own, the Saracens despatched into Egypt Kaled, a general whose victories, even in Mohammed’s lifetime, had won him the name of “The sword of God.” Alexandria, and the land of which it was the head, were speedily added to his conquests. In the tenth year of his reign, Omar, great with the glory of conquest, and greater with the glory of simplicity, was praying in the mosque, when a Persian, enraged at having daily to pay two pieces of silver for being an infidel, stabbed him thrice, and mortally.

Othman, his successor, quickly displeased his generals. Discontent followed discontent. After a few years seditious crowds thronged around Medina ; and finally, in the twelfth year of his reign, he was besieged in his own house, and after a long defence murdered with the Koran on his knee.

Ali, the Prophet’s son-in-law, now gained the throne, but the friends of Othman disputed his title. Mauwiyah, the

licutenant of Syria, became his rival ; and with him Ayesha, the Prophet's widow, took part. In the wars which followed, Ali was brave, generous, and victorious. "The mother of the faithful" was taken in the field. But the "first of the true believers" fell under the stroke of an assassin, in the same sacred place where Omar was killed.

His son and successor, Hassan, was defeated by Mauwiyah, and abdicated in his favour. The new Kalif became the founder of the dynasty of the Ommiades. He extended the reign of Islam to the Atlantic, having subjugated all North Africa. In the reign of his son Yezid, another son of Ali, called Hossein, appeared in arms, and being surrounded with seventy of his family, he saw them all destroyed, and finally he himself sank under countless wounds. This fearful tragedy in the family of the Prophet affects the breasts of Mussulmans even to this day with uncontrollable emotion. In the beginning of the eighth century, the troops of the Kalif Walid entered Spain, and subdued that country. In about thirty years they had penetrated to the heart of France, where they were met on the Loire by Charles Martel, and after an obstinate battle utterly routed. Had they gained that day, our own islands would most probably have felt the scimitar. When the dynasty of the Ommiades had reigned about eighty years, the family of Abbas raised a sedition, which became strong enough to drive the Kalif Merwan into Egypt, where he was defeated and slain. Thus the first dynasty of Kalifs became extinct after having reigned eighty-nine years.

The dynasty of the Abassides had only reached its second prince, when the city of Bagdad was built, and the Kalifat removed thither. Under the Abassides all learning flourished, and the original simplicity of the court yielded to princely grandeur. Political interests, however, were less flourishing. The empire soon gave signs of dismemberment. In Spain, a branch of the Ommiades established an independent sway ; as did also the Taherites in Khorassan. Through a succession of years,

the real strength of the empire was in the hands of the last-named princes, and of the various dynasties of the Soffraides, Samanides, and Buyides. In Egypt, also, descendants of Fatima, the prophet's daughter, established a separate Kalifat. Still magnificent at court, and honoured in form, the Kalifat rapidly waned. In its decadence a new dynasty arising in Guznee, carried the Crescent into Hindustan, and gradually brought the rich provinces of that region under the rule of Islam.

A tribe of Turks, called from their founder, Seljukians, overran Syria, and by their barbarities, at Jerusalem, provoked the nations of Europe to attempt the rescue of the Holy Land. For nearly three centuries the flower of Christendom thronged to Palestine. Prodigies of valour were displayed ; battles and cities won, Jerusalem itself delivered, and a Christian king crowned in the city where Jesus redeemed man. For about eighty years this kingdom maintained its existence, but by degrees the Saracens regained their power, and after desperate struggles the Christians were unmercifully destroyed.

Though the struggle never materially affected the centre of the Mohammedan empire during its continuance, the Kalifat went on to decline. When the house of Abbas had reigned about five hundred years, the thirty-eighth Kalif, Mustassem, was on the throne. He reigned in awful seclusion and magnificence. But a descendant of the famous Jengis Khan entered the domains of Islam, resolved to destroy all who should oppose him. Bagdad was besieged, and finally capitulated. Hulaku, the victor, at a feast given by the Kalif, demanded a worthy present. The costliest jewels and garments were produced. These, he said, were his already by virtue of the surrender ; he wanted some secret treasure. The Kalif ordered a tank to be uncovered, which was filled with ingots of solid gold. The Kalif was placed in confinement, and kept without food. After some days he was presented with a service, in which, for food, he had only jewels. Hulaku, saying he did not wish to spill the Kalif's blood, ordered him to be wrapped in coarse camlet, and

rolled about upon the ground till he expired. Thus perished the last of the Kalifs, 656 years after the Hedjrah. The monster Hulaku then put to the sword 800,000 of the inhabitants of Bagdad, or, as some authorities say, double that number.

The Crusades had not long passed, before the territories of the Seljukians were overrun by the Osmanlis, another Turkish tribe. The new conquerors had various fortunes, their severest reverses having been experienced at the hands of the resistless Timur or Tamerlane. They eventually crossed into Europe, made Adrianople their capital, and in several engagements defeated the confederated Christian armies of eastern Europe. At length, just in the middle of the fifteenth century, Constantinople fell, and thus furnished, for their European territories, the proud capital of the Cæsars.

At this period, Islam was powerful from the Ganges to the Atlantic ; and in Europe, held, besides its new acquisitions, rich provinces in Spain. But it had reached its zenith. The close of the fifteenth century witnessed its expulsion from Spain. Then came the career of discovery, by which the Christians were brought into relation with its resplendent empire in the East. All events since then have been adverse. No hero of Islam has arisen, no conquest of Islam been won. On all hands Christianity has gained upon the Crescent. The whole of the Mogul dominion has passed into Christian hands. In the Levant, Islam has quailed before the disciples of the Greek Church ; and has held its crown only by Christian sufferance. In Persia, it lies at the mercy of the Russian power. In Algeria, again, the disciples of the Roman Church have supplanted it in wide dominions. Thus before all the three chief forms of Christianity has Islam fallen ; before Protestantism in India ; before Romanism in Africa ; and before the Greek Church in Europe. In every part of the world, a want of vigour marks the once impetuous Islam ; and now, for many years, the only hero it has produced appears to be the wild and wondrous Abd-el-Kader.

Mohammedanism sweeps away idols, and abridges superstition ; but it leaves man without any gospel of redemption, without any atonement before God, and without any clear account of the way whereby the sinful obtain grace. It also dooms private life to the miseries of polygamy, and leaves woman in a position of contempt. Nations it curses with a code of blood, which wields the conscience by the sword. In the character of its author we have a forcible contrast with the stainless purity of our blessed Redeemer. Turning from the Koran to the Gospel, a deep awe falls upon us, to view that unearthly holiness ; a holiness as far above the human heart to conceive, as are the starry worlds above the human hand to build. Mohammedanism is superior to Paganism, borrowing so much from the Holy Scriptures, that it is rather a Christian heresy of the most fatal kind, than an original system. Heathenism, in its dark night, exhibits a few feeble rays of truth, glimmering like stars ; Mohammedanism, like its own emblem, the waxing moon, outshines the stars of heathenism ; but leaves man still in night. The Gospel arises, the sun of righteousness, flooding the world with truth, and warming the heart with love.

The great practical lesson to be learned from the history of Mohammedanism is, "Keep yourselves from idols." The disciples of that Jesus, who demanded for God a worship purely spiritual, and who, though inspiring four of his disciples to write his life, permitted not their admiration to lead them into one sentence descriptive of his person—even his disciples had filled their temples with images, and worshipped, bowing before stones. From an idolatrous land a sword came, drawn avowedly against idolatry, vindicating the will of God to be worshipped without images ; and that sword swept the lands where Christianity had been born, and had been corrupted. Let us beware. Idols are an abomination to the Lord, nor will any land turn to them without multiplying its sorrows.

THE ACQUISITION OF KNOWLEDGE.

BY

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THE ACQUISITION OF KNOWLEDGE.

IT is affirmed by the highest authority, "that for the soul to be without knowledge is not good ;" whilst the cardinal principle of Bacon, that "knowledge is power," is scarcely open to any objection that is not liable to the charge of being hypercritical and captious.

Our subject, then, for consideration this evening, is as important as it is pleasing.

It is a pleasure to be listened to whilst we impart a portion of that knowledge that we have acquired by lengthened attention and experience. Nor is this all. I feel new vigour, a consciousness of renovated intellect, which I might have suffered to lie in abeyance, without such a call as that to which I am now about to address myself, for we are but too ready as we grow old to think as Solomon, that the acquisition of knowledge was but "toil and vexation." Not that I am in the same state as Solomon ; for he did not complain until he believed that he had actually made himself acquainted with all human knowledge. I am differently situated, having yet much to learn, and perhaps something to unlearn.

I feel, however, that I have something to communicate, and find myself exalted as a man, when, by the earnest attention of my mind, I can so combine my own thoughts with the lights and strengths of other intellects, as to have any hope that I may be able to render such an evening as this interesting and instructive. Dr. Brown feelingly laments his inability directly

to transmit his acquired knowledge to his succeeding generation ; and certain it is, that neither knowledge, nor talent, nor piety run in the blood. Knowledge, however, may be imparted, and it is that commodity in which, of all others, there should be no monopoly. And yet, knowledge for a long time was regarded as the privilege of only a few ; and no one supposed that, either intellectually or morally, it was either necessary or desirable to extend it to all. Coming down to those ages even when Christianity had placed all men on a level, in respect of duty, responsibility, and destiny, and offered *its* inestimable blessings with unrestricted freedom to all, it was long before the importance and necessity of the attainment of knowledge by all was felt. Indeed, it may be asked whether they are sufficiently felt at this day ? The conduct of men with respect to knowledge furnishes a painful contrast to that which they exhibit in reference to many other things. Since men first discovered that certain stones were precious, and susceptible of a brilliant polish, there has been no want of diligence in searching for, and of labour in polishing them. A man finds one, pays a large sum for it, and straightway carries it to a lapidary, who polishes and adorns it, till it is thought worthy to glitter on a monarch's hand, or be transferred to the diadem of a great people. Yet, is there any comparison between such a stone, however beautiful or precious, and an imperishable mind ? Every man possesses such a mind. Every one here has it. Nay, the beggar who is covered with rags ; the toil-worn labourer ; the horny-handed peasant ; the iron-bound slave, possesses such a mind. You cannot enter a wretched hovel ; you cannot explore a dark lane of the city, without finding many such minds ; minds that will change their mode of existence, but never cease to exist ; minds capable of being filled with thoughts that wander through eternity, and made familiar with the conception of the sublimest virtues, and the most exalted principles. The question, then,

should flash with a withering splendour and power upon us,—should not these minds be awakened to activity, and enriched with knowledge? Their capability; their very capacity of knowledge; their high susceptibility of it; its complete adaptation, its perfect congeniality, to mind; its affinity with its nature, show the obligation to acquire it. Light is not more suited to the eye; its laws of reflection and refraction are not more adjusted to the organization of the eye, to its chambers, and humours, and lens; sound is not more fitted to the ear, its membrane, and its canals, than knowledge is suited to mind; and as an eye is useless where there is no light, a hand superfluous where there is no material object having form and substance, and as an ear were a useless incumbrance if there were no air in motion to act upon it, so *mind* is a prodigal superfluity of contrivance and endowment, if knowledge be not attainable; knowledge being to the mind what light is to the eye. As in a dark room you do not know the form, appearance, and relations of the various objects in it, and, consequently, which way to turn till light is let in, so men do not know the relative value of things, or what it is most important for them to do, till knowledge is imparted to point out both the means and the end. The understanding is the channel of knowledge, as the window of an apartment is the channel of light; with this most important difference, that the understanding is not passive, but active, both in receiving and imparting the knowledge acquired. To perceive the necessity of acquiring it, we have only to observe the condition of men who are destitute of it. It is not too much to say, that a field, for years untouched by the spade, and unfurrowed by the plough, and yielding a luxurious harvest of weeds, does not convey such a distinct idea of unprofitableness and desolation, as the mind of an ignorant, untaught man. The minds of uneducated men—of men destitute of knowledge—it must be admitted, are crusted with prejudices, stored with errors, peculiarly open

to the influence of impure thoughts, and to the slavery or grovelling passions. But take the cases of two men without religion ; one possessed of knowledge, and the other not, and you will generally find the latter weak, unsteady, and controlled by the bodily senses. For the most part, the ignorant mind floats on in the current of outward events, and exercises no government over its own thoughts.

The necessity of acquiring knowledge appears from a variety of particulars. The constitution of families powerfully enforces it. The child is placed under parental care, not merely, as in the case of the inferior animals, for protection and nourishment, but for training ; and this circumstance clearly indicates the purpose of Providence. The consequence of this arrangement is, that there is an education in some measure provided for every child. Parents teach, whether they intend to do so or not. Were it not indeed for the education of home, defective as in too many instances it is, it is evident that men would be greatly more depraved and turbulent than they are ; for by means of it useful truths are occasionally imparted ; habits of subordination, necessary to the existence of society, are to a certain extent formed ; some proprieties of conduct are insisted on, and some moral feelings are cherished and confirmed.

The constitution of the mind itself (to revert to it again for a moment) may be referred to, as showing the necessity of attaining knowledge ; for the mind is essentially progressive, becoming vigorous and active by exercise, and, if knowledge of the highest kind be imparted, can be rendered capable of rising to sublime aims, vast conceptions, and glorious enterprises. It does not resemble a hard, impenetrable rock on which water is spilt in vain. It is not a fixed, blind instinct, repeating, day after day, and year after year, as if by some exquisite mechanism, the same unvarying, unintelligent act. Not more certain is it that there is a progress in the day, so that the grey dawn of morning brightens into the effulgence of noon ; or in the

year, so that the delicate verdure of spring bursts into the gorgeous luxuriance of summer, than it is that the mind grows and expands, shooting on and upward through stages of power and splendour, to which no ultimate limit can be fixed. In this respect, indeed, no illustration, supplied by the material world, can adequately describe it. The daylight declines into the shades of evening and the gloom of night. The year saddens into the decay of autumn and the desolation of winter. But the mind retains its vigour, acquires knowledge, and puts forth its faculties to the very last ; and on the verge of the grave, where its companion the body will be left to moulder into its elemental dust, supplies no faint indications that, unquenched by death, it will continue to expand and improve for ever.

The necessity of continual advancement in the attainment of knowledge is illustrated by the analogy of external nature. The law of progress pervades the universe ; while we know that in matters under our own control there must be watchfulness and care, with a view to secure rapid, steady, and successful progress. For example, you are anxious to rear flowers, and for this end you would not only plant them skilfully, but water, protect, and support them. You resolve to adorn your fields with trees, and to secure this you must not only select proper kinds, but plant them at suitable distances, as well as train and prune them from year to year. A man expects to see his garden glowing with ripe fruit in autumn, and that he may not be disappointed, he must observe the bud, lay in the young wood, lop off the useless branch, and prevent or check the ravages of the caterpillar. So must it in some measure be with the mind of man. If you would render it truly intelligent, vigorous, and active, as well as fruitful in pure thoughts and holy actions and noble bearing, you must carefully, under the grace and blessing of God, instruct, discipline, and cultivate it. How much more worthy is it of cultivation than the best

of those things that perish in the using? If, for a crop of grain or fruit, or an exuberance of rich foliage and flowers, men bestow so much pains, and submit to so much toil, what should be their labour, watchfulness, and care when mind is the subject of cultivation, and knowledge is the precious aliment with which it is to be nurtured, and moral beauty and spiritual loveliness the harvest to be reaped?

The fact is that the bestowment of moral and intellectual powers upon all men goes a great way to prove that such powers ought to be cultivated. We cannot think that such powers should be given to men for mere waste; we cannot think that these powers were to remain in a state of dormancy and of absolute inertness; that they were to be latent, and never to be touched with an appropriate stimulus, or ever to be quickened into conscious play and positive activity. It is of the nature of our intellectual, as of all our other powers, to rust through want of use,—to fall asleep for want of exercise; so that in him who has never been accustomed to employ his mind, the very mind itself seems to fall into stagnancy, and the man to become at length a mere sentient rather than a rational being. Have we not witnessed cases in which the spirit has seemed thus steeped in lethargy; persons who could be kept awake only by the necessity of manual labour and the stimulants of sensual excitement, and who, deprived of these, seem to suffer the suspension of their whole spiritual existence, and sink straightway into utter apathy and listlessness, finding no resources within them to employ time or keep alive attention when the impulse from without has disappeared; who employ their minds, such as they are, only as the slaves and instruments of the body, and have their whole being rightly defined, “of the earth, earthy.” Mind—mind alive and active, imbibing and absorbing knowledge, and then reflecting and diffusing it, is an object of the highest interest.

It may be that there are to be found some persons to whom

the thought of such a quantity of mind is disagreeable, and the idea of the cultivation of it at all is distasteful. What ! cannot they bear the thought of mind—of universal mind—of mind being fed with food convenient for it, and made active and germinant ? Would they reduce some of their fellow-creatures to brute matter ? would they degrade them to mere animated clods ? Let them go and complain of the splendour of the sun in the heavens ; of the beauty of the chaste moon ; and of the unsullied ether of the stars ! Let them go and complain of the richness and productiveness of the soil ! I would say to them, go complain of the luxuriance of the hues that bedeck the rainbow ; go complain of the beauty of the colours that paint the flowers ; go complain of the melody of the tones that pour forth from the feathered tribes, those double-larynxed songsters of creation ; go complain of the elasticity of air ; of the fluidity of water ; of the solidity of rock ; of the velocity of light ; and of the intensity of lightning—and then complain of the mighty powers of mind, and lament the commonness of such powers !

I stand before you to assert the high claims of mind, especially its demand for food for itself ; that is, for knowledge.

Our nature has been endued, as its primary distinction from the other orders of sensitive beings about us, with intellectual faculties and susceptibilities, which, in the nobility and refinement of their essence, infinitely surpass the capacities of action and sensation of our material part. Yes, I speak of the intelligent mind, that by which man is made the denizen of a higher and purer world than that of sense ; conversant with ideas which, though born of the earth, have been purified from all its grossness, or those whose origin and essence are alike celestial ; that nobler part of our being, whose powers are such as reason, which gathers in the spoils of truth from all the regions of the universe ; imagination, which unfolds the deep analogies that run, with endless intermingling harmony, through this vast

complexity of things ; taste, which pours in upon the soul a tide of thrilling rapture from all that is majestic and sublime, all that is beautiful and fair, all that is refined and exquisite in the real or ideal world ; that illustrious element in our constitution of which the products and achievements are all the stores of erudition, all the forms and resources of literature, all the goodly choir of sciences and sisterhood of arts, the sage philosophy, and polity, and law, and eloquence the thunderer, and young-eyed poetry ; that portion of our wondrous nature which so closely assimilates us to the cherubim, the angels of knowledge ; nay, to the great Father-mind of the universe, from whom hath sprung “the spirit that is in man,—whose inspiration hath given us understanding.” Now all the high activities and far-reaching sensibilities of the human mind must be sustained and invigorated by knowledge, by constant accessions of which you may mightily accelerate and advance the great march of human improvement. Thence are derived the materials of purer and more healthful, sublimer and more permanent powers and enjoyments, than could be obtained from all the sources which all the external world affords, or all that is physical of man can experience.

You will do right to divest yourselves of that vulgar prejudice, which represents it as an insurmountable difficulty to begin a language, or an art or science, at the age of manhood. To be paralysed by this opinion, will be an effectual bar to your advancement. Rather call to mind the great improvement made by those who did not begin to cultivate them till they had arrived at middle age, or near it. History and biography furnish several examples of men who have begun to study in mature age, and have yet made a great proficiency. “Where there is a will there is a way.” Give a person a will to a thing, and he will make a way, or he will ask God to open one for him. In studying those subjects which are contrary to a man’s natural inclination, he must have set hours for the pro-

secution of them ; but for those subjects that are agreeable to his nature, he need not be so exact and rigid, as his thoughts will spontaneously fly to them, as other studies and business will allow.

And there is no necessity to ask on every occasion, What good will acquiring such a branch of scholarship do me ? The gain of learning is to be compared to the gaining of money. A man does not say or know to what purpose every shilling he gains shall be applied. No : he takes the gain and adds it to the common stock, and thus at last becomes rich ; so in acquiring knowledge, he gains all he can, and becomes wise. "Blessed are they that sow beside all waters." A man cannot tell what he may want, and he does right to lay up a store of knowledge, for, according to the common adage, "Store of knowledge is no sore." There is a story told of a young man who, when attending a university, refused to attend Lectures on Euclid's Elements, because he was a man of fortune, and never likely to become a *carpenter*. His understanding was too narrow to conceive the utility of geometry in strengthening the reasoning powers and advancing science.

Arts and arms were the chief objects of attention in Rome ; but Britain, from her situation and connexions, is naturally commercial. Commerce in Britain has acquired a dignity unknown in ancient times, and in other countries of Europe. Many of those engaged in it have added a grace to it by the liberality of their education and the generosity of their minds. You should bestow much attention on the cultivation of your minds, as well as on mechanical attainments and the ordinary routine of secular traffic.

The man of business may be called to fill various offices in civil affairs, for which knowledge only is an adequate preparation. Wealth may give him a title to hold the situation ; knowledge alone can furnish him with the qualification for it. The transition from the counting-house to the council-chamber

can only be made gracefully and usefully and honourably when the mind that advances from the one to the other is in a cultivated state—thoroughly furnished to every good work.

As in a great army, there are some whose office it is to construct bridges, to cut paths along mountains, and to remove various impediments, so Lord Bacon may be said to have cleared the way to knowledge ; to have marked out the road to truth, and to have left future travellers little else to do than follow his instructions. He was the miner and sapper of philosophy ; the pioneer of nature ; the priest of nature's mysteries ; the morning-star of that illustrious day of science which has since broken out upon mankind ; and in the spirit of whose method even the immortal Newton himself explored the heavens by the aid of a sublime geometry, as with the rod of an enchanter ; dashed in pieces all the cycles, epicycles, and crystal orbs of a visionary antiquity, and established the true Copernican system of astronomy on the basis of a most rigid and infallible demonstration.

It had been affirmed, as late as the sixth century, that the earth was an oblong plane, surrounded by an impassable ocean. An immense mountain in the form of a cone, placed in the north, was the centre around which the sun, moon, and stars daily revolved. The shape of this mountain, and the slanting motion of the sun, accounted for the variable length of the days, and the changes of the seasons. The heavens were supposed to be an immense arch, one side of which rested on the earth, and the other on two mighty pillars beyond the sea. Under this vault a multitude of angelic beings were employed in guiding the motions of the stars. Such was the theory which gravely presented itself for adoption, seven or eight centuries later in the world than Euclid and Archimedes.

Of the *peripatetic* school, so called from a word signifying to *walk about*, because it was customary for its disciples to study and dispute as they walked in the *Lyceum*, a place at Athens, which was appropriated to their use, Aristotle was the

founder—a man of immense genius, who obtained the greatest popularity, and the most extensive influence over the opinions of mankind of all the philosophers of antiquity, and who held the minds of men in a kind of intellectual bondage for about two thousand years.

Up to Bacon's time, Aristotle still in a very great degree maintained his dominion in the realms of philosophy. His writings in natural history constitute a mass of physical and anatomical facts, which must have resulted from a course of very diligent observations. His logic was the engine by which, for ages, the minds of men were seized in a manner that was altogether extraordinary, and diverted from things themselves to mere words. Towards the close of the fifth century, the influence of Aristotle began to prevail over that of Plato in the Christian world.

It was reserved, however, for Lord Bacon to break the spell of the mighty enchanter of Stagira, and to give a final blow to the *scholastic* philosophy; to make one grand and general attempt to deliver men's minds from the long bondage in which they had been held. He was called the Father of Experimental Philosophy, and the Prophet of the Arts.

“The understanding of man,” says Bacon, “is like a mirror whose surface is not true, and so mixing its own imperfections with the nature of things, distorts and perverts them.” Bacon had no bias towards Atheism: he censures Aristotle for substituting nature instead of God, as the fountain of *final causes*; and for treating them rather as subservient to logic than theology; and he well remarks, “I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a Mind. While the mind of man looketh at second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity.”

“The light of the understanding is not a dry or pure light,

but it receives a tincture from the will and the affections, and forms the sciences accordingly ; for men are most willing to believe what they most desire. In innumerable ways do the affections and passions tinge the understanding with their own colouring.”

The fallacy, or rather the incompetency of the senses, is a source of mistake and error. Inquiry ordinarily ends in what is seen on the mere surfaces of things, while the organization, the texture, or the inward changes of bodies, are unknown. On these chemistry depends. Now, see the properties of the various kinds of *gases*,—the researches of Newton respecting light,—the experiments of Franklin in *electricity*,—and the powerful agency of *galvanism*, which has produced new creations in chemistry, and changed the face of that useful science. “Nature must be anatomized rather than abstracted.”

Every mind is compared to a glass with its surface differently cut, so as differently to receive, reflect, and refract the rays of light that fall upon it.

Of sophistical philosophy, Aristotle’s is a very eminent instance. Even the *similar particles* of Anaxagoras, the *atoms* of Leucippus and Democritus, the *heaven and earth* of Parmenides, and other *first principles* of the different sects of Greece, with their incongruity, at least savour somewhat of natural philosophy and experience ; but Aristotle, both in his physics and metaphysics, utters little else than mere logical terms.

Words have been the tyrants of thoughts, and thoughts the slaves of a conceited logic, which has been associated with erroneous and hasty impressions from the senses ; ill-formed notions arising from these impressions, and faulty induction. Thus the early chemists and their followers were perpetually engaged in the single art of alchemy. The word means the knowledge of the *substance* or *composition* of anything ; and the two leading objects of the *Alchemists* were the change of the common into the precious metals, or gold and silver, and

the discovery of a universal medicine, some elixir of immortality, which they fondly hoped would annihilate disease, and prevent the irrevocable doom of humanity—death! And while pursuing their chimerical and visionary projects, they stumbled on some few useful discoveries.

The shortness of the space of the time that has been at all productive of the discoveries of science, notwithstanding the lapse of many ages, is not unworthy of remark. Bacon beautifully compares duration to space, and places before us the emblem of a barren desert as a fit representation of that lasting sterility which had reigned over the tracts of time. Scarcely six of all the centuries preceding the age in which he lived could be regarded as in any degree exceptions to this general winter of the human mind. The middle ages were proverbially dark. Men of leisure were found shut up in the gloom of monasteries; scarcely did a ray of genius emerge from those cloistered solitudes, and find its way into the theatre of human life, so as to improve and embellish it with inventions like those which have in our happier times rendered it a scene of ever new and increasing wonders. All things were left, as it is strongly expressed, “to the darkness of tradition; the giddy agitation and whirlwind of argument; the waves and windings of accident; and a vague, uninformed experience.”

Among the Greeks, those who first attempted to assign the natural cause of thunder and storms were condemned as the enemies of the gods. Nor did some of the early Christian Fathers meet with much less severe anathemas for daring to assert, on the evidence of infallible proof, the spherical figure of the earth, and the existence of antipodes. It is known that Galileo, the inventor of the telescope, was consigned to the dungeons of the Inquisition at Rome for the crime of asserting the motion of the earth round its own axis, and was condemned to do penance by repeating once a week the seven penitential psalms for the space of three years!

The discovery of truth and noble inventions holds an elevated place among the actions of mankind. Antiquity, with all its errors, was alive to this sentiment, as is sufficiently evident by its attributing *divine* honours to the inventors of the arts. The inventions of science benefit mankind to the end of time. The effects of the invention of printing, and of the mariner's compass, for example, have been altogether prodigious ; by those great instruments navigation and commerce have been extended over the whole earth ; "divine and human learning," to use the words of Milton, "have been raked out of the embers of forgotten tongues," and the face of the world has been changed in all its features, physical and moral.

It is not possible for me to mention many of the theories which have been advanced by the genius of successive philosophers. "To theorize," says Darwin, "is to think ; to think is the prerogative of mind, and by this we demonstrate the march of intellect." A history of theories, then, is a history of the operations of the mind, and to display the mind in all its progressive states of improvement through the revolutions of ages, is surely more interesting than the actions of men. A history of the discoveries of mind is more worthy of our attention than any relation of what has been done by any of the heroes of antiquity ; and how much more deserving our veneration as a man is Aristotle than Alexander, is Newton than Bonaparte ?

Newton's modesty was equal to his profundity, though he effected a greater revolution in the state of our knowledge than any individual that went before him, and greater, perhaps, than any individual may accomplish who may come after him. By him the riches of physical astronomy were unfolded to mankind, and he trod with a firm and unerring step the most magnificent field of investigation that was ever yet opened to any of the human race. Astronomy is the most ancient and perfect of the sciences. It is the application of the principles

of mechanics to the vast moving bodies of the universe, which gives them great interest. Here general laws have their freest course on the widest theatre. And here pride and humiliation may have their greatest action. It was the glory of Newton to have brought philosophy down from heaven, and to have given it a place among mankind, though the remark was applied to one much earlier in the line of wisdom, Socrates. Newton's discoveries seem to be an approximation to the powers of celestial beings. The quantity of matter, and even the density of the planets, he ascertained, as well as the laws of their motions, and the principles which bind them in order. It was perfectly startling to find that the quantities of matter in bodies so remote admitted of comparison with one another, and with the earth. Hence also their mean densities, or mean specific gravities, became known. He was the discoverer of the philosophy of motion ; he illustrated and proved its composition.

And he did more ; for he made the discovery of the composition of light. Yes, he who detected the chain of gravitation in every corner of creation to which our power of locomotion can convey us, or our power of analysis advance us ; he it was, who, by his felicitous experiments, first "untwisted all the shining robe of day," a robe of the most matchless simplicity, like the robe worn by Him who is its almighty Producer,—a robe without a seam, woven throughout. Newton made known the texture of the magic garment which Nature has so kindly spread over the surface of the visible world.

The seven colours—red, orange, yellow, green, blue, violet, indigo—are found to enter the substance called Light, and are original properties connected with the degrees of refrangibility that belong to the different rays. The seven enumerated are primary and simple colours, and yet any of them may be produced by a mixture. But the most surprising composition of all, Newton observes, is that of whiteness ; which is not produced by one sort of rays, but by the mixture of all the colours

in certain proportions determined by Him who is wonderful in counsel and excellent in working, and who is said to have clothed himself with light as with a garment. The white light of the sun can be separated, as we have just seen, into the seven simple colours ; and if these colours be united again they form white. Should any of them have been wanting, or not in its due proportion, the white produced is defective. To this analysis the rainbow, which, by the grandeur and simplicity of its figure, added to the brilliancy of its colours, in every age has equally attracted the attention of the savage and the sage, supplies an illustration.

Soap-bubbles were used by Newton in his optical experiments—for in the use of philosophy, no toy is despicable and no occupation frivolous that can assist in the discovery of truth.

It may be further stated, that light became, in the hands of Newton, the means of making important discoveries concerning the internal and chemical constitution of bodies. Hence Newton conjectured that the diamond, at least in part, is an inflammable body, from its great refractive power. He also concluded concerning water, from the same fact, viz., its great refracting power, that an inflammable substance enters into the composition of that fluid—a conclusion now fully confirmed. The combustion of the diamond was indeed one of the most remarkable discoveries of Lavoisier, a distinguished chemist in France, who proved that the diamond and charcoal are identical ; and that the vast difference in their appearance and mechanical qualities, is the result of aggregation ; that the one is crystallized, the other in a less indurated form. But I am digressing from Natural Philosophy, in which Newton made such giant strides. Indeed, Natural History and Natural Philosophy include all sciences.

Natural History, or the science of contemporaneous nature, is full of interest. Let the eye close, and let the same eye open after a time, and it is seen that the cloud has shifted,

the flower has expanded, light has travelled, the pendulum beat, the world in an instant older than before. There is something unnatural in gazing on a statue in an attitude which cannot last above a minute.

Natural Philosophy is the science of successive nature. Time implies changes, the laws of which Natural Philosophy seeks and finds. Matter has certain properties that are essential to it ; extension, figure, impenetrability, are the only ones. It has other properties contingent to it, that is, not universal, not essential, such as do not enter her primitive, abstract idea.

Gravity is supposed essential because universal, but it is said to be not so, for where is the gravitation of smoke and soap-bubbles ? But this objection is more plausible than real. Colour is not essential, but is dependent on light for its existence and shade. And yet colour seems as essential as the substance of the paper on which it is traced, but it is not so. Matter has triple extension ; length, breadth, and thickness. Figure also necessarily belongs to it. Change of every kind is reducible to change of parts. Change of colour, for example, comes under this law.

Hydraulics or hydrodynamics are a part of Natural Philosophy, but we shall not enter into any notice of them. Indeed, it is better to store your intellect than your memory. Our purpose is not to give you a ready name which locks up science, but to give you the power of forcing all locks. Let a youth imbue his mind with principles, and then on the Alps and Andes (if he shall ever find himself there), he can reproduce the formulæ which may solve the questions which may rise there.

In Descriptive Astronomy we have the proof of the Copernican system ; and here the laws which govern it and their application, are all points with which no one should be unacquainted. Vast bodies which had from their remoteness wheeled unnoticed and unknown for ages, are now, by the great improvement in glasses, brought under observation. To

know by what laws they make their rapid far-sweeping way, is now attainable by all ; and thus, even comets are brought within the range of science. How greatly we are indebted to those great lights in the intellectual world, to whom knowledge has already opened her ample page, and who have disclosed to us her precious secrets—original thinkers, able to mould at will each successive age in the progress of philosophical discovery !

Every object has distinctive marks of its own, by which its identity may be determined. No two human forms are identical ; no two stars have precisely the same lustre ; no two flowers have exactly the same tint ; no two years have the same vicissitudes of seasons. In the vegetable kingdom from a few hundred plants we have come to know 50,000. The mineral kingdom has an almost hopeless variety and accumulation of forms of matter, no two of which seem to have the same properties in precisely the same proportions. Hence the sun, the planet of our own abode, the moon, and the laws which explain their condition and movements, are a wide field for our knowledge. And when we turn our attention to the clod, to water, air, heat, what scope for research and ample verge for the largest intellectual activity ! All these objects are material, and are the product of an infinite intelligence and an omnipotent energy.

Matter and material objects claimed the searching gaze of Newton. He dared to stretch his plummet and line to a distance beyond the limit of the system of which our globe is a part ; he carried his analytic art to the fixed stars, and tracked suns round suns, ascertaining in figures their bulk and celerity and distance. And the torch by which he cast a blaze of light over our own system has been carried by the younger and elder Herschel to the very outskirts of visible creation.

But I must not linger here, though I feel as if I were fairly

within the attractive force of these heavenly bodies, and that it is difficult to escape their orbits.

Natural Philosophy has the closest alliance with Chemistry. Indeed, Chemistry is a part of Natural Philosophy. It is confined to minute or molecular changes which take place in the various forms of matter.

Chemistry as a branch of scientific inquiry is of modern origin ; but as an art, Chemistry is readily traced to periods of remote antiquity ; for it is obvious that the chemical changes of matter must have been rendered subservient to the wants of mankind in the earliest ages of the world. Tubal-Cain, the inventor of works in brass and iron, has thence been called the inventor of Chemistry. In Egypt, the arts must have been early known. The inhabitants of Tyre and Sidon were skilled in some chemical manufactures, as they made glass and dyed purple. Egypt maintained its superiority in arts until the invasion of Alexandria by the Saracens, when the celebrated library collected by the Ptolemies was burned. The alchemical works had been previously destroyed by Diocletian in the fourth century, lest the Egyptians should acquire by such means sufficient wealth to withstand the Roman power. On the present occasion about 700,000 volumes were seized, which, we are told, supplied six months' fuel for 40,000 baths. It is to the Arabians that Chemistry, regarded as a distinct branch of experimental philosophy, owes its origin. The change of the common metals into gold and silver, and the discovery of the *universal medicine*, which, by the removal and prevention of disease, should confer immortality upon possessors of the secret, were the great aim of Chemistry.

Of the early writers on Chemistry, Roger Bacon, who flourished in the thirteenth century, is justly celebrated. To him is attributed the invention of gunpowder. "From salt-petre and other ingredients," he says, "we are able to form a fire which will burn to any distance." Again, alluding to its

effects, he says, "A small portion of matter, about the size of the thumb, *properly disposed*, will make a tremendous sound and coruscation, by which cities and armies may be destroyed."

Van Helmont's works on Chemistry contain notices of aëri-form fluids, which he calls *gases*,—a term now in common use.

Whatever tends to disclose the laws of nature cannot ultimately fail of subjecting her, more or less, to the uses of life, and of manifesting more and more the wisdom of the Creator. Chemistry was now applied to the arts, and to them it gave an unexpected and vigorous impulse. It was directed to the investigations of nature, and there it discovered new beauties. It found "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

Black made many discoveries, especially in regard to certain phenomena of heat,—a most fascinating subject,—penetrating alike all bodies, and by a happy combination of circumstances we trace in them the distant but fertile source of those gigantic improvements of the arts in which the perfection of the steam-engine is involved.

Speculative philosophy Bacon likens to the lark, who brings no return from his elevated flights; experimental philosophy to the falcon, who soars on high and returns the possessor of his prey.

Now was discovered the composition of the atmosphere; on the gases of which Lavoisier experimented, and found that by mixing certain proportions of azote with oxygen, he produced a compound precisely resembling our atmosphere in its power of supporting combustion and respiration.

Cavendish discovered the composition of water, by burning mixtures of inflammable and common air—the result being water,—a grand discovery. And it was verified by the researches of modern chemists. Cavendish has been called the Newton of Chemistry, but Chemistry has never had a Newton

—there is but one Newton. But Cavendish, aware that there was no royal road to philosophical truth, relied solely upon the light of experiment, in the path of induction, and was summoned to the pursuit of science by his thirst for knowledge and love of truth.

Priestley discovered the influence of vegetation upon the atmosphere ; for air that has become vitiated by combustion and the respiration of animals, is restored to purity by plants being placed in it. He concluded, from various experiments, that the noxious air resulting from combustion, and from the breathing of the different animal tribes, formed part of the nourishment of plants, and that the purity of our atmosphere, and its fitness for respiration, were materially dependent upon the functions of growing animals.

Sir John Pringle, President of the Royal Society, in an address of his upon the different kinds of air, in an allusion to the purification of a tainted atmosphere by the growth of plants, has thus expressed himself : “ We are assured that no vegetable grows in vain ; but that, from the oak of the forest to the grass of the field, every individual plant is serviceable to mankind, if not always distinguished by some private virtue, yet making a part of the whole which cleanses and purifies our atmosphere. In this the fragrant rose and deadly nightshade co-operate ; nor is the herbage nor the wood that flourish in the most remote and unpeopled regions unprofitable to us, nor we to them, considering how constantly the winds convey to them our vitiated air, for our relief and for their nourishment. And if ever the salutary gales rise to storms and hurricanes, let us still trace and revere the ways of a beneficent Being, who, not fortuitously but with design, not in wrath but in mercy, thus shakes the water and the air together, to bury in the deep those putrid and pestilential effluvia which the vegetables on the earth have been insufficient to consume.”

Priestley has been styled the discoverer of the composition

of atmospheric air. He greatly extended the boundaries of science, and was awake to the importance of his conquest. He has the following just sentiment:—"Let us not contend about merit, but let us all be intent on forwarding the common enterprise, and equally enjoy any progress we may make towards succeeding in it; and above all, let us acknowledge the guidance of that great Being who has put a spirit in man, and whose inspiration giveth him understanding."

Scheele, much of whose life was spent, not in the soft obscurities of retirement, or under the shelter of academic bowers, but amid inconvenience and distraction, in sickness and in sorrow, was an acute and industrious philosopher.

The ideas of the ancients concerning the elements were now completely subverted. The air we breathe was proved to consist of two distinct aëriform fluids: the one, a powerful supporter of combustion and respiration; the other, extinguishing flame and exterminating life. Water, so long considered as a primitive body, had been resolved into simpler forms of matter.

Lavoisier assumed latent heat (Dr. Black's) as the basis of his experiments—the groundwork of his new views.

During the conversion of solids into fluids, and of fluids into vapours, there is a considerable absorption of heat; and, on the other hand, when vapours and liquids are restored to the solid and fluid form, the heat which they contained is evolved, or passes from the latent to the sensible or thermometric state. And these views were assumed by Lavoisier and the French school as the basis of their theory of combustion.

But here I must pause in my notice of the achievements of intellect in the acquisition of knowledge in the realms of natural philosophy. We doubt not, however many mines have been explored, there are multitudes not opened yet, and they may supply for future generations objects of pursuit; and many may never be sprung by any application of human research!

“O Lord, how manifold are thy works!” The great proportion which man’s ignorance bears to his knowledge must ever keep him in lowly prostration before Him whose works are so great, sought out of all them that have pleasure therein.

How soon reason gets beyond its soundings! How great the distance between the region of accessible knowledge and that which is inaccessible!

Philosophy as well as theology has its competent and incompetent questions; and in many cases, and to many questions, our best possible answer is, that we cannot tell; so that, instead of the little knowledge to which we have attained being permitted to be provocative of pride, it should stimulate humility.

Fahrenheit made the greatest improvement in the thermometer, in ascertaining the temperature of the air. The operation of the thermometer depends upon the circumstance of fluids diminishing in bulk by diminution of temperature, and the contrary, which is really the case with all fluids except water. Now, if water were obedient to the same laws of refrigeration as other less universal liquids, such as spirit, oil, and quicksilver, it must be evident, that during the winter’s cold, rivers and lakes, instead of presenting a superficial stratum of ice, would soon become solid throughout; the continuous influence of the summer’s sun would be required to produce their fluidity, and the inhabitants of the water would risk annual extermination.

The differences of temperature are subject to exact measurement now by the thermometer; the phenomena of heat became, of course, known with more certainty and precision; and that substance or virtue, to which nothing is impenetrable, and which finds its way through the rarest and the densest bodies apparently with the same facility, which determines so many of our sensations, and of which the distribution so materially influences all the phenomena of animal and vegetable life, have

come now to be known, not indeed in its essence, but as to all the characters in which we are practically or experimentally concerned.

I have already said that the properties of the atmosphere, or of elastic fluids, were experimentally investigated ; and the barometer, after the ingenuity of Pascal had proved that the mercury stood lower the higher up in the atmosphere the instrument was carried, was at length brought to be a measurer of the mountains. But more and more I feel how imperfect is the sketch which I have given of the progress of knowledge in the material departments which have been explored by the activity of the human intellect. I have not spoken of Electricity, which has also taken a scientific form, and which is now an agent of so much power. Nor is it possible that I can even make entrance on this all-interesting and important subject, which presents man seizing hold of the lightning, and employing it as his swift-winged messenger, propagating through space the declarations of his will or the attainments of his experience at the rate of thousands of miles in a minute ! In such achievements he makes a great approach to the power of God—albeit there is no corresponding approach to his holiness ; the approximation to the physical grandeur of the works of the Almighty being one thing, and an assimilation to the sublimities of his moral and spiritual character being another.

No one can be so well aware as myself, of the imperfect, partial, limited, hurried nature of the sketch which we have now given concerning matter, its conditions, and some of its laws and properties. But there remains a higher substance for consideration than matter, and that is Mind.

Dugald Stewart dates the origin of the true philosophy of mind from the *Principia* of Descartes, rather than from the *Organon* of Bacon, or the *Essay* of Locke ; without meaning to compare the French author with our own countrymen, either as a contributor to our stock of *facts* relating to the intellectual

phenomena, or as the author of any important conclusion concerning the general laws to which they may be referred.

The attributes of mind are still more distinctly and clearly knowable than those of matter.

To study mind is to study one's-self. "I study myself," said Montaigne, "more than any other subject. This is my metaphysic ; this my natural philosophy." It is only by retiring within ourselves that we can obtain a key to the characters of others ; and it is only by observing and comparing the characters of others, that we can thoroughly understand and appreciate our own. The folds and reduplications of the human heart are often so many, that no hasty observation can make us acquainted with it.

Locke's *Essay on the Understanding* prepared men for the unshackled use of their own reason, and this was its most distinguishing feature, and that to which it owed its immense influence. There may be much that is exceptionable ; but he is so manly, his appeals to reason are so fair and liberal, and such are the sincerity and simplicity with which on all occasions he inquires after truth, that he is of great value, and supplies the antidote to his own errors. His Tracts on Education, and on the Conduct of the Understanding, bear the same marks of his zeal for extending the empire of truth and reason, and may be justly regarded as parts of the same design. Thus, too, Descartes, who may be regarded as the father of the spirit of free inquiry, called upon men to throw off the yoke of authority, and acknowledge no influence but what reason should avow.

Locke has handled mind with more easy mastery than many philosophers have handled matter. The origin of our ideas, the power of moral perception, and the immutability of moral distinctions, are set forth by this great philosophical luminary. He shows that external objects furnish the mind with the ideas of sensible qualities ; and the mind furnishes the under-

standing with ideas of its own operations. If it be said that this view falls short of the truth, it must be admitted that it is a very great approximation to it.

He proved that all our ideas are compounded of sensations. External objects are a great source of knowledge. And the other fountain from which experience furnisheth the understanding with ideas, is the perception of the operations of our own minds within us ; which operations, when the soul comes to *reflect on* and consider, do furnish the understanding with another set of ideas, which could not be had from things without ; and such are perception, thinking, believing, reasoning, willing, and all the different actings of our minds, which we, being conscious of, and observing in ourselves, do from these receive into our understandings ideas as distinct as we do from bodies affecting our senses. This source of ideas every man has wholly in himself ; and though it is not sense *as having nothing to do with external objects*, yet it is very like it, and might properly be called *internal sense*, but as the other is called *sensation*, this is called *reflection* ; the ideas it affords being such only as the mind gets by *reflecting* on its own operations within itself. The understanding seems not to have the least glimmering of any ideas which it doth not receive from one of these two. External objects—to repeat it once more—external objects furnish the mind with the ideas of sensible qualities ; and the mind furnishes the understanding with ideas of its own operations.

Sensation convinces us that there are solid substances ; and reflection that there are thinking ones.

And Burke has well remarked, that by turning the soul inward on itself, its forces are concentrated, and are fitted for stronger and bolder flights of science ; and that in such pursuits, whether we take or whether we lose the game, the chase is certainly of service. Descartes distinguished most decisively between mind and matter, and maintained the immateriality of

the human soul ; and he was the first metaphysician by whom it was taught. Locke shows that the power of reflection bears the same relation to the study of the mental phenomena, which the power of *observation* bears to the study of the material world.

The question about the nature or essence of the soul has been, in all ages, a favourite subject of discussion among metaphysicians, from its supposed connexion with proof of its immortality. For if mind have no quality in common with matter, its *dissolution* is physically impossible.

The presumptions in favour of futurity, arising from the narrow sphere of human knowledge when compared with the indefinite improvement of which our intellectual powers seem to be susceptible, are no doubt legitimate and conclusive, as far as they go. But the immortality of the soul is rather to be considered as depending on the will of that Being by whom it was at first called into existence. And whatever hopes the light of nature encourages beyond the present scene, rest solely (like all our other anticipations of future events) on the general knowledge and analogy of the laws by which we perceive the universe to be governed.

The power of reflection is the last of our faculties that unfolds itself ; and, in a large number of individuals, it never unfolds itself in any considerable degree.

As Descartes conceived the existence of God, next to the existence of his own mind, to be the most indisputable of all truths, and rested his confidence in the conclusions of human reason entirely on his faith in the Divine veracity, it is not surprising that he should have rejected the argument from *final causes* as superfluous and unmeaning. The existence of God seems to have appeared to this most acute thinker too irresistible and overwhelming to be subjected to those logical canons which apply to all other conclusions of the understanding.

But we must resign the great field of knowledge upon which we have just made entrance. We have opened the gate, and you must enter and traverse at least some portion of its lengths and breadths.

We have now come to touch a higher subject of knowledge than that which is supplied either by the wonders of matter or the philosophy of mind. And under what advantages do *we* come to pursue the highest kind of knowledge,—spiritual, religious, divine knowledge ?

All essential truths, God, Duty, Immortality, reached the wisdom of antiquity only through fragments of tradition, and the ruins of conscience, disfigured and reduced to mere guesses ; it was therefore obliged to make them subjects of long, patient, and toilsome research ; and this research, resting as it did on fallible reasoning only, led to uncertain results. Hence arose that distrust of self which showed itself in its most beautiful theories, the anxious cravings displayed in the disputes of philosophers about first principles, of which they never felt certain. Christianity, on the contrary, reproduced these truths so eagerly sought after in the meditations of sages ; and it republished them, not only in their original purity, but with an energy, precision, and unchangeableness before unknown.

A man may be versed in all the sciences as being congenial with his nature ; his incursions into these regions may be frequent and successful, and he may return laden with intellectual treasure : and yet he may be ignorant of the very wisdom which is supreme, and declared to be so in the Scriptures, which say, This is life eternal, to know the only true God, and Jesus Christ whom God hath sent ! For whatever a man may know besides—letters, philosophies, arts, sciences—just makes his ignorance more criminal, if he is ignorant of this highest knowledge, whilst the means and opportunities of acquiring it are all open to him. For this, the knowledge of God and Jesus Christ whom he hath sent, is so unique, so perfectly distinct from all

other acquirements, that without it, whatever be the extent of his other acquirements, he is indeed more foolish than before. Looking at the man as an immortal being, we are almost ready to say, better for him that his mind had remained a blank, that it had received no character at all, no impression whatever, than that he should know the world, know sciences, be versed in the transactions of men, and all the principles of an earthly jurisprudence,—should have experimented on innumerable substances in the physical universe,—should have explored the heavens, and so pushed his inquiries there as to have acquired a reputation for the force and beauty of his comprehensive discoveries, and stop there! Let that man, I say, receive the reward of his fellows which they perhaps owe him, as a man concerned in some sort for their happiness, as well as, and perhaps as much as, for his own reputation. But if you ask what is the real value of all this mere intellectual knowledge to a being come from God originally, and called to go to him? I answer, the world is passing away, and the elements shall melt with fervent heat, and the heavens shall flee away, rolled up as a parchment scroll, and we have but a passing life, for the heavens shall all part asunder; and when the clangour bursts upon the trembling earth, then it shall be found that that man did not so much as care what was the moral character of his whole life on earth, or what was the ground on which he built his expectation of well-being in eternity! If that man, then, so studious and successful in the acquisition of earthly lore, instead of resting in and valuing himself on account of such acquirements, had also come to know the integrity of God's righteous character, and to know Jesus Christ, by whom alone man can be reconciled to God, and come to be approved in his sight, how happy would he be! But he, continuing to dread that character Divine and dislike it, and dispensing with his obligations to glorify God, who gave him all his faculties and powers, and peopled the near earth and far-off heavens with so

much for them to expatiate among, and living in “the lust of the flesh, the lust of the eye, and the pride of life,” and neglecting to come to Christ in spite of what Christ has done to make him blessed and happy,—is it not evident that that man, by his ignorance and consequent alienation from God, is more criminal and more deserving of punishment, and laying up for himself greater condemnation ; that his knowledge of the physical works of God contrasts only more effectively with his ignorance of the moral perfections of God, and of him who has proclaimed himself to be the way, the truth, and the life, to every erring, guilty, needy child of Adam ! Hence it is evident, that every attempt to instruct men in a knowledge of the works of God, will fail of any complete and permanent good, if care be not taken by us, at the same time, to acquaint them with the righteous and gracious character of God as he has revealed himself in Christ Jesus. To attempt the acquisition of the earthly knowledge without the attainment of that which is from above, is an egregious error. The highest wisdom never consisted, and never will consist, with learning the skill and power of Him who made the worlds, apart from the character of God as legislator, who has promulgated laws, and demands allegiance—of Christ Jesus as the only Sacrifice, Mediator, and Redeemer. Is Jesus Christ the only wonderful man that men never ask about ? Is he the only Friend that they have no liking to hear of ?—the only Benefactor whose boundless generosity they make no account and no mention of ?

This knowledge hath respect to the essential perfections of the Infinite Godhead ; the relative characters of God, as the Creator, Lord, Lawgiver, and Judge of all ; the distinction of persons in the Godhead ; and the distinct offices sustained by the three Divine Persons, in accomplishing the salvation of lost man. But, though this knowledge takes so wide a range, and reaches to every revealed truth concerning God, in its

proper place and order ; yet it peculiarly fixes itself on the justice and mercy of God, as displaying their mingled glories in the sacrifice of Jesus Christ. Such is the extent and subject of this sacred knowledge.

But there are two things further respecting this knowledge of God, which must be attended to with peculiar care, otherwise our knowledge will only serve the purpose of a dark lantern, to light us down into the very depths of hell. What are these things, so very important ? They are these two. The kind or quality of our knowledge, and its strength or influence. I mention them distinctly, though they are inseparable from each other, and go always together. It is not merely knowledge that will save us, but knowledge of a *particular kind*, that will save us. It must be not only a strong persuasion or conviction of the truth concerning God, but it must be a spiritual insight into the glory of the truth. In a word, he who savingly beholds or contemplates God, has a perception of something in God which no human language can fully express,—something which makes the whole nature and perfections of God appear exceedingly excellent. He sees a holy beauty, an amiable sweetness, a boundless glory, universally, as it were, diffused over the perfections and nature of Jehovah, but especially shining forth from the cross of Jesus Christ.

And this kind of knowledge has a proper *strength and influence*. For it so fills the soul as to take the command of all its active powers, and to set them effectually in motion towards God. This is that teaching which draws the soul to God through the Mediator. Such knowledge will not be asleep in the soul, but will rouse every principle of action into proper exertion.

Hence we have to behold him—there being connected with him the idea of the boundlessness of that glory and love, which are to be seen in the Lord ; and the looking must be repeated, continued in, and advanced from one degree to another. Look

and look again. We are called to dwell upon this glorious object. One gracious discovery makes way for another, and rises above another, like the steps of Jacob's ladder, till it ascends to the highest heavens.

Thus will a person find himself brought to a point, and clearly determined as to the main objects of his pursuit.

Something must be uppermost in the soul ; some object or other must take the lead, so as to make everything else to bend and give way. To be perverted and mistaken in the grand aims of the soul is, in the Scripture style, to "walk in darkness." To this refer those important words of Christ, "If thine eye be evil, thy whole body shall be full of darkness : if, therefore, the light that is in thee be darkness, how great is that darkness !" The herd of mankind ramble through life without deliberation—fluctuating in uncertainty ; halting between one opinion and another ; not knowing, nor desiring to know, whither they should bend their chief endeavours. But light from heaven gives a final decision to the controversy. It points the soul to the true God, to his favour, to the glorification and enjoyment of him, as its great object of desire and pursuit.

He is now fixed and settled as to the whole plan of his life : he knows the great outlines of what he hath to do while he lives. Light and order and determination are diffused through his conduct. He no longer runs about like an irrational animal, or like a traveller bewildered in the night, or like a reeling drunkard. The plan of his life is settled immovably.

Divine truth, that is, the truth concerning God and the spiritual system of things, is the life and nourishment of the immortal soul. Those things, therefore, are to be accounted hostile and destructive in the highest sense which rob the soul of spiritual ideas, and sink it down into the regions of matter.

What a book of knowledge we have in the Bible !—a book the oldest in the world, replete with the customs and scenery

of the East, involving in it the history of the great empires of antiquity, and embracing the literature alike of Asia and of Europe!—a book containing the richest poetry, the purest morality, the most glorious theology, the most sublime prophecy; a book so intelligible that a child may understand it, and so profound that a philosopher may sink in it; a book that is ahead of all science and all philosophy! oh, read it, search it, and you must be wise—wise in letters, in morals, in histories—yea, wise unto salvation.

Let your taste be elevated and refined by the holy beauties and majestic truths of the Word of God; it should be your care that your mind should be imbued with its historical facts, its poetical imagery, and its sublime doctrines, being assured that the pictures which it gives of human life, its maxims of profound wisdom, and its pointed warnings and reproofs, throw a light upon the workings of the human heart which a long and varied intercourse with mankind cannot afford. The greatest minds that ever were in the world believed in and venerated the Bible. Avowed religious sceptics there have been amongst learned men, and it is to be regretted, not because religion is shaken by it, but because it casts a slur on science and on philosophy, which are compatible with such scepticism.

Copernicus, Galileo, Kepler, revered the Bible; Bacon and Newton believed it; Boyle and Pascal revered it; and it had the firmest belief of him who possessed noblest attributes, the immortal Milton. They held their religious faith as firm as their philosophy.

The vast importance of sound religious principles and knowledge, and of their being acquired early, may be made to appear in regard to the person himself. That man is prone to error and corruption, which, if they are not opposed by wise instruction and restraint till virtuous habits are established, will soon darken and contaminate the whole character, is a matter of fact and experience. The greatest part of the follies and vices of

mankind, and the miseries which they occasion, may generally be referred to the neglect of early education, by which the seeds of good principles are sown, and those rank weeds which spring in the greatest luxuriance in the most vigorous mental soils are eradicated, and prevented from diffusing their noxious influence. It has been often remarked that of those who, by their crimes, have involved themselves in irretrievable disgrace and calamity, far the greatest number have dated their misfortunes from this early but fatal cause. Indeed it is impossible it should be otherwise. For, not to insist on the original and inherent corruption of our nature, it is undoubted that imitation is one of the strongest principles of our constitution, and that the objects which are presented to this principle are more frequently and strikingly marked by vicious than by virtuous features. The mind, unenlightened by knowledge, and unrestrained by discipline, rushes into the adoption of sentiments and conduct which it observes most prevalent around it. It implicitly follows the multitude in the illicit path, and perceives not its error or its guilt till the tempest of calamity or the stroke of punishment informs it of its pernicious course.

Philosophers, both in ancient and modern times, have repeatedly told us that *nature* is the best guide to happiness. But man no longer enjoys that clear conception of his duty, or that pure love of it, which belonged to him on his first creation : he lost both by his complete and miserable fall. Reason, even now rightly exercised, may contribute much to his improvement. But as it is of itself utterly insufficient either for procuring him the knowledge of salvation, or for enabling him to reduce it to practice, so the very use of this faculty implies previous instruction, and considerable labour in discovering and consulting its dictates. Christianity—Divine revelation—unfolds to us our real condition, points out the proper remedy ; leads us to the Great Physician of the soul ; furnishes us with the effectual means which he has prescribed for our recovery ; enables us to

use them with discernment and perseverance and success ; and secures our present comfort and everlasting happiness. It is of the highest importance that the knowledge of this should be made early. There is every confidence that the good principles thus communicated will be retained and followed in the succeeding course of life. The saying of the wise King of Israel, "Train up a child in the way he should go, and when he is old he will not depart from it," is founded in general experience. There have indeed been exceptions to this rule. But whenever they have occurred, they surprise us by their extraordinary and monstrous complexion, and are to be classed with those inundations, conflagrations, or tempests which bid defiance to all the efforts of human industry, and to all the precautions of prudence ; although industry still remains the best means of success in life, and prudence the best safeguard against ruin.

Now, as it is incontestable that virtuous conduct is the only certain road to happiness, and as religious knowledge is the only sure guide to virtuous conduct, it is plain that the happiness of every individual must chiefly depend on the religious principles, the great springs of action, which he has imbibed. And surely when these are instilled in the opening stage of life, the person who enjoys this inestimable advantage is led into the road of present felicity, and possesses every prospect of continuing in it till the closing scene, and then of launching into everlasting peace and blessedness.

Nor does society derive less benefit from the sound instruction of its members (and that the earlier the better), for it receives thence the best pledge of its security, permanence, and happiness.

It is a fact which cannot be justly questioned that the prosperity of every state depends on the portion of virtue that is displayed among the great body of the people. If it be true that the happiness of every individual must chiefly depend on the tenor of his conduct, it is even still more certain that the

morals of a nation are the criteria of its duration, of its welfare, and its glory. In proof of this we may appeal directly to the voice of history, and trust to the record of her report. Turn over the pages of the Jewish annals in the sacred Scriptures, and you behold that people flourishing, safe, and victorious when faithful to their God, to his worship, and his laws; and miserable, oppressed, and vanquished when they violated their religious obligations. But if it should be contended that this is not a fair instance, because that people were placed under a particular providence, and temporal rewards and punishments were, by the extraordinary appointment of Heaven, attached to their obedience to the Divine will or to their transgression of it, we may with safety rest the cause on the history of pagan nations themselves. There is not one example of a vicious and corrupt people that either enjoyed prosperity beyond their own boundaries, or were secure against the assaults of foreign foes; nor, on the other hand, of any nation distinguished by a predominant character of integrity and a regard for principle, that was miserable in itself or despised and trodden under foot by its neighbour. When those nations acted even according to the glimmering light which they enjoyed, they were encircled by the lustre which virtue ever sheds around her votaries. The truth is, that honesty and fidelity, a regard for mutual obligations, an intercourse of good offices, an awful reverence for the sanctions of an oath, a sense of Divine government of the world, attachment to honour, courage in bearing unavoidable and in repelling conquerable evils, and a desire of the general welfare, are the grand ties that bind society together. If these are dissolved or impaired, the whole social fabric must crumble into ruins, and former greatness and splendour must speedily disappear. Every young person, properly instructed and duly confirmed in religious and moral principles, steps into society fitly prepared to discharge the duties of the sphere and station

in which he may be placed by Providence. Such a person is a most valuable acquisition to the community, considered merely in his individual character. But he is necessarily connected with others, to whom the happy effects of his disposition and example may be communicated, and thus reach considerably beyond the range of his own peculiar and appropriate offices. And thus we have seen the advantages of knowledge, as they affect the individual and society at large.

And now the greatest facilities are supplied for the acquisition of knowledge, and the strongest moral stimulation is applied to quicken our pursuit of it.

Christianity has dissolved the worse than iron chains that bound the human intellect. By representing men as children of the same Father, possessors of the same faculties, purchased by the same redemption, and heirs of the same immortality, it proclaims the manumission of the species,—to every human being it says, Be free!

In acquiring knowledge, you will find the importance of fixing the *attention*, the most precious of the intellectual habits, in the power of doing which mankind differ greatly; but every man possesses some, and it will increase the more it is exercised. He who exercises no discipline over himself, in this respect, acquires such a volatility of mind, such a vagrancy of imagination, as dooms him to be the sport of every mental vanity; it is impossible such a man should attain to true wisdom. If we cultivate, on the contrary, a habit of attention, it will become natural, thought will strike its roots deep, and we shall find, by degrees, no difficulty in following the track of the largest connected discourse, or the most elaborated argument. As we find it easy to attend to what interests the heart, and the thoughts naturally follow the course of the affections, the best antidote to habitual inattention is the love of truth. Thirst for truth, and then to hear or read it attentively will be a pleasure, and not a task. It is chiefly through *books* that we enjoy inter-

course with superior minds, and those invaluable means of communication are now within the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their soul into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am. No matter, though the prosperous of my own time will not enter my obscure dwelling, if the sacred writers will enter and take up their abode under my roof ; if Milton will cross my threshold to sing to me of Paradise ; if Pascal will pour the hallowed riches of his first-born genius into my ear ; and if Johnson will come to enrich me with his strong sense !

Nothing is so fitted to give a thorough knowledge of any subject as consulting a few standard works which have treated it, and whose mutual light brings it into the clearest revelation.

Be careful to avoid prejudice whilst in pursuit of knowledge ; be willing to learn from every one who has anything valuable to communicate. If a man, of a different political creed from yours, tells you a good thing, take it from him. If a man of a different ecclesiastical taste and fellowship from yours, reveals a really capital truth or principle, accept it from him. Do not be so squeamish and narrow-laced that you will not receive real good, unless it be served up to you in a vessel of a particular mould, or enunciated by the Shibboleth of a particular party or class. Take light, come from whence it may. Take falsehood from nobody. Let truth be your creed, mankind your party, and doing good your victory. When Franklin invented metallic rods to be attached to buildings to conduct the lightning away from them, he said that the rods employed for that purpose should be pointed. And upon this a dispute arose, as many maintained that the conductor should terminate

in a knob. A great controversy raged on this subject. England, at that time, was in hot quarrel with her American colonies, and as Franklin was an American, and maintained the cause of his country against England, a question of natural philosophy became a question of politics. Those for points were considered to be on the side of America in that mighty contention, and those for knobs were against her demands. The advocate for knobs engaged the King to plead against the points, and he accordingly spoke to Sir J. Pringle, who respectfully said to his Majesty, that "the prerogative of the President of the Royal Society did not extend over the laws of nature." This communication was not so graciously received, and, after three years' war of bickerings, Pringle retired, and Sir Joseph Banks succeeded him, and other things occupying the attention of the country, the controversy waned. Points are the point, and we must take care that our passions do not blind our understanding and warp our judgment. Walk at liberty, and never let prejudice compel you to put darkness for light, or light for darkness.

We regret that we cannot dwell upon certain events which have exerted a powerful influence on the diffusion and acquisition of knowledge.

The art of printing reminds us of a period when a few mechanics, by finding out the means of inventing a new copying machine, changed, in some measure, the whole system of letters, and almost of civilized society. This mechanical art has been extending and improving the condition of mankind ever since its invention; has been performing its part with silence, rapidity, and security; and will never perish so long as man exists to be benefited by it.

The Reformation followed,—but it is not in the course of reformation to sweep away the sciences,—it only fixes them on a firmer foundation, and gives them a wider range. The Reformation was *the emancipation* of the human understanding,

and therefore has had the most direct and considerable effect upon the spread of knowledge,—it has made it patent to the mass,—to the species.

Another event which operated forcibly and universally on the intellectual character of our countrymen, was the civil war which began in 1640, and which ultimately terminated in the elevation of Cromwell. It is observed by Hume, that the “prevalence of democratical principles, under the Commonwealth, engaged the country gentlemen to bind their sons apprentices to merchants; and that commerce has ever since been more honourable in England than in any other European kingdom.” The higher and the lower ranks (as a later writer has remarked) were thus brought closer together, and all of them inspired with an activity and vigour that, in former ages, had no example. To this combination of the pursuits of trade, with the advantages of a liberal education, may be ascribed the great multitude of ingenious and enlightened speculations in commerce, and in the other branches of national industry, which issued from the press in the short interval between the Restoration and the Revolution; an interval, during which the sudden and immense extension of the trade of England, and the corresponding rise of the commercial interest, must have presented a spectacle peculiarly calculated to awaken the curiosity of inquisitive observers. It is a very remarkable circumstance, with respect to these economical researches, which now engage so much the attention both of statesmen and philosophers, that they are altogether of modern origin. The science of political economy, which is considered the boast of the present age, may be said to have had its cradle in the Royal Exchange of London. Locke, the great theorist, was one of the first who treated of trade as an object of liberal study; and it is doubted whether he has given anywhere greater proof of the vigour or the originality of his genius.

I have not time to enlarge upon the pleasures of knowledge,

as a motive impelling us to acquire it. Light is not more grateful to the eye; music is not more delightful to the ear, than knowledge is to the mind. The satisfaction felt in its attainment, the delights experienced in tasting it, are of a pure and elevating kind. Perhaps the fiction of Homer did not give him such rapture, as the *Principia*—the truths of natural philosophy—yielded to their great discoverer. It is said, when Newton found that the inflexion—the law of the fall of an apple from a tree to the earth—applied equally to the motions of the planets, he was so agitated (with delight), that he was obliged to give the outlines of his demonstration to some one else to work, whilst he revelled in the richness of his intellectual banquet.

In the twenty-fifth year of his age, Malebranche accidentally met with Descartes' *Treatise on Man*, which opened to him at once a new world, and awakened him to a consciousness of powers, till then unsuspected either by himself or others. And Fontenelle has given a lively picture of the enthusiastic ardour with which Malebranche first read this performance; and describes its effects on his nervous system as something so great, that he was forced to lay aside the book till the palpitation of his heart had subsided. And doubt not the rapturous exclamation of that sightless bard, who could penetrate all the mysteries of philosophy, and tasted all the joys and consolations of science, when he cried in admiration—

“How charming is Divine Philosophy!”

for he found it

“Musical as is Apollo's lyre!”

Poetry, indeed, collects all the riches of the material creation, to beautify and illustrate the moral world—that, by instilling admiration of what is lovely and sublime, assimilates the soul to what it admires—that, setting even unattainable perfection in the eye of youth, yet renders it so fascinating that he cannot but proceed. But the science poetry loves most to study and

to inculcate, is the philosophy of human nature—the science of the human heart.

In the pursuit, and accumulation, and healthy fermentation of knowledge, great ideas are born ; and to have one idea, great and good, possessing the mind, and moving the character, is to be somebody—is to be a man. See the power and richness of a great man in physics. By a combination of levers, wheels, and pulleys, so great an increase of force is obtained, that but for the obstruction from friction, and the resistance of the air, there could be no bounds to the effects of the smallest force thus multiplied ; and to this fundamental principle, Archimedes, one of the most illustrious mathematicians, in ancient times, referred, when he boasted, that if he had only a pivot or fulcrum, whereon he might rest his machinery, he could MOVE THE EARTH. And one great idea is the parent of others. A Moral Philosopher, a Theological Savant, a Reformation Historian, swelling with the Archimedean idea, gives birth to this idea : True Christianity is this standing beyond the world which lifts the heart of man from its double pivot of selfishness and sensuality, and which will one day move the whole world from its evil way, and cause it to turn on a new axis of righteousness and peace—a great idea in morals.

And how lofty and all-pervading is the joy, how exquisite the delight, how thrilling the pleasure derived from Divine knowledge ! From the assured abundant knowledge of Divine truths, there results a rational and intelligent comfort, in the reception and enjoyment of which the highest intellectual faculties of the soul have their most sound, composed, and exalted exercise. It is not a blind, enthusiastical, and visionary rapture, for it flows from the most abundant and assured understanding. This is a joy the most rational, because, however great it is, it does not rise above the real excellency of the objects which furnish it, and it keeps pace with the apprehensions which the soul itself has of their excellency. It is not like

the shallow, superficial, skin-deep joys of ignorant men. But it is a joy that penetrates and pierces deep into the innermost recesses and shrines of the heart, awakening and rousing up every power of enjoyment in the soul,—all that is within a man,—filling, overflowing, and satiating all. It is a joy inexpressible, for it would not be what it is, if it could be fully told. There is no joy on earth like it. It is by itself, because there are no such springs of joy as these whence it arises. Yea, its fountain is infinite, for after more joy has been felt than once could have been conceived possible, the soul reaches on with insatiable thirst after new draughts of this living water. Then shall we know, if we follow on to know the Lord !

I know not whether I may be permitted to say something to the class of persons by whom I am surrounded, bearing more directly on their duty at the present time. However, under other circumstances, I might have shrunk from the presumption of volunteering an advice to the young men who compose this Association, your own request relieves me from every feeling of embarrassment on this score. But what shall I say to you, my young friends, seeing you have given me liberty to speak ? I must not conceal from you the conviction, to which every day, I might almost say every hour, is adding strength, that a crisis is advancing for which the young cannot too anxiously prepare. The days in which your lot is cast, admit of neither idleness nor neutrality. Where so much is to be done, and, it may be, so much to be endured, intelligence, activity, and firmness are eminently required. These are not the times for soft and silken manners, for loose opinion or easy virtue, lukewarmness or indifference. On the contrary, manly boldness, indomitable courage, extended knowledge, and untiring patience, are some of the qualities demanded. These let it be your concern and endeavour to cultivate. Prominent too, permit me to say, among the things I would recommend, is the study of piety,—real personal piety ; piety sound, fervent, active, con-

sistent, eminent. To the separating cry which is now, as of old, heard in the camp of Israel, "Who is on the Lord's side?" stand prepared to give a decided answer, "Thine we are, O David, and on thy side, thou son of Jesse!" Let no consideration discourage you from casting in your lot with the Redeemer's called and chosen and faithful adherents. Let no flatteries allure, let no opposition frighten you from your position on the side of truth and virtue, of liberty and justice, of humanity and religion.

THE GEOLOGICAL EVIDENCES OF THE
EXISTENCE OF THE DEITY.

BY

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THE object of the following remarks is not to reconcile the contending theories of geology. The true will be separated from the false, as the great philosophical axiom is understood and recognised, that science has no concern with hypotheses, but with facts,—and as the registered induction of its phenomena increases, the theories of its infancy, however brilliant and cherished, will disappear, giving place to the sublimer poetry of stern truth. Nor is it my aim to harmonize the conclusions of geology with scriptural cosmogony, though calmly interpreting the Word, and grouping the established deductions of the science, the great and broad outlines of Scripture could be easily traced and vindicated. But my purpose is to follow the geological footprints of Deity, and, while traversing very rapidly the regions which teem as richly with the proofs of His being as the stars above, to induce you to pursue the subject much more profoundly and extensively than I can now treat it, with two remarks, that all I intend to do is, to concentrate other men's opinions, and the result of their observation, spread over a large field of scientific literature. I boast of no originality. My statements may not have the crispness or charm of novelty to many ; they will receive them for the sake of the less informed. But such as they are, they are dedicated to your good and His glory who laid the foundations of the earth, and who shall outlive them. And after all,

what nobler aspiration can occupy the heart, or what nobler study engage the understanding, than thus to rest in the Infinite, and to commune with the Everlasting !

The argument which is now to be applied is, the fundamental one of Natural Theology,—*Design implies a Designer* ; an argument which, notwithstanding the sophistry that would reason away its force, is invested with all the authority of instinct or intuitive perception. Said the Arab, in reply to the question, “How do you know there is a God ?”—“In the same way as I believe the camel has been in the desert, from its footmarks.” “Courage, my comrades,” said Aristippus, to his shipwrecked companions, who feared they had fallen among beasts of prey, or more furious foes still, savage barbarians, “Courage !” he exclaimed, his eye falling on some geometrical figures drawn on the sand, “here are the traces of men.” Now, the point of this argument is met by the assertion that the relation of what we call the design and designer, or cause and effect, involves merely a sequence, is the existence of two events, the one of which precedes the other. The relation, however, is not of simple succession, but necessary, viz., the one event certainly, not contingently, succeeds the other ; the first must exist, else the second cannot, and the second must exist if the first does. If heat be brought into contact with water, the water will boil ; but not otherwise. We may be ignorant of the nature of caloric, the laws of chemical action, and the point and mode of contact ; but the fact we know, as truly as the child knows, under the influence of its stereotyped reason, its mere instincts, that when he strikes the spoon a second time upon a table, a second sound will follow. No ingenuity can sophisticate the conviction away ; it is in-wrought, part of ourselves, and the rough common sense, the logic of the experience of the mass, is stronger than the metaphysics of the schools or the sceptics.

In the application of this principle, however, certain rules

must be observed ; for instance, *Succession, in order to include the idea of causation, must be that of events, whose relation is not changeable without derangement and injury to their system.* Take the end and operation of individual organs,—give the web-foot of the duck to a bird of prey, and the talons of the eagle to the water-fowl, and by destroying their animal mechanism you unfit both for the region of their existence and their habits of life. Give the eye of the crab to the haddock, and you encumber the latter with an apparatus—a brush, which it does not require in the clear waters in which it swims ; give the eye and apparatus of the haddock to the crab, and you leave it moving amid mud which it cannot clear away, and which will ultimately destroy its power of vision. Increase the specific gravity of the ocean, and you diminish the safety of its ships, or must abate the force of the winds that sweep across its bosom ; diminish that gravity, and you must augment the force of the winds and tides, else the sea ceases to be the highway of nations. Here, then, is necessary relation ; relation which cannot be disturbed without injury. Here is adaptation of means to ends, in which we behold design, and thus are thrown on the existence of a Designing Mind that directed the creative arm.

It is almost superfluous to add, that *The more numerous and apparent are the relations including and evincing design, the more conclusive is the demonstration of the designer.* To use the idea of Cicero : a few types thrown together at random might compose a word, but contrivance and arrangement alone could make them the vehicle of thought. In like manner, there might be in creation a few accidental coincidences—adaptations, if I may so speak, accidental—and therefore not demonstrative of a designer ; but the adaptations in creation meet us at every step. They are countless, and swarm in all its departments. Begin with the mode of production ; take the mechanism of the egg. “ When the hen sits, the heat of her body de-

velops the action of the living principle in the embryo, and on the second and third day a little zone of blood-vessels appears ; these vessels run towards the embryo, and carry nourishment to it ; and day by day we may watch its sensible growth. From the delicacy of this action we may perceive how necessary it is that the embryo, at this early period, should be close to the breast of the hen, and not at the cold bottom of the nest. We shall now see how it is accomplished. The yoke is a globe of nutritious matter, and the little vesicle, with the embryo, is involved in the surrounding membrane, and consequently, as we have said, is at the surface of the globe. If this globe had the axis of its revolution in the centre, it would not move with the change of the position of the egg. But the axis being below the centre, it must turn round with every change in the position of the egg, whether the globe be heavier or lighter than the surrounding white : were it heavier, it would revolve so as to bring the embryo to the lower part of the shell ; were it lighter, to the upper part of the shell. It is lighter ;”¹ and by an apparatus which Sir Charles Bell describes, “the cicatricula containing the embryo is thus kept always uppermost,” thus fulfilling the condition most favourable to the hatching of the bird. No doubt can be entertained that corresponding arrangements exist among the minutest tribes. The earwig, for instance, sits on her eggs ;—scatter them, and she collects them again to sit on them, and to impart warmth for incubation ; and when hatched they instinctively creep, like chickens, to nestle for heat and safety under the mother’s belly. Tiny and insignificant as myriads of these insects appear, they possess intestines, glands, and nerves, vessels through which food is carried as systematically as our own, and senses as acute as ours. The blood is propelled to the different organs of the body, through a great artery, is transmitted by veins, and passes through the precise process which our own undergoes ; the only difference being,

¹ Paley’s *Natural Theology*, vol. ii. p. 428.

that while the principles of resemblance are general, their application is modified by and to the sphere in which they are to exist. Not only are such relations visible in the individual objects themselves, but in their connexion with each other and the world generally. "The chicken roosting on its perch," says Paley, "is related to the mass of the globe and the earth itself ;" and the worm, humble although it be, opens in the hard surface of the earth channels through which the rain penetrates, to saturate and refresh the soil. I repeat, these relations are innumerable. Go where you will, they crowd upon the vision ; in the stars that gleam above—the earth on which we tread—and in our own organization ; relations which, while individually pointing out design by their identity of character, the universality of their dependence on each other, the harmony preserved and traceable among them, not less clearly prove that the system of which they form part is one, and that the Mind which designed each contrived all.

The *crust* of the earth to which these principles are now to be applied, is generally supposed to be about ten miles in depth, and is composed of a series of layers of various thickness and different materials. What is within it we cannot tell. Whether its interior be a nebulous region or the seat of a central fire, these are questions amid whose discussion imagination may run riot, but which no philosophy has solved. That crust consists of *aqueous and igneous rocks*, or of strata produced by the action of water and fire. These formations, amounting in number to about forty, are each marked by the possession of some common property and bear common relations. These, however, we are not to suppose uniformly and invariably exist. Suppose, for example, as has been done, that A B C D, etc., are formations existing in one part of the globe, deposited in the crystalline rocks, A being the lowest. It is not necessary that in every part of the crust of the earth they should all appear : in another region B C or D may be

absent. But the idea of succession is this, c rests upon a, and a never occupies c's place. Or, in a third district, a may be absent, but c and d are deposited on b, not b on them. In other words, *the order of the strata is uniform*, not their numbers equal.

The aqueous are *stratified* rocks, the arrangement of whose materials has been compared to that of the folds of a bundle of cloth, or the leaves of a book; not so exact in volume nor so uniform in superposition, but still appropriately enough thus compared. They abound with *fossils*; the remains of animals, fishes, and vegetables, many of whose genera are extinct, but which, preserved in the heart of the earth, retain their form and unequivocal marks of their habits and design. These fossiliferous regions seem to have been crowded and instinct with life; from the zoophyte,—that link between the animal and vegetable worlds, up to wild flying lizards, that almost confound the creations of fact with the chimeras of fiction; from the infusoria, whose size equals one-sixth of the thickness of a human hair, but whose muscular and nervous organization were complete; from the animalcules, of which a billion dwelt in a cubic inch of iron clod, up to the Pterodactyle with its lizard's body and bat's wings, darkening the earth in its terrible flight, and preying with pointed beak and sharp teeth on the creatures below. What myriad forms of life are thus presented; the mightiest under His control, the most insignificant not below His notice.

The *igneous* formations are distinguished from the aqueous, not more in their origin than in their nature, as *unstratified* and *unfossiliferous*. They are chiefly composed of basalt, porphyry, and granite. What they were originally we cannot tell. They might have been tenanted with sentient beings, or may be the mere debris of a previous creation, or may have been upheaved by some central fire,—all is obscure; but this at least is known, that while no symbol of life is there, the

atoms of these rocks are united, and united to one another of course by the force of laws, without which each had remained alone and separate, or rather would never have existed. These are besides the basis of important chemical substances, and therefore not more manifestations of the authority of laws and the consequent existence of design, than they are essential to the interests of the beings whose enjoyment they promote.

To form as clear a perception as possible of the arrangements of these strata, we might in imagination work our way out from the centre of the earth, or more strictly, from the innermost stratum of its crust. That is the *crystalline base* of our system, obviously formed by the fusing power of intense heat, and containing no organic remains. Instead, however, of pursuing this course, let me present you with the gem of this lecture in the shape of an extract from a work, the eloquence of whose splendid speculations rivals their philosophy and science ; the production of one who has already charmed you in this series of lectures, and whose unaffected modesty and manners make the man as much beloved as his genius makes the author admired. I need scarcely mention the name of Dr. Harris, whom it is my honour and privilege to reckon in the number of my friends. In his work entitled *The Pre-Adamite Earth*, he thus writes :—

“The secondary rocks receive us as into a new fossiliferous world, or into a new series of worlds. Taking the Chalk formation as the first member of this series, we find a stratification upwards of a thousand feet thick. Who shall compute the tracts of time necessary for its slow sedimentary deposition ? So vast was it and so widely different were its physical conditions from those which followed, that only one trace of animal species still living is to be found in it. Crowded as it is with conchological remains, for example, not a shell of one of all the seven thousand existing species is discoverable. Types

of organic life, before unknown, arrest our attention, and prepare us for still more surprising forms. Descending to the system next in order—the Oolitic—with its many subdivisions, and its thickness of about half a mile, we recognise new proofs of the dateless antiquity of the earth. For, enormous as this bed is, it was obviously formed by deposition from sea and river water. And so gradual and tranquil was the operation, that in some places the organic remains of the successive strata are arranged with a shelf-like regularity, reminding us of the well-ordered cabinet of a naturalist. Here, too, the last trace of animal species still living, has vanished. Even this link is gone. We have reached a point when the earth was in the possession of the gigantic forms of saurian reptiles—monsters more appalling than the poet's fancy ever feigned; and these are the catacombs. Descending through the later Red Sandstone and saliferous Marls of two thousand feet in thickness, and which exhibit, in their very variegated strata, a succession of numerous physical changes, our subterranean path brings us to the Carboniferous system, or coal formations. These coal strata, many thousands of feet thick, consist entirely of the spoils of successive ancient vegetable worlds. But in the rank jungles and luxuriant wildernesses which are here accumulated and compressed, we recognise no plant of any existing species. Here, too, we have passed below the last trace of reptile life. The speaking foot-prints impressed on the preceding rocks are absent here. Nor is there a single convincing indication that these primeval forests ever echoed to the voice of birds. But between these strata, beds of Limestone of enormous thickness are interposed; each proclaiming the prolonged existence and final extinction of a creation. For these limestone beds are not so much the charnel-houses of fossil animals, as the remains of the animals themselves.

“Now, is it possible for us to look from our ideal position backwards and upwards to the ten miles' height—supposing

the strata to be piled regularly—from which we have descended, without feeling that we have reached a point of immeasurable remoteness in terrestrial antiquity? Can we think of the thin soil of man's few thousand years, in contrast with the succession of worlds we passed through; of the slow formation of each of these worlds on worlds, by the disintegration of more ancient materials and their subsidence in water; of the leaf-like thinness of a great proportion of the strata; of the consequent flow of time necessary to form only a few perpendicular inches of all these miles; or of the long periods of alternate elevation and depression, action and repose, which mark their formation, without acknowledging that the days and years of geology are ages and cycles of ages! Let us conceive, if we can, that the atoms of one of these strata have formed the sands of an hour-glass, and that each grain counted a moment, and we may then make some approximation to the past periods of geology: periods in the computation of which the longest human dynasty, and even the date of the pyramids, would form only an insignificant fraction. Or, remembering that no one species of animals has, so far as we know, died out during the sixty or seventy centuries of man's historic existence upon earth, can we think of the thousands, not of generations, but of species, of races, which we have passed in our downward track, and which have all run through their ages of existence and ceased; of the recurrence of this change again and again, even in the same strata; and of the many times over these strata must be repeated in order to equal the vast sum of the entire series, without feeling that we are standing, in idea, on ground so immeasurably far back in the night of time, as to fill the mind with awe? 'How dreadful is this place!' Here, at as incalculable a secular distance probably from the first creation of organic life, as that is from the last creation—here silence once reigned; the only sound which occasionally broke the intense stillness being the voice of subterranean thunder; the

only motion (not felt, for there was none to feel it), an earthquake ; the only phenomenon, a molten sea, shot up from the fiery gulf below, to form the mighty framework of some future continent. And still that ancient silence seems to impose its quelling influence, and to allow in its presence the activity of nothing but thought. And that thought, what direction more natural for it to take than to plunge still further back into the dark abyss of departed time, till it has reached a First or Efficient cause ?”¹

From this sketch, and endeavouring to gather an impression of the field of our argument, apply to it the principle previously urged, presenting it not only directly for the existence of Deity, but against the forms of atheistic—shall I call it belief or unbelief ? These are twofold, the eternity of matter, and the power of chance. Let us track these developments of atheism, and pour upon them the light of this science for their annihilation.

1st, Geology affords no support to the theory of the eternity of matter.—Nothing were easier than to laugh away this hypothesis. The idea of an eternal succession of elephants and oaks, of atoms and worlds, is so grotesque and foolish, that the shaft of ridicule is scarcely required to be employed against it. Its absurdities crush it.

Examine, however, for a moment, the crust of our planet, and while lost amid the periods in which it has existed, and during which it has been assuming its present aspect, who can question the reality, the frequency of its changes ? We may not be able to create a geognostic chronometer, and define the period of its action. *That* may be and is utterly indefinite. There are points between which the pendulum vibrates ; its movements cannot be self-originated ; but a hand, prior in existence and superior in might, must have given it being and form, and communicated to it the impulse by which it oscillates.

¹ *Pre-Adamite Earth*, p. 72.

What indeed are all these strata—what, but new creations, successive worlds? You pass from layer to layer, many swarming with organic or inorganic remains, each almost distinguished by the types of its epoch, or what has been beautifully described as “the medals of creation,” until you reach the crystalline rocks; the rudimental and sustaining foundation of our globe, and the feeding source of its higher strata, itself the wreck of a previous system, liquified by energy of fire within itself, or superinduced heat, and then cooling down into their present state under the influence of surrounding atmosphere. The question then arises, who kindled that flame? Who impressed the laws of chemical action in virtue of which these rocks yielded to the power of caloric! Who made those rocks themselves, creating their matter, and organizing their arrangements? Were they the offshoot of some distant star? Was that the condensed nebulae that floated in misty light above? Who formed it, and gave it its law of condensation? Multiply as you may the steps of this process of production, and the periods of its manifestation; shun as you may the conclusion that arises even from the most recent changes,—you are brought at length to God! Realize the sublimest visions of geology, give its students the myriad years they demand for the production of its deposits and life, still you are thrown on Him who lived before the first star-dust was scattered in the sky, who himself is eternity, and evoked into being the sun to indicate and measure by its courses the cycles of time!

Nor is it only in the succession of the strata, that the eternity of matter meets its refutation, but from the nature of the remains with which they abound we find arguments against that atheistic theory. Whole orders of fossilized creatures have ceased to exist, creatures which required a peculiar atmosphere in which to breathe, and peculiar food to nourish them. In the secondary formation are species of which not

one exists in the tertiary ; and even in the same rocks, the secondary, for instance, many dislocations occur, in which no fossil is found of animals abounding in the superincumbent or underlying strata. Descending still further to the crystalline rock, no sign of life is traceable. As already seen, life may have been there, but even its vestiges are now obliterated, and judging by their present phenomena, they have ever been void, without form, without feeling. Now the transition from the crystalline rocks, without sentient existence, to the secondary and tertiary teeming with it, implies the operation of new laws ; and hence, the existence of One who could contrive and impose them. “ Our animals and plants,” says Professor Hitchcock, “ could not have existed then. On the other hand, such was the nature of these primeval beings, that they could not live now.” I have said nothing as to the mode of their production ; let it have been immediate, or let them be the result of successive development, or of some electro-chemical or galvanic influence ;—the developed series must have had an original ;—the influence from which they sprung, an Author who contemplated the results. Hence the conclusion, that new creations, demanding new adaptations of atmosphere and life, must have had a Creator—God.

These facts are admirably brought out by Professor Phillips, in the first volume of his excellent treatise on Geology, from which the following is an extract :—

“ From what we now see of the dependence of animal and vegetable life on climate, moisture, soil, and other characters of physical geography, there can be no doubt that to every system of organic life in the successive geological periods, belonged certain combinations of physical conditions. These conditions were, indeed, not the *cause* of those systems of life ; but both are to be looked upon as mutually-adjusted phenomena, happening in a determined order as part of a general plan. Some changes in the constitution of the globe have brought in

succession various combinations of the manifold influences of those chemical and mechanical agencies which govern inanimate nature ; and such appears to be the law of God's providence, that to these combinations the forms of each newly-created system of life should correspond. The several successive systems of organic life which have been discovered in the earth, were, therefore, really successive creations, and must be expected to differ in large and general characters.

“Though at present geological investigations have not been prosecuted in all accessible parts of the land, so as everywhere to bring proof of the universality of these laws of successive systems of life, enough is known to assure us that in every country yet examined, the fossils of the tertiary, secondary, and primary strata differ essentially, and by large and general characters. Everywhere the tertiary fossils are closely analogous to existing types ; but in all countries the fossils of the primary strata appear to belong to a very different series. Wherever the systems of European strata can be paralleled—in North America, the Himalaya, Australia—so much of analogy is evident in the organic reliquiæ, as to prove that the successive changes of physical conditions, and the coincident changes of organic life, were operated over very large parts of the globe ; and nothing yet known forbids us to believe that they were universally felt, though in unequal degrees, and under differences of circumstances.”

II. *Geological science presents no appearance of chance in the structure of the crust of the earth.*

A second form of atheism has been suggested, namely, that which resolves the arrangement of matters into chance ; which deifies and adores blind accident. Around that theory, poetry has thrown its radiance, merging the folly of its principles in the embellishments of its illustrations ; while the philosophy of numbers was employed even in the last century in its vindica-

tion. Transport and apply the principle of fortuitous atomic creation from a world to its contents ; apply it to the pyramids of Egypt, or the statuary of Greece ; to the Colosseum at Rome, or to our own Westminster Abbey (and if true in regard to a globe with its obvious plans and adaptations, it is equally true in regard to the edifices and sculptures which adorn it), and who sees not in one glance the absurdity of the thought that the atoms which constitute these piles—overwhelming the mind by their colossal bulk, or entrancing it by their exquisite gracefulness, their rich and glorious tracery, have acquired their form by the chance-concurrence of the particles which compose them ? That in a rapid rush each proceeded onward, until countless masses were marshalled into proportion and symmetry, beauty and grandeur ? Yet, if our planet was thus formed, why not St. Peter's or St. Paul's ?

Carry with you, however, an important distinction,—there may be seeming disorder and yet no chance. The ruinous state of the edifice is as much the result of law as when, after its erection, it stands out in the untouched, unbroken freshness of its loveliness or sublimity. In the cabinets, the crowded cabinets of the globe, confusion is not chance. In the valley of the Arno, in the cave of Kirkdale, along the banks of the Mississippi, on the steppes of Russia, you may find the bones of different animals lying together, or almost intermatted ; the tusk of the elephant, the jaw of the hyæna, the shell of the oyster. Yet certain unchangeable laws, certain fixed dynamical agencies have been at work, and produced that apparent confusion. Their remains have been entombed so surely by laws, as by laws they lived. In none, indeed, of the strata to which the geologist has penetrated is there the semblance of chance. The relation of the organic remains, as well as of the formations in which they occur, alike display intelligence and power. And even the inorganic base of the crust of our earth, in its association with the higher, the stratified rocks,

which it sustains by its firmness and perpetuates and nurses by its resources,—in the mode by which it is and has become what it is, in the force to which its primal constituent yielded,—shows unequivocally the presence and action of great chemical laws. “In the unstratified crystalline rocks,” says Dr. Buckland in his noble *Bridgewater Treatise*, “wholly destitute of animal or vegetable remains, we search in vain for those most obvious evidences of contrivance which commence with the first traces of organic life in the strata of the transition period ; the chief agencies which these rocks indicate are those of fire and water, and yet even here we find proof of system and attention, in the purpose which they have accomplished, of supplying and accumulating at the bottom of the water the materials of stratified formations which, in after times, were to be elevated into dry lands in an ameliorated condition of fertility. Still more decisive are the evidences of design and method which arise from the consideration of the structure and composition of their crystalline and mineral ingredients. In every particle of matter to which crystallization has been applied, we recognise the action of those undeviating laws of polar force and chemical affinity which have given to all crystallized bodies a series of fixed definite forms and definite composition. Such universal prevalence of law, method, and order, assuredly attests the agency of some presiding and controlling mind.”¹

We have already asserted the principle that design implies a designer. Are there then marks of design in the nature and disposition of the materials of the coating of the globe on which we live ? Is there obvious adaptation of means to ends, and adaptation as complete as it is apparent ? But here rises the question, *What is complete adaptation ?* Our answer is, of course, not uniformity, not identity of arrangement, but the harmony of the sphere and office of life with the organization

¹ Buckland, *Bridgewater Treatise*, vol. i. p. 45.

of the being, of the organs of motion with the region of life and movement. With this definition and idea of complete adaptation, the foot of the fly made for moving on a ceiling, is just as perfect as that of the camel for treading the sandy deserts of Arabia, or that of the chamois for springing and alighting with safety on the sharp and jutting crags of its mountain home. The constrictor crushing the bones of the tiger is not more thoroughly adjusted for its mode of existence than the horse-leech in its marshy bed and moving amid its sedges. And the steam-engine, with its ponderous frame, propelling the mightiest creations of naval architecture, demonstrates not less fully the skill of its creator than the tiny elaborate watch, carried in and adorning the gemmed bracelet.

In each is entire adjustment of cause to effect, and this adaptation urges the existence of design,—suggestive, creative power.

This principle, usually easy of application, is here subject to a difficulty arising out of the broken, the fragmentary state of the fossil remains to which it is applied. Physiology can show, as it can feel, the living movements and groupings of living animals ; but here all is motionless and in a state of disruption. How glorious, then, in their result the researches of Cuvier in the lime quarries of Montmartre ! what lustre have they shed on the deposits of the dead and extinct creations ! By him the problem was solved which no logic before could answer. Given a tooth to find its owner ; and by the examination of a bone has he enabled naturalists to determine the order of the creature of which it seems but an insignificant fragment. By these relics, therefore, of creation in its most obscure retreats and unregulated repositories, the habits and instincts of masses of extinct beings are discovered. The light of life streams on the tombs of the dead. But let us here pause, and ere we examine the remains that fill the charnel-house, cast a moment's gaze on their mausoleum—the arrange-

ment of the earth—its stratifications in which these remains are entombed. Assuming that man is now in his destined home, it follows that the Creator, all-wise and all-good, prepared it for him. But waiving that thought, pleasing as it is, rich as are its inferences, and clear and obvious its proofs, let us ascertain how far its economy develops design. Take then the relative position of stratified and unstratified formations on the surface of the earth—of plains and mountains—the former favourable to vegetation, and hence the home of man ; the latter ungenial to vegetation, and therefore comparatively devoted to silence and death ; the one level, and thus fit for intercourse, the other comparatively inaccessible, yet is neither useless nor unrelated. These rocks pour down from their sides, with propulsive power, the streams that irrigate the valley, diversifying into beauty the aspect of nature, and refreshing by their shade the habitation of man. Nor less varied design appears in the plains that dot and enamel the earth. The force that upheaved the volcanic mountains, spread them out, elevating the dry land from the dead level of the sea, which otherwise would have covered all, and made and continued our world not only locally a continent of mud, but universally one thick impermeable mass—lifeless ; or if the place of life, of life in its monstrosities. One uniform spheroid were all sea. Nor less death-like were one mass of hills—of projecting points. Water then would have no stream ; no flow through which health and braced vigour could be conveyed, but would be locked into a multitude of mountain-girt lakes, stagnant and stifling ; or if ever stirred into action, exhaling only the malaria—the mephitic air of death ! How different from all this fearful conception is the sober fact ! From these valleys which swell their streams from perennial springs ; evaporation, simple and silent, but powerful, draws the moisture which, condensed above in clouds, in its turn saturates the soil, replenishes the ocean, and lakes, and rivers, from which it rose. How

simple, yet how wise the process described in language not more venerable than philosophic, and that teaches us, after all our advancements, that the ancients of the world knew something of science: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again."¹

Let us now descend and ascertain what evidence exists in the formations of contriving and superintending design. We cannot now indulge in the poetical speculations of geologists, who have roamed amid the ancient forests that once covered our earth, over whose stately trees and under whose shadows, creatures the romance of nature, fantastic in shape as the most grotesque sign of heraldry, once disported themselves, but which instead of now being the refuge of saurian monsters, furnish our fires with fuel, and feed our steam-furnaces. Cast, however, one glance to the arrangements of the ores necessary to our comfort, I might almost say, to our life. "If," says Hitchcock, "the great mass of the globe has been formerly in a state of fusion, as nearly all geologists now admit, the useful metals, being for the most part the heaviest materials of the earth, would have occupied the centre, and become enveloped by rocks and earth, so as to be for ever inaccessible to man. But either through the expansive force of internal fires, or by sublimation from the same cause, or by the operation of galvanic agents, or in some other unknown method, a portion of these metals is disposed in the form of veins in nearly all the rocks at the surface."²

To this let there be added, the relative position of the metallic ores. Coal, without iron tools to excavate it from its veins, were comparatively useless. The richest iron veins, without coal to fuse and separate the metal from the dross, would be almost valueless. And not less important to both

¹ Ecclesiastes i. 7.

² Hitchcock on the *Connexion between Geology and Natural Religion*.

is the limestone which "as a flux separates the metal from the ore." Mark then the arrangement of the minerals. In the lower region of the Carboniferous strata is the limestone, while coal and iron closely approximate to it, not mixed up with the general substances of the earth, from which it might be difficult to extract them, but concentrative and running in masses and veins ; not remote from each other, but naturally so grouped as to be mutually useful ; not thin and scanty, but so abundant as to furnish to mankind almost inexhaustible means of industry, and thus of wealth, influence, and independence—for industry is the most independent riches and power.

Again, we all feel the value of salt ; its influence in the continued purity of the ocean ; and its importance in the promotion of human health. Separated then from the sea, its chief repository, as multitudes are and must be, common salt, however important in itself, would be beyond the reach of large masses of our fellow-creatures, and to the extent to which its presence and operations are sanitary, would its absence be injurious. Not only accordingly in the ocean, continually supplying it, and whose stores are undiminished by the volume of water it daily and hourly evaporates, is salt contained for our use, but in inland rocks far remote from the ocean, and especially in the Red Sandstone formation, it abounds. In the interior part of the globe *brine springs* run, so that, to use the words of Dr. Buckland, "the presence of mineral salt in strata which are generally dispersed over the interior of our continents and larger islands is a source of health and daily enjoyment to the inhabitants of almost every region of the earth."

The limits of these remarks preclude more than a reference to the fossil remains of animals whose existence we trace only in their sepulchral monuments. Animals more romantic in their appearance, and more huge in bulk than ever the most eccentric fancy conceived, yet all adjusted to the epoch and spot of their existence. "Judging by these indications of the

habits of the animals, we acquire a knowledge of the condition of the earth during their period of existence : that it was suited at one time to the scaly tribe of the lacertæ, with languid motion ; at another, to animals of higher organization, with more varied and lively habits ; and finally, we learn, that at any period previous to man's creation, the surface of the earth would have been unsuitable to him."¹

In the illustration of this department of my argument, a selection might have been made of one from each of the great tribes now extinct according to their locality ; the Megatherium on land, the Plesiosaurus in the sea, and the Pterodactyle in the air. My limits admit only of an allusion to each. The first (MEGATHERIUM) was a gigantic sloth, and as such partook of the uncouthness and clumsiness of that order ; deviating from the highest types of animal existence, and, according to naturalists, showing more bulk than design. Its manner and means of living are suggested by its form. Its organization indicated that it was not to live by preying on inferior creatures, but by browsing on vegetable productions, or by digging roots beneath the soil. It therefore required no fleetness of limb, no keenness of eye for its sustenance ; and none for its defence. "Encased in an impenetrable cuirass," able by his weight to crush his greatest foes, he moved on with a heavy and ponderous mechanism, which notwithstanding its seeming cumbrousness was most exquisitely adjusted. There is proportion in all its members, and adaptation in its entire frame. Its snout was strong, yet full of nerves ; its teeth destitute of the incisors—for it did not feed on grass, "locking into each other like the alternate ridges of the rollers of a crushing mill"—were not only made for masticating roots, but to prevent the waste and destruction resulting from this perpetual grinding, there was "the constant addition of new matter at the root, which for this purpose remained hollow and filled with pulp during the

¹ Sir C. Bell's *Bridgewater Treatise*.

whole life of the animal." Every part indeed, from its muzzle fitted for digging, to the extremity of its tail, massive enough for support; within and without; in the prodigious skin which mailed and protected it; the vast ribs whose strength increased with their shortness; in the spine, whose vertebrae of Titanic size stretched from a collar-bone supported on a fore-foot a yard in length, to the first caudal joint, whose diameter was two feet; every part was harmonized to its largeness, and the conditions of its existence. Take the joint of the spine, the bone of the thigh, the fossil toe, and you exclaim, What a monster! Unite them, and all is consistent and congruous! Its life was quiescent; its locomotion slow; it had not the fleetness of the roe, nor the contrivance of the bee, nor the cunning of the monkey. It needed none. In all likelihood its birth-place was its grave; or if it wandered, slow were its steps. Yet nothing was in that being really monstrous or disproportioned; but in that huge mass, that wanders through older worlds than ever poets dreamed of, there is just as beautiful and minute adaptation, as in the sweetest-voiced bird that ever sung, or the most variegated or richly-coloured butterfly that delighted our eye.

From the solid land let us now pass to the sea; from the megatherium, with heavy foot, treading the land which with its snout it ploughed up, to the PLESIOSAURUS, living in the shallow seas. Of course, it required continued inhalation of air for the preservation of life. Now, consider its form, which has been described by Cuvier, of all to deserve most the name of monster. The lizard and the whale, the crocodile and the serpent, each supplied its type to it. Yet is it a mass of heterogeneous, confused constituents? On its examination, the vertebrae of its neck number about 33 (Buckland): the giraffe has about seven. Now, all must perceive, that with the increase of the joints the strength diminishes. See, then, the admirable adjustment! "The plesiosaurus has an addition of

a series of hatchet-shaped processes on each side of the lower part of the cervical vertebræ." Instead, however, of tiring you with my own language, let me present the following graphic extract from Conybeare :—"That the plesiosaurus was aquatic is evident from the form of its paddles ; that it was marine is almost equally so, from the remains with which it is universally associated ; that it may have occasionally visited the shore, the resemblance of its extremities to those of the turtle may lead us to conjecture : its motion, however, must have been very awkward on land ; its long neck must have impeded its progress through the water, presenting a striking contrast to the organization which so admirably fits the ichthyosaurus to cut through the waves. May it not, therefore, be concluded (since, in addition to these circumstances, its respiration must have required frequent access of air), that it swam upon or near the surface ; arching back its long neck like the swan, and occasionally darting down at the fish which happened to float within its reach. It may, perhaps, have lurked in shoal water along the coast, concealed among the sea-weed, and raising its nostrils to a level with the surface, from a considerable depth, may have found a secure retreat from the assaults of dangerous enemies ; while the length and flexibility of its neck may have compensated for the want of strength in its jaws, and its incapacity for swift motion through the water, by the suddenness and agility of the attack which they enabled it to make on every animal fitted for its prey which came within its reach."

While thus water and land abounded with their prodigies, the air had its ; and in it floated the PTERODACTYLE, justly classed among the most wonderful of the wonders of palæontology—a sort of flying dragon. Its adaptations are most seen in its minute and unexpected coincidences ; design most apparent where least thought of. Here, however, I must stop, leaving out of view and undiscussed the worlds of minute objects—the *infusoria*—varying in colour and form, crowded as

a universe in a cubic inch, and each displaying the hand and the mind of a Creator.

Such, then, are a few hinted suggestive principles on this topic, and whatever may be their weight, they are but hints—and suggestive. Rest calm in their truth, and in the thought that all science leads up to God ; and that those very things which seem most mysterious in their nature, and atheistic in their corollaries, will, when the key of such dim and seemingly confused hieroglyphics is discovered, only fill the soul with the greatest astonishment that they were never deciphered before, and never brought out their creative Author. More than this, rest convinced without impatient, rash, and timid interpretation of the Word of God on the one side, and cold unphilosophical scorn of science and speculation on the other, that *all* truth, truth physical and moral, truth revealed in fact, and truth revealed in language, for both are revelations, whether in nature or in Scripture, must harmonize ; and that it will ultimately be found that His hand, who guided the fingers of Moses in his rapid sketches, which itself unrolled the rich, interior glory of immortality, and achieved its mightiest conquest when it seemed weakest and most degraded, laid the foundations of the hill on which He died ; created that sun which was eclipsed in His suffering ; and evoked into existence, and impressed with simple but fixed laws, the stars, the pavement of His home, into whose peace all His children shall be admitted, and from whose sublime elevation they shall behold, and study with quenchless rapture, the harmonies of His universe !



THE MYTHOLOGY OF THE GREEKS.

BY

THE REV. JOHN ALDIS.

THE MYTHOLOGY OF THE GREEKS.

THE subject of this evening's address is, The Mythology of the Greeks. By their mythology we understand their popular religion ; the history, character, and worship of their deities. You know that they were polytheists and idolaters. They had many gods, and embodied and worshipped those gods in visible forms. These visible forms were designed to express the attributes of the deities and the feelings and dispositions cherished towards them by those who worshipped them. I shall for the most part employ the Roman names when speaking of the Grecian deities, because they are better known, and essentially and in minute particulars, with very few exceptions, the mythology of the Romans was the same as the mythology of the Greeks. When I give an English word as synonymous with the Greek name, it is for the most part when such is acknowledged to be its signification. In some few other cases I shall do so, when the signification of the name is uncertain. That the Greek religion was derived by the Greeks from a more ancient people, is evidenced from the fact that many of the names of the older divinities have no significance, or but a very doubtful and uncertain one, in the Greek language itself.

Having thus explained the principles on which I wish to proceed, instead of entering on so large and varied a subject as the Greek Mythology is, minutely, and at length, I shall offer a few general observations upon it.

First, Let me advert to the contradictory representations given of it by different parties. The representations given to us of

the gods are almost endlessly diversified. Many deities bear the same name, for, in fact, wherever a deity was worshipped, or a particular principle or character developed, or some particular action was performed, there a new fable was invented and circulated, concerning the birth, education, and achievements of the deity so revered. Many things besides modified these representations. Metaphysical notions did so. For example, some maintain that Jupiter was the Father of the Fates, and that they were subordinate to his power. Such were the advocates of free will. Others maintain that the Fates were the elder born than he, and were entirely beyond his control. Such were Necessitarians. Peculiarities of physical science modified them. Some maintained that the giants, that is, the mountains and volcanoes, sprang from the wounds that time inflicted on the heavens ; that is, that they were abrasions from the heavenly spheres,—others, that they were the offspring of Tartarus and Terra ; that is, they were upheaved from beneath. National vanity modified them still further. The Egyptians maintained that Mercury was the son of the Nile ; the Greeks that he was the son of Jupiter and Maia. Degrees of antiquity modified them. Before commerce prevailed, Iris or the rainbow, was the messenger of the gods. When commerce had prevailed, Mercury took that post of honour. Before licentiousness of manners became prevalent, Charis, or gracefulness, was the wife of Vulcan, or fire ; after licentiousness had prevailed, Venus, or licentiousness, was associated with him. Geographical peculiarities modified them also. Some dwelt in warm latitudes ; they said that Proserpine dwelt but a quarter of the year with Pluto. Others lived in colder climates, and they said she was only half the year with Pluto in his dark domain, and half a year on the face of the earth with Ceres. We wonder not, then, that such contradictions in the representations of the gods abound, nor will you be very greatly surprised, if all I say concerning them should not be perfectly harmonious.

Secondly, All these representations were uncertain, and without authority. Those who taught and embellished the Mythology of the Greeks, were for the most part wandering minstrels. They were at once newsvendors, poets, philosophers, and priests. They visited the scattered settlers of Greece, and obtained a scanty livelihood by gratifying the curiosity and stimulating the piety of the people. The Greeks had come from Egypt, and Phœnicia, and Western Asia. The substance of their religion they brought with them, as the settlers in the backwoods of America carry with them the notions and the sympathies that in some measure, at least, appertain to the Christian faith ; and the wandering minstrels were listened to by them with credulity and delight. Men did not ask, and they did not pretend to have, a sign that they were sent from heaven. No miracle was wrought to elicit faith, or to command obedience. There was no university, or common school, to secure to these bards common sentiments and common modes of utterance ; nor was there an established hierarchy that might exert an influence in securing uniformity of profession, and of faith amongst them, in every part of the Grecian world. We wonder, therefore, that there is so much harmony and consistency as there is, rather than feel surprised that so much contradiction should obtain ; but this is very certain, that where there was so much contradiction in the records of faith, there could be nothing like authority or obligation in relation to law.

In the *third* place, we advert to the vast number of Greek divinities. I have never seen any attempt to compute their numbers, and indeed all attempts to do so must be futile ; for as every element of nature, and every spot of the earth, and every peculiarity of character, was in its turn deified ; geography, chemistry, and character, must have developed all these peculiarities before the catalogue of the Greek divinities could be completed. We may, however, for general purposes, divide them into three different classes. The first were constituted

by the elements of nature anterior to the era of civilisation. The second were composed of the principles of government, and the ordinations of society during the era of heroic civilisation. The third, founded on the doctrine of the metempsychosis or transmigration of souls, consisted in the deification of the acts and dispositions developed by human beings under the influences of civilisation. We shall advert briefly in order to all three.

Of the elementary deities, the oldest was Chaos. You will at once recognise his name. He was the great mundane egg, the germ of universal life, the inorganic yet vitalized substance of the universe. From him sprang Cœlus and Terra, or heaven and earth. From heaven and earth sprang a vast progeny. Of these, the first was Oceanus and Tethys or the sea, from which again sprang the rivers and fountains. Some number as many as five thousand of the Oceanides in the Greek Mythology. The second were Hyperion and Thea, or the luminous expanse, from whom sprang Aurora, or the dawn, the sun, and the moon. The next was Ceres and Phœbe, or the nocturnal expanse, from whence sprang Night and the Stars. The fourth was Japetus and Clymene, or the heights, from whom sprang Atlas and Epimetheus, and Prometheus ; or the large mountain ranges with which the Greeks were acquainted. The fifth was Saturn and Ops, or time and resources, from whom sprang Jupiter, or government ; Juno, or matrimony ; Neptune, or navigation ; Pluto, or mining ; Ceres, or agriculture ; Chiron, or horsemanship ; and the early forms of the medicinal arts. There were also some daughters of heaven and earth, that in the unrecorded ages of time, were separate. Themis, or justice ; Mnemosyne, or memory ; for these had not then the elements with which they could unite for the benefit of mankind. There were also some monsters called Titans, whose character is variously portrayed. They represented, physically, the volcanoes ; politically, outrages, lawlessness, and violence amongst men.

We pass on then to the era of heroic civilisation. It is said

that Saturn destroyed all his children as soon as they were born, or sought to do so, for time is all-consuming. Yet Ops preserved a considerable number of them, for resources will accumulate. Saturn, when Jupiter took possession of the throne, was banished into Italy, for civilisation then had not reached those parts. This reign was called the golden age, as poets and philosophers even now dream of the supreme blessedness of barbarian life. Saturn was dethroned by his children. They took possession of his empire, and divided it. Jupiter took possession of the air, Neptune of the sea, and Pluto of the invisible world. I cannot speak at length of all these divinities ; of Pluto, for example, who, viewed physically, was the interior portion of the earth's crust and its outermost limits ; viewed socially, he was the symbol of retribution, because the grave was under the ground, and there was the invisible world, which the Greeks pretended was the abode of spirits. With him dwelt the fates, and the furies, and the judges. This bident proclaimed him second only in power. Nor can I now speak of Neptune, whose trident so often struck the earth, as the waves of the sea will do ; nor of his horses, a name the Greeks gave to ships ; and whose progeny, so vast in different parts of the world, are doubtless indications that he had much to do in founding cities, and in establishing colonies, and in the affairs affecting the general interests of mankind.

But I will speak of Jupiter, the greatest of all the gods. Viewed physically, he is considered by the Greeks the vital force of the air. They used the word *Pneuma*, or Air, to express mind, and therefore the vital force of the air was with them the same thing as intelligence. Viewed socially, he represented the principle of government or order ; and in relation to gods and men, the principle of paternity. He was supreme over all the gods, for "order is heaven's first law." He had the thunders as the sign and instrument of his power, for government must possess the means of retribution. He

had a large and extensive family. United to Juno, who, viewed physically, is air, and socially, matrimony, he had Mars or war, Hebe or health, Latona or prolificacy. He allied himself to Metis or counsel, and then swallowed her. He had a pain in his head ; Vulcan opened it, and forthwith sprang Minerva, practical wisdom, full armed ; for government, at least in ancient times, professed to do such wonderful things. He then allied himself with Themis, or justice, and thence sprang Dikè, or right ; Irene, or peace ; Eunomia, or good order. He allied himself to Mnemosyne, or memory, and thence sprang the Muses, that is, all the arts and sciences with which the Greeks were acquainted, as Urania, or astronomy ; Polyhymnia, or harmony ; Euterpe, or melody. I need not name the rest. He allied himself to Eurynome, or fame, and thence sprang the Graces. He united himself to Ceres, that is, agriculture, and hence sprang Proserpine, the fruit-bearing principle, that is, seed for the sower, and bread for the eater. He allied himself to Maia, and hence sprang Mercury, or commerce. He allied himself to Latona, or night, and hence sprang Apollo, the principle of archery, music, and prophecy ; and Diana, or hunting. He allied himself to different portions of the earth's surface, and these produced heroes and judges, the elemental principle of government, the foundation of various cities in different parts of the world : for example, Castor and Pollux, at Sparta ; Hercules, in Thebes ; Theseus, at Athens ; Eacus, in Egina ; Minos, Sarpedon, and Rhadamanthus, in various parts of continental Europe. Here then was Jupiter, with the whole tribe of his alliances, and sequences, whether viewed physically, as the vital force of the air and intelligence, or socially, as government, and the principle of order ; in all these respects you have set before you the essential principle of the heroic theology of the Grecian world.

We advert then to the third order, that is, to the multiplied forms which the Grecian deities assumed in the consecration

of all known actions and attributes of character. The wild imagination of the Greeks assumed the doctrine of transmigration of souls. They not only had their hyads and their dryads, but these had a previous existence in the form of some intelligent nature, and hence the mythology of the Greeks gave a significance and a meaning to everything that the eye could see, or that the hands could feel. For example, you have seen the spider, and wondered perhaps at its skill. The Greeks said that some spinster of Athens derided the work of Minerva, and she was a needle-woman, and that for her impiety she was changed into a spider, and hence the strange shrewdness which that insect discovers. A young lady not only refused to attend when Jupiter and Juno were united in marriage, but made sport of the whole ceremony, and for her impiety she was turned into a tortoise, and hence the characteristic silence of that peculiar creature. A young lady of Greece attracted the attention of Apollo. To avoid his importunities, she entreated the interference of the gods, and they turned her into a myrtle ; hence the love that poetry ever has for the bay which Apollo always wears, and rejoices in the special honour. You would look, for example, to what are called the Atlas mountains, in Mauritania, and would geologically attribute them to the same fountain of being as all other geological phenomena would be attributed. The Greek, seeing that it was the farthest point of land to which he ever reached, imagined that whatever else Atlas had to do, he might at least have the duty of sustaining the heavens. But how came this to pass ? The fable said there was an opulent king in that country, possessing every variety of the richest produce of the earth, and that Theseus of Athens passing by demanded hospitality. The rude king refused. Theseus showed him Medusa's head, and was transformed into a mountain that has been standing there ever since. There was a young lady in the island of Sicily, and Glaucus, a sea divinity, was enamoured of

her. This punishment came upon her through the instrumentality of Circe. She found her whole person transformed into barking dogs, and she took a place between the island of Sicily and the continent of Italy, for every sailor going westward had seen the rocks and heard the roaring of the waters over them, not unlike the angry barking of dogs; and hence the fable had been invented to account for the phenomena, for sailors were often shipwrecked there, and by these dogs were said to be devoured. Now Mount Etna, as we understand it, is a very commonplace affair. Travellers will measure and tread its crater, geologists will dive into every peculiarity of its structure, and chemists will tell you how its eruptions take place. It was not always so to the Greek mind. With much imagination and little knowledge, the sailor asked for something to account for it, and the reply was that, in ages past, a huge giant, named Enceladus, conspired against the supreme divinity. By the aid of Juno, he even mounted the throne of Olympus, but his terrible countenance, his long shaggy hair, and his hot breath terrified the gods and goddesses so, that they were glad to have him destroyed, and Jupiter, with one of his thunderbolts, transfixed the giant, and he fell overwhelmed beneath the mass of Mount Etna. And now the hot breath of his torment and the raging of his fury ever and anon manifest themselves in torrents of burning lava; and whenever this huge giant turns from side to side, the whole of the island of Sicily trembles to its base.

The fable concerning Proserpine is perhaps one of the most beautiful that the Greek imagination has furnished. I have said she was the daughter of Ceres. Ceres loved her child tenderly. The child passed her early years in the plains of Enna, looking at its beautiful prospects and pleased with its flowers, its meadows, and streams. One day, when her mother was absent and her attendants few, Pluto drove up in his chariot, and dragged the damsel away. To make good his

retreat, he opened a place in the earth and bore her away to his dark domains. Ceres soon discovered the melancholy fact of her loss, was overwhelmed with distress, and wandered over the earth, filling it with lamentations and inquiries concerning her lost child. She learned the secret of the cruelty that had been practised. She went to Jupiter ; demanded punishment on the offender, and the restoration of her child. Jupiter, who seems always to have loved a joke, recommended that the alliance should be ratified and perpetuated. Ceres was not thus to be dealt with. In reply to her importunity, Jupiter granted that if her daughter had eaten nothing in the abodes of Pluto, she might return. Unhappily, she had eaten a small piece of pomegranate. Her return therefore was impossible. The matter was at last settled thus. She was to spend one part of the year with Pluto, and the other part with Ceres in the sunlight and on the face of the earth. That is to say, the seed must be cast into the ground, and will die ; if it has once felt the influence of destruction it cannot be recalled, but even here is the promise of life, and if the winter looks bleak and cheerless, in spring there will be life and greenness again—thus Proserpine, if she be half the year with Pluto, shall at least be half the year with Ceres.

Fourthly, Let us consider the essential defects of the Grecian deities. They were but representations of the Greek mind ; vivid, beautiful embodyings of the imaginative, nothing of the moral, the spiritual, or the true. I have given, as far as I could, not a depreciated or dark picture of them, and yet such as evidenced that they had none of those attributes which we regard as essentially divine. The Greek, in his deities, had no idea of self-subsistence ; all his gods had been derived ; fathers and mothers, brothers and sisters, uncles and aunts, could all be pointed out in the palace of Olympus. Derived, they could not be eternal. Immortal indeed they were, but that immortality might be obtained by the virtues, powers,

and oblations of men. Derived, they could not be immutable, nay, they are always represented as having all the changeableness of the susceptible and fickle Greeks. Utterly destitute were they of all ideas of spirituality in religion or duty. All was material as the earth they trod. Idolatry indeed was well disguised. Art did all it could to hide the deformity and impart grace, yet when the sculptor had prepared the most perfect model, it was but the chiselled marble after all ; and when the painter had given to the canvas all the glow of which it was susceptible, it was but so much canvas and colouring matter after all. Of creative power they had no conception. Their gods, themselves derived, never rose to the sublimity of the first chapter of Genesis : " Let there be light, and there was light ;"—and it may be doubted whether any of their philosophers, the most spiritual and exalted of them, ever rose to the elevation of that simple and yet glorious conception. Equally destitute were they of any idea of a moral governor ; an all-pervading and all-observing mind never entered their thoughts. Each chose his divinity as he pleased. His business with him was to gratify his taste and promote his interest, not to learn duty nor fear retribution. While in the presence of his god, the worshipper might feel restraint, but he could leave him when he pleased, and then act as he desired. Of one infallible law to guide the mind, of one supreme law to regulate the life, of one perfect nature the fountain of both, of one final tribunal where all should be revealed and applied, the Greeks had no idea whatever.

But not only were there these defects in the Greek Mythology ; there were some most lamentable evils essentially interwoven with it. It is neither wise nor right to aggravate the evils of a false system. I speak, therefore, measuredly and carefully. I do not now speak of Bacchus, the god of drunkenness, or of Venus, the goddess of licentiousness. Suffice it to say, that their worship was almost universal. Their orgies were inde-

scribable ; magistrates and priests officiated at them, and in Egypt, Greece, and Rome, the common people had the grossest appetites and passions stimulated and sanctified under the name of religion. I will not now speak of Jupiter, the supreme divinity among the Greeks. He could lie without hesitation, swear without compunction, egregiously fond of drink, of all sorts of licentiousness. But I speak of two or three of the most popular and harmless of their divinities. We will advert to Mercury, or commerce. Mercury had wings to his cap and to his heels. They might symbolize the oars and sails that carried the first ships from shore to shore. From Apollo he received his caduceus, with its serpent-head. Morally, it was a sign of prudence. Therewith he conducted the spirits of the departed to the regions of the dead. Perhaps it symbolized the helm of the ship, by which they steered west, in the direction in which it was supposed and affirmed that the departed dwelt. He invented the lyre, and gave it to Apollo, for commerce would naturally appropriate and use whatever of art might come in its way. He was the messenger of the gods,—for commercial men would be newsmongers. He bore the cup of wine for Jove, for then, as now, he imported and exported wine. He watched over and promoted all the intrigues of Jupiter, for commerce does carry the elements of order and government from state to state, and land to land. Now all these things were harmless ; but it was not on account of these that Mercury rose to the elevation he attained, nor on account of these did he receive the homage and respect, the adoration and service of men. No, confessedly by all the poets he was raised to his distinction, because he was a most undaunted liar, and a most arrant thief. Why, time would fail me to tell how he stole the quiver and arrows from Apollo,—the girdle of Venus,—the trident of Neptune,—the sceptre of Jupiter,—and some of the mechanical instruments of Vulcan ; but I wish to advert to one trick, on account of which

the father of the gods did heartily laugh, and raised this Mercury to such an elevated position. He was but a day or two old, at most, and yet so fast grown in cleverness, that he resolved on performing a feat that should comfort both himself and his mother. Apollo kept cows—(all this was thoroughly believed, and was a matter of as firm conviction as anything in your minds, by the millions of the Greeks)—Apollo, as I said, kept cows, and when he was but two days old, Mercury stole fifty of them. In order not to be detected, he made all the cows go backwards, took off his sandals, bound boughs and branches about his feet, and walking backwards, sagaciously drove away the cows. He killed two of them, and he had an ample feast, and before the dawn rose to tell the tale, he crept back, and rolled himself in his cradle. His mother, apprehending that something was wrong, expostulated ; he protested he must do something to gain a livelihood for himself and his mother. The simple-hearted Apollo unsuspectingly made inquiries for his cows. At length, after much difficulty, and with much sorrow, he discovered that Mercury was the thief, and went to his mother's house, and could not find him, as he had rolled himself up like a ball ; and although he caught him, and squeezed him, and whipped him, he protested that he was innocent,—knew nothing of the cows ; was heartily sorry for his brother's loss, and would do anything in his power to repair it. At length, to settle it, they betook themselves to Olympus. The question then engaged the attention of the gods, and at last, Mercury so fully outwitted Apollo himself, that Jupiter burst into a laugh, and bade them become good friends.

Now, it is distressing to think that the commerce of the early Greeks should have been represented by any such fable as that ; but that such a representation should have been deified, proclaimed to the youth of the nation, published in every market, and that men should have been taught to pray to

him, and to trust to him, and to ask for guidance, is an elevation of crime too daring, one would have thought, for the reach of human depravity, had it not been attested beyond contradiction. He was the god of the multitude. The wealthiest merchant and the poorest pedlar, the rude burglar and the petty thief constantly attended his shrine. They threw over themselves lustrations of purified water ; offered to the god the tongues of animals as the symbol of eloquence, prayed him to forgive the thefts they had perpetrated, and the lies they had told, and the stratagems they had wrought in the prosecution of their business, and asked him that henceforth with greater cleverness they might repeat the deed. We might laugh at all this, if it were not so contagious and calamitous. We might boast ourselves in reference to it, if Mercury had not so many shrines in the counting-houses and in the shops of this great city.

I now pass on to Juno ; physically, the subjective principle of the air ; socially respecting maternity. As the air, the rainbow was her sign and her messenger, for the air bears the clouds, on which it is painted by the rays of the sun. Her favourite bird was the peacock, whose feathers most nearly represented Iris when away. Her next favourite was the cuckoo, for the spring air bears few things half so sweet as this harbinger of the returning year. Yet she was the goddess of storms, as many a shipwrecked mariner knows, from the violence of the wind. As the principle of maternity, however, she is most known, and herein mainly known on account of her jealousy of Jupiter, and her vindictiveness towards his offspring. When they were together, they passed their time in incessant bickering and strife. She persecuted Hercules, the Greek ideal of virtue, with most relentless fury, and with no reason but that which jealousy had inspired. She inflicted on the house of the unfortunate Priam innumerable calamities, simply because the foolish Paris preferred the beauty of Venus to her

own. At length she grew sulky, left her husband, and retired to Eubœa. Soon after, however, fickle as she was, she was persuaded to return. Her conduct became again so outrageous, that Jupiter suspended her from heaven by a golden chain, and, to keep her down, tied a huge anvil to her feet. Naturally, Vulcan, her son, came to her rescue, for which deed he was kicked out of heaven, and in his fall broke his leg. This so irritated her, that with other divinities, she conspired against her husband. Jupiter was almost dethroned. However, he succeeded in recovering his throne, and continued there. What happened to him afterwards I do not say, for more than 1800 years the pen of man has not said a word about him or his. Remember, however, that this was the impersonation, in the Greek Pantheon, of the principle of maternity.

That such representations of it ever should have been made, must occasion melancholy feelings ; that it should be represented as true of the dwelling-place of the gods, is truly surprising ; that the millions of Greeks and Romans should have turned to it to revere and adore, is one of the most melancholy reflections that offers itself to the human mind.

But I pass on to Hercules, who was, as I have told you, the impersonation of Greek virtue. He was the greatest of all their heroes ; he was subsequently deified ; his worship was universal. His worship was attended mainly by the educated and respectable portion of the community ; the philosopher and the prince swore by Hercules, and worshipped Hercules. The Greek heroes seem to have been, for the most part, the impersonations of moral qualities. Hence they were often represented as acting in concert, as the Argonauts under Jason, and the Argives under Agamemnon. Sometimes an individual virtue, or a moral quality, is represented alone, as Ulysses in the Odyssey. Thus Agamemnon represented dignity ; Achilles, valour ; Nestor, experience ; Ajax, hardihood ; Ulysses, prudence ; and so on with all the other heroes ; but Hercules

represented virtue, or the fulness of its power in the perfection of his parts. He was the great ideal, the highest, the purest, the best that the Greek mind could conceive, or that the Greek pen could describe; the pattern-man of Greek Mythology—what the example of our Lord Jesus Christ is to the divine religion which we are permitted to know, and, I trust, to believe and love. It is worth while, therefore, specially to fix our eyes upon this. Let us contemplate his actions and his dispositions, as they are announced by poets and philosophers. He was the son of Jupiter; for all virtue is heaven-born: the son, however, of Alcmena, the wife of King Amphytrion; for all virtue must be developed in human nature, and yet is incompatible with a plebeian origin. He passed his early days in exile and suffering; for virtue is the off-growth of endurance, and is rarely appreciated among men. Juno sent serpents to destroy him in his cradle; for calamity from the first persecutes the great, yet he strangled these serpents in the cradle; for divine virtue, although young, is ever valorous, and always victorious. His education was the most perfect. The Greeks had no idea of virtue, but that which education, of their sort, could procure. All his teachers were, in some way or another, allied to divinities. Thus Castor, a son of Jupiter, and who now shines in the zodiac as one of the twins, taught him how to fight. Eurytus, a son of Mercury, taught him to shoot. Autolycus, another son of his, taught him to drive. Simus, a son of Apollo, taught him the lyre. Eumolpus taught him to sing. Chiron, the centaur, a son of old Time, or Saturn, and who now figures in the zodiac as Sagittarius, taught him horsemanship, and the early principles of the medicinal art. While others were exceedingly slow with their teachers, our pupil grew so much in wisdom, that in time he eclipsed them all. His first act, when he was thus disciplined, was performed when he was eighteen years old, and was an act of piety. Mount Citheron was sacred to

Jupiter and the Muses. A huge lion ravaged it. Hercules destroyed it. Thus, virtue always allies itself with piety, and performs its first best actions in defence of the interests of the gods. His next act was an act of patriotism. The Thebans were oppressed by the payment of an annual tribute to Acrisius ; Hercules slew the messengers that came to exact it, and afterwards met the proud tyrant on the battle-field, defeated and destroyed him.

It was well for Greece that they thought virtue was on the side of freedom. It was one element in the Greek Mythology that went far to redeem it, and make it useful to the subsequent generations of mankind. It had been appointed by Jupiter, however, under the stratagems of Juno, that he should be subordinate to king Eurystheus, because the latter was two months older, and the Greeks seem to have thought the rights of primogeniture were not very productive in the development of virtue. This fact, when Hercules heard of it, drove him mad. He destroyed all his children. However, he was calmed, and ultimately submitted himself to his fate ; virtue will do so, the Greeks say. He then undertook to perform his stupendous labours. Some authors number twelve, and some twice as many. I will name only the most popular of them. He first bearded the Nemæan lion in his den, slew the monster, and dragged him back to Mycene, and ever afterwards wore the lion's skin as a trophy. Thus virtue vanquishes violence, and covers itself with glory from the spoils thus secured. He next attacked the Lernæan hydra, with one hundred heads : with his club he crushed each head at a blow, but, alas ! it sprang again. With the aid of a friend, with a hot iron he seared the roots. They grew not again. Thus virtue grapples with the hundred heads of faction, by valour represses them, and by skill prevents their rising again. I must not detain you to tell you how he pursued and caught the stag with the golden horns and the brazen hoofs, or how he destroyed the carnivo-

rous birds of Stymphalus, how he cleansed the Augæan stable, destroyed Diomedes, and consecrated the manes that fed on human flesh, obtained the girdle of the Amazonian queen, and slew the monster Geryon. These, and all his other acts, have a moral and a significance not unpleasing to denote. In his eleventh task he procured the golden apples of the Hesperides, for matured virtue wins golden honours, and realizes the richest fruits. His last act was to bring away the dog Cerberus from Pluto's dark domain. This three-headed monster always kept the gate, and so terrified poor spirits as they approached, that it was truly terrible to advance. Once Orpheus, with his lyre, sent the monster to sleep, for music had power even on a dying man to render him oblivious, but virtue seized the monster and dragged him away for ever; virtue, said they, is superior to the fear of death. At length, Hercules wore the shirt of Nessus. Affliction will come and crush, and evils will sting the purest and the best. But he went into a mountain as directed, reared a funeral pile, placed himself upon it, waited for a while; the fire came and consumed it: many sought his ashes, but they could not be found. It is thus, they say, that virtue at last, by the merit of its own good deeds, ascends in grateful odours to the deities, and is with them for ever.

I have given you as fully as I could the beautiful side of these representations of Grecian virtue, and yet you will not have failed to observe that there was not in them all one element of Christian virtue, in the true sense of the word. He had no love for the truth. He could lie when convenience required it: he had no simple desire for the right: violence would be inflicted, if the order had been given to do so. No notions of spirituality or holiness, meekness or humility, would have stopped him in half his career, and charity for the bodies and souls of men was the last thing he thought to exemplify. He was always unchaste, often drunk, and sometimes mad. Yet this was the Greek ideal, beyond which poetry could not

soar, and devotion could not pray. If this was the highest, what must the lowest have been ?

I will not further detain you by reference to the Mythology itself, but conclude with two or three observations which I think do not unnaturally suggest themselves.

First, then, let us learn the great importance that is attached, or that should be attached, to the principles of our faith. There are many who affect to speak with absolute indifference of all religions, as though they were reduced to one element, "Jehovah, Jove, or Lord," representing the same religion. One hardly knows which most to admire, the dulness that can conceive, or the perverseness that can maintain it. We have given you the beautiful side, so far at least as we could, of the Greek mythology, and I ask you if there be no difference betwixt that and Christianity ? Let the blind look, and they may see ; let the poorest and most unlettered contemplate, and they must be convinced.

But *secondly*, let us learn the futility of human reason in the matter of religion without the aid of revelation. Many philosophers say they want no revelation. I only reply by referring them to the Greeks. I say, that in all secular respects, in all intellectual respects, they were the greatest people this world ever saw. In comparison of them, Europeans are dull and clumsy : except in physical science, mechanical skill, and the single item of tragedy, we do not pretend to equal them. Their language was the most copious, the most perfect, the most versatile, in the world. Whatever is known of Egypt, Babylon, and the whole world, anterior to the Christian era, excepting the Jewish Scriptures and the holy religion we believe and profess, has been embalmed in their records. In every respect they stood on the pinnacle of human fame. They gave us Plato and the philosophers, Homer and the poets, Demosthenes and eloquence, Herodotus and history, Plutarch and biography, Phidias and sculpture, Apelles and painting, Leonidas

and heroism, Alexander and conquest : we cannot compete or compare with them for a moment. If they in their wisdom knew not God, who will pretend that it is in the power of reason, without the aid of revelation, to find him out ?

Lastly, let us remember, that to whomsoever much is given, of him also much will be required. You have the knowledge of the one living and true God, self-existent, almighty, boundless, changeless, and eternal. You know that He is spotless and pure, infallibly true, inflexibly just. You know that He is unbounded in his kindness ; delighting to save, ready to forgive. He is your preserver on whom you depend, your benefactor to whom you are indebted, your governor under whom you live, your judge before whom you must stand, and through the cross of Christ presents himself before you as your Redeemer, whom you may love, and serve, and trust, at all times and with all your power. He is revealed to us as the true God, entering into our sorrows, taking our nature, accomplishing our redemption, the Spirit that dwells in us, the Lord who is our comfort, our guide, our guard, and our stay in time of trouble. Yes, this is our God, and we will exalt him. This is our God, and we will praise him. Yes, Father, Son, and Holy Ghost, the God whom we adore, we will bless him while we have life ; we will praise him when we die. May mercy grant us eternal years to understand him better, and praise him more !

THE HISTORY OF THE FORMATION
OF THE
FREE CHURCH OF THE CANTON DE VAUD,
SWITZERLAND.

BY THE
HON. AND REV. B. W. NOEL.

HISTORY OF THE FORMATION OF THE FREE CHURCH
OF THE CANTON DE VAUD, SWITZERLAND.

I HAVE this evening to relate to you the events which have led to the establishment of a Free Church in the Canton de Vaud, which is a beautiful territory extending along the whole northern shore of the Lake of Geneva, gently sloping to the Southern Sun, and looking on the magnificent Alps of Savoy.

The relations of the Establishment to the State in this canton are very clearly described in various papers issued within the last three years by the Council of State, which must contain the authoritative exposition of those relations as they now exist, because they have been approved by at least the tacit assent of all the authorities in the State.

In these papers the Government has thus described the subjection of the Establishment :—It is “salaried by the State and *governed by law.*” It is “salaried and *governed by the State.*” “The constitution, expressing the will of the people, maintains the union of State and Church, *and subjects the latter to the civil power.*”¹ “The Church is protected and salaried by the State, governed by the law, and *consequently subordinate to the State.*”² “The powers of the State ARE AT THE SAME TIME THE SUPERIOR AUTHORITIES OF THE CHURCH.”³ “Its

¹ Régie par la loi, régie par l'Etat. Circular of C. S., Lausanne, Aug. 6. Précis des faits qui ont amené la Démission des pasteurs, etc. Lausanne, 1846, pp. 116, 120. See also p. 160.

² Judgment of Government, Nov. 3. 1845. Précis, p. 143.

³ *Ibid.* p. 147.

fundamental principles have been ever the same, the subordination of the Church to the State ; *the government of the Church by the civil power.*"¹ "There is no union, except when there is *one supreme will from which all flows.* The single fact, that the State inserted the ninth article in the constitution, shows that it has the supremacy."² "According to the constitution of the country there is a union between the Church and State, not a simple alliance, and THE GOVERNMENT OF THE CANTON IS BISHOP."³ "The Council of State HAS THE SAME POWER THAT THE CONSISTORIES HAVE in the Reformed Churches of France."⁴

According to these authoritative declarations, the State governs the Church, and is within it THE SUPERIOR AUTHORITY, THE CONSISTORY, THE BISHOP.

1. The State, being thus supreme, can determine *the doctrine* of the Church at its pleasure. As it has taken from it one creed, it can impose upon it another : and although, by the eighty-second Article of the Ecclesiastical Law, a Synod is to be called when any changes are introduced, yet it is expressly declared, by the 83d Article that the decisions of the Synod are simply an advice, which the Council of State *may* use ; so that the Government has the right to disregard all such decisions, and to settle the doctrine of the Church as it will. Any day the Grand Council may, without doing violence to the law as it now exists, tell the pastors of the Establishment they must preach Unitarian doctrines, or renounce their salaries.

2. The following statement of the Government further shows that the State has similar power over *the discipline* of the Establishment. "The State and not the Church, decreed the

¹ Letter of C. S., December 11, 1845. Précis, p. 203.

² Druey. Speech before G. C., January 23, 1847.—*La Réformation*, vol. ii. p. 47.

³ "D'après la Constitution du pays il y a union et non pas simple alliance entre l'Eglise et l'Etat ; et LE GOUVERNEMENT DU CANTON EST EVEQUE." Letter of M. Druey, *Ibid.* vol. ii. p. 70.

⁴ Druey. *Ibid.* ii. 39.

9th Article of the constitution, touching the National Church, *which was not even called upon to deliberate upon it.* It is according to the laws and ecclesiastical discipline of the canton that the ministers of the National Church are consecrated. Now these laws are the work of the State, *and this discipline is placed under its authority. . . .* For all important things the classes and the Synod have only their advice to offer to the Council of State, which makes use of that advice according as it judges fitting.”¹

3. When new pastors are required, the State may order the appointment of a commission of consecration, of which the majority of the members are nominated by the Government ; over which the president of the Council of State presides.²

4. When there is a vacancy in any parish, the State appoints the pastor ; and can remove him at its pleasure.³

5. The State determines the magnitude of the church over which each pastor is to preside ; settling, at its discretion, the limits of his pastoral charge.⁴

6. When the pastor is placed over any church, the State can limit the exercise of his ministry ; by declaring when and where he is to preach, or not to preach, and by prohibiting all preaching except at the times and places appointed by law.⁵

7. The State has the power of determining upon what topics the pastor may or may not preach.⁶

8. The State has the right of occupying all the pulpits of the Establishment, and may send whom it will, whenever it will, to read whatsoever it will to the people.⁷

¹ Proclamation of C. S., Lausanne, Nov. 14, 1845. Précis, 157.

² “ Il y fait prevaloir ses vues et ses idées par l'influence qu'il exerce sur la commission de consécration, laquelle est en majorité à sa nomination et à sa dévotion.”—*Conversation sur la Démission.* Lausanne, 1846, p. 5.

³ Précis, 54, 166, 167, 198, 212.

⁴ Précis, 54, 198, 201.

⁵ Précis, 11, 44, 45, 147, 148.

⁶ Circular of C. S. to the Demissionary Pastors, Nov. 20, 1845.

⁷ Précis, 146, 158, 187, 188.

9. The State can demand that the pastors read, or cause to be read, to the people, at the hour of divine service, any of its proclamations. A law, indeed, seemed to guarantee to the pastors that they should not be obliged to read any proclamations but those which directly concerned religion ; but this has been overruled by the following decision :—“ The 12th Article of the Law of the 23d May 1832, which runs, ‘ The Council of State may order the publication from the pulpit of acts which regard religion or any religious solemnity,’ does not hinder the Council of State from causing proclamations to be read from the pulpit, as it has always been done.”¹

10. Thus the pastors are functionaries of the State, to exercise their office under its control, or to be suspended at its discretion ; and those who, being prohibited from officiating, shall nevertheless exercise their ministerial functions, are held to have violated the 259th Article of the Penal Code, which inflicts a penalty upon those officers of Government who execute their office after being suspended or deprived.²

Lastly, So complete is the power which the State has over the Church, that it has the right of suspending, or of disregarding at any time, the fundamental laws which regulate the union between them.³

II. We have next to inquire what that body is to which the churches of Christ and the pastors within the Establishment have consented to give this authority over them in spiritual things. By the State, in any nation, is meant the governing power ; and in the Canton de Vaud it is composed of the Council of State, the Grand Council, and the Electors. The Council of State is the executive Government ; this Council, with the Grand Council, form the Legislature ; the Council of

¹ Circular of C. S., Lausanne, Aug. 6, 1845. Précis, 117.

² Government Circular, Nov. 24, 1845. Précis, 216.

³ Decree of G. C., Lausanne, Nov. 19, 1845. Précis, 162, 163.

State is chosen by the Grand Council, and the Grand Council is chosen by the people. All the citizens, including minors and paupers, are electors, and are eligible to every office in the Government. The man who depends on charity for his daily bread has a vote as good as that of the first man in the country. Of course, Roman Catholics have, as they ought to have, equal rights with Protestants : these Catholics are electors, and eligible to all offices. Besides these, there are ten communist clubs in the canton ; whose principles Mr. Hurt, an intelligent Vaudois writer, accuses of involving atheism, theft, and murder : all these are electors and eligible.¹ Lausanne has further within its walls not only communists, but avowed atheists and atheistic publishers ;² these also are electors and eligible. Religious meetings have in various places been broken up, inoffensive and excellent persons have been insulted, threatened, sluiced, and beaten by the rioters : these rioters also are electors and eligible. And persons have even paraded the streets of Lausanne, exclaiming, “ Down with the Methodists ; down with God ! ” and all these are electors and eligible.

Thus the supreme and ultimate power in the State is composed, first, of religious, grave, honest, and educated citizens ; secondly, of Roman Catholics, Unitarians, infidels, profligates, drunkards, rioters, persecutors, minors, and paupers. Of these electoral assemblies, the Grand Council is the representative ; and this Council forms the Council of State. The churches, therefore, within the Establishment, have allowed a supreme power over their doctrine and discipline, over the settlement of their pastors, and over the exercise of the pastoral office, to three bodies, of which the chief is comprised in part of Roman Catholics, infidels, profligates, communists, and atheists ; and of which the other two may be similarly composed.

¹ *Causeries Politiques*. Par Oscar Hurt Binet, No. iv. p. 7.

² *Ibid.* No. ii. p. 17.

III. Were the Vaudois Church composed, like the apostolic church of Philippi and Thessalonica, or any other apostolic church, of "saints" and "faithful brethren," of those united by the same creed, the same character, the same hopes, the same spiritual life, they could not have yielded this spiritual power over them to the State : but its composition is vastly different. "All the world among us is of the church," said M. Druey truly, in a speech before the Grand Council.¹ Every citizen may belong to it. It is not, therefore, united by the same spiritual life, for the vast majority of its members are spiritually dead ; it is not united by a common creed, for it has no creed ; and its members are not drawn together by their separation from the world, because it is itself the world. Light and darkness, summer and winter, are not more opposed to each other than its members are. It is a moral chaos of all the elements found in the State ; and therefore very naturally has resigned to the State all spiritual power over it. Having lost the attributes of a faithful church of Christ, it cannot be expected to act according to them. But then the question occurs, What should the real Christians do who remain intermingled with this chaotic mass, the faithful among the faithless, the living amongst the dead ? The New Testament commands Christians carefully to separate from the world : "I have chosen you out of the world ; they are not of the world, even as I am not of the world.—Be ye not unequally yoked together with unbelievers. Come out from among them, and be ye separate, saith the Lord."² And when a professed Christian at Corinth fell into vicious habits, Paul gave this direction to the church : "Now I have written to you, if any man that is called a brother be a fornicator, or covetous, or an idolater ; . . . with such an one, no, not to eat. . . . Wherefore put away from among yourselves that wicked person."³

¹ "Tout le monde chez nous est de l'église."—*La Réformation*, ii. 47.

² John xv. 19. ; xvii. 6 ; 1 Cor. vi. 14.

³ 1 Cor. v. 11-13.

How then can the Christians within the Establishment be mixed up in the same church with the worldly and immoral, with the profane and ungodly, with communists, infidels, and profligates, allowing to them all the rights of members ?

2. It is said in the New Testament that the Church is the house of Christ, within which he rules, and he has given to his disciples this rule : "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."¹ There must be no confusion between the spiritual and the temporal. Temporal dominion is Cæsar's ; spiritual dominion is God's. How then can Christians give to aliens the rule in Christ's house ? or render to the State that dominion over the Church which belongs to God ?

3. Each church is called by Christ to be a support to the truth, and its members are to strive together in supporting it.

"The church of the living God, the pillar and ground of the truth. Let your conversation be as becometh the gospel of Christ, . . . that I may hear of your affairs, that ye stand fast with one spirit, striving together for the faith of the gospel."²

But the Vaudois Establishment has allowed the State to withdraw its creed ; and now knows not in the least what its members believe or disbelieve.

4. By Christ's appointment each church is called to maintain its own discipline under the superintendence of its pastors.

"If he shall neglect to hear them, tell it unto the church ; but if he neglect to hear the church, let him be unto thee as an heathen and a publican.—Then pleased it the apostles and elders, with the whole church, to send chosen men, etc.—Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat, . . . therefore put away from among yourselves that wicked

¹ Heb. iii. 15 ; Matt. xxii. 21.

² 1 Tim. iii. 15 ; Phil. i. 27.

person. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.—I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, etc.—Remember them which have the rule over you, who have spoken unto you the word of God.”¹

But the Vaudois Establishment has relinquished its right of self-government. Its Synods, when called to do so, may offer their advice to the State, but the Establishment itself can review none of its doctrines ; expel no false teacher who instils poison instead of truth into the minds of his people ; remedy no neglect of any one of Christ’s commands ; correct no abuse, and provide for no improvement.

5. According to the New Testament precedents, the State had no voice at all in the nomination of church officers. But the Vaudois Establishment gives to the State the nomination of the majority of its ordaining presbyters, and makes the civil magistrate their *ex-officio* president.

6. The qualifications of pastors to be appointed in the Christian churches are determined by Christ.

“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.—A bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality ; a lover of good men, sober, just, holy, temperate, holding fast the faithful word ; . . . not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil.”² If any man teach a doctrine contrary to the gospel, he is a minister of Satan. “Such are false apostles, deceitful

¹ Matt. xviii. 15-18 ; Acts xv. 6, 12, 22-29 ; 1 Cor. v. 9-13 ; Rev. ii. 14, 15, 20 ; Heb. xiii. 7.

² Acts vi. 1-4 ; Titus i. 7-9 ; 1 Tim. iii. 1-7.

workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness.”¹ And the churches ought to reject such teachers. “If any man preach any other gospel unto you than that ye have received, let him be accursed.—I would they were even cut off which trouble you.—Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed, for he that biddeth him God-speed is partaker of his evil deeds.”²

But the Vaudois churches, in total disregard of these laws of Christ, receive, without examination, any minister as pastor who is appointed by the State.

7. If a pastor is appointed according to Christ’s law, he is made the bishop (*ἐπίσκοπος*) of the church by the Holy Ghost ; and therefore no one, not authorized by Christ, ought to interfere with his ministry.

“He gave pastors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers (*ἐπίσκοπους*).—What therefore God hath joined together, let not man put asunder.”³

But in the Vaudois Establishment the State has the right of appointing the pastor, and suspending or removing him at its pleasure.

8. Christ has said to the preachers of the gospel, “Go ye into all the world, and preach the gospel to every creature.”⁴ And the apostles, therefore, disregarded every prohibition of those in authority which would interfere with their obedience

¹ 2 Cor. xi. 3, 4, 12-15.

² Gal. i. 6-9 ; v. 18 ; 2 John x. 11.

³ Eph. iv. 11, 12 ; Acts xx. 17, 28 ; Matt. xix. 6.

⁴ Mark xvi. 15 ; Matt. xxviii. 19, 20.

to Christ. "And when they had brought them, they set them before the council : and the high priest asked them, saying, Did we not straitly command you that you should not teach in this name ? . . . Then Peter and the other apostles answered and said, We ought to obey God rather than men. . . . And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ."¹

But in the Vaudois Establishment the pastor is forbidden to preach to any company of persons, except to those who assemble in the parish church.

9. According to the doctrine of the New Testament, the Christian minister must preach the whole truth, as well as nothing but the truth. "I kept back nothing that was profitable to you. I have not shunned to declare unto you the whole counsel of God."²

But the Vaudois pastors must not preach on topics prohibited by the State.

10. Christian pastors are required to oppose false doctrine in the churches.

"Certain men, which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. . . . Paul, therefore, and Barnabas, had no small dissension and disputation with them.—To whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you. . . . But when Peter was come to Antioch, I withstood him to the face because he was to be blamed.—I would they were even cut off which trouble you."³

But the Vaudois Government claims the right of occupying the pulpits of the Establishment, "whenever they will, by whomsoever they will, to speak whatsoever they will ;" and the pastors submit to this claim.

¹ Acts v. 27-33, 40-42.

² Acts xx. 20, 26, 27.

³ Acts xv. 1, 2 ; Gal. ii. 4, 5, 11 ; v. 12.

11. It is the express command of Christ to his ministers not to make themselves parties to the misconduct of others. "Them that sin, rebuke before all, that others also may fear, . . . neither be partakers of other men's sins.—If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him god-speed; for he that biddeth him god-speed is partaker of his evil deeds."¹

But the pastors of the Vaudois Establishment are liable to suspension, if they do not read, or cause to be read from their pulpits, any proclamations which the Government may send them for that purpose, although such proclamations may be irreligious or immoral.

12. Christian ministers are servants of Christ, to whom they must give an account of their stewardship, and therefore should not allow any unauthorized persons to exercise control over their ministry. "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers.—Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account.—Ye are bought with a price, be not ye the servants of men.—If I yet pleased men, I should not be the servant of Christ."²

But the Vaudois pastors are the servants of the State, who must please the State or lose their salaries; and being dependent on the State for the maintenance of their families, are in a thralldom unbecoming the servants of Christ. The subjection of the Vaudois Christians to the State is dishonourable to Christ, is discreditable to the national pastors, must multiply bad ministers and cripple good ones, is noxious to every congregation, prevents the progress of religion in the canton, and is condemned by the plain declarations of the Word of God.

IV. The principle of this Vaudois union between the

¹ 1 Tim. v. 20, 22; 2 John 10, 11.

² Acts xx. 21; Heb. xiii. 17; 1 Cor. vii. 23; Gal. i. 10.

Church and the State is hopelessly corrupt. No ingenuity can free it from the character of a worldly compact, in which principle is bartered for money. It subsists by the force of the salaries alone. We need not ask how it works, because that which is wrong in principle should be done away, whatever its practical results may be ; yet, as its working illustrates the evil consequences of bad principles, and fully justifies the steps which have been taken by the Free Church ministers, let us now consider the events to which these relations between the Church and State have recently led.

February 14, 1845, the canton underwent a revolution which brought the present Government to power. "The country was happy ; its neighbours often called it the model canton, they copied its laws, and envied its prosperity. Its inhabitants exulted when they heard it cited, both in Switzerland and among foreigners, as an example of what order and liberty united can accomplish. Private fortunes increased, together with the public revenue ; the prices of land and of labour were high ; the roads, the post-office, the military force, education, the administration of justice, the general administration of the country, were all in progress. Its constitution was thought the most liberal in the world. All the citizens, except paupers and felons, were electors, and eligible to every office. There were regular legal means of correcting every defect in the constitution, and there were no serious complaints ; but everywhere was the appearance of prosperity." ¹

Such was the state of the canton at the close of 1844 ; and on February 14, 1845, a revolution, directed against men rather than measures, a tumultuary change of the Government, with a disgraceful addition of paupers and minors to the constituency, placed power in the hands of the present rulers. On that day insurgent crowds dissolved the Grand Council, ordered the election of a new Grand Council, and in the meantime

¹ *Simple Récit de la Révolution*, p. 1. Lausanne, 1845.

formed a provisional Government, upon which it conferred autocratic power. On February 15th, the new Government entered on their functions in triumph. The cannons roared, the inns were filled with revellers drinking at the public cost, and during the whole day bands of men paraded the streets of Lausanne, shouting out, "Down with the Momiers!" (Evangelicals); "Down with the honest people!" "Down with those who have servants!" "Down with God!"¹ Trees of liberty were everywhere erected, with flags, on some of which were emblazoned the words, "Hatred to fanaticism!" "Down with the Momiers!" "Hang up the aristocrats!"² On the shoulders of these crowds the present rulers have been carried to power. The elections were everywhere favourable to the radical party, and the Grand Council formed its Council of State of the members of the Provisional Government.³ The new Government instantly demanded the adherence of all the Government functionaries, *including the pastors*, upon pain of losing their places; and although they were satisfied with a simple submission of the pastors, because for the time it was expedient, they did not in the least modify the right of the Bishop-State to treat them as clerks, omnibus conductors, or policemen, whom they might retain or deprive at pleasure.

May 15th, they were told by a circular of the Council of State, that "it was their duty to abstain from all religious meetings which had a character of dissent and a tendency to separation."⁴ This circular was sustained by the following resolution of the Grand Council, May 20th: "Every salary derived from the public revenue . . . shall be withdrawn from the pastors who shall officiate in any other religious assemblies than those which are legally consecrated to the

¹ "A bas les Momiers, à bas les honnêtes gens, à bas ceux qui ont des domestiques, à bas le bon Dieu."—*Récit*, p. 40.

² "Les aristocrates à la lanterne."—*Récit*, p. 45.

³ *Récit*, p. 52.

⁴ *Précis*, p. 11.

worship of the National Church."¹ By this order the pastors were compelled to discontinue the usual services in their oratoires, or lecture-rooms, though these had been found eminently useful. Thenceforth they must preach just where and when the Government might order: their ministry was mischievously restrained; its servile dependence on the Bishop-State was made manifest; and instead of preaching to any of their parishioners anywhere, according to Christ's command, they must only preach to empty walls, if their neighbours did not choose to attend the temple of the commune.

July 29th, the pastors were ordered to read or cause to be read, on Sunday, Aug. 3, to their congregations, a long political proclamation, vindicating the recent revolution, and the conduct of the present Government.² Politics were thus to be introduced into the house of God; political passions were to be excited where men met for prayer; the ministers of Christ were to become the agents of the revolutionary Government, to promote its party purposes; congregations were to be broken into hostile factions; and all devotion was to be stopped. All this happened. In some places the congregations deserted the temple while the pastors were reading the manifesto; in others both the pastors and the people went out while laymen were reading it; and the pulpits of forty-three pastors, who had previously refused to obey, were occupied by agents whom the Government had sent to read it in their stead.³

October 22d, the four classes (or distinct synods) of the church were summoned by the Government to try the forty-three pastors on the charges of insubordination. They were acquitted by each of the four; but the Government, disregarding the acquittal, declared them guilty, and suspended them from their ministry.⁴ The reason assigned for this act, by a ministerial

¹ Précis, p. 148. *La Crise Ecclésiastique dans le Canton de Vaud*, p. 16. Lausanne, 1846.

² Précis, pp. 24, 104.

³ *Ibid.* p. 25.

⁴ *Ibid.* pp. 33, 35, 37.

journal, was that a bishop has always a right to suspend a clergyman ; assuming truly, that M. Druey and his friends are collectively the bishop of the Vaudois Church.¹

The Government thus proved that sentences pronounced by church courts have no authority against its decisions ; and established the rule that the State has a right, not only to indoctrinate the congregations of the Establishment in any theories, political or religious, but also that the pastors are bound to be their agents in making these Government doctrines known to the congregations.

Upon these acts of the Government an intelligent Vaudois author made the following remarks :—“ The motion to close the oratoires, and the order to read the proclamation, are not awkwardnesses or failures, but too well concerted attacks. The motion struck religion outside the temple ; the proclamation pursued it into the church itself. The one, while pretending to attack the Methodists only, would make religion disappear from ordinary life ; the other, meaning to chase it from our pulpits, orders as a prelude, the reading of a long political piece, interlarded with two or three religious words. . . . The Druey proclamation is not, then, at bottom, a political affair, but a serious attack against evangelical preaching, a first step towards replacing that preaching by the preaching of Communism. . . . These gentlemen are held by their opinions, on that point well known, by their hatred against the gospel, for these two things go necessarily together, by their antecedent actions, by the manœuvres which have brought them to power, and by the principles of that portion of the people which has placed them there, to declare war against the Christian religion. M. Druey, the soul of the party, is not a man of common ambition, . . . but would fix upon himself the eyes of Europe, by the endeavour to realize amongst us the theories of Socialism.”² To such hands have the Christians of the

¹ *Causeries Politiques*, No. ix. p. 9.

² *Ibid.* No. vii. pp. 11, 12.

Vaudois Establishment consigned, by their adherence, the Episcopate of their church.

November 19th, the Grand Council passed the following decree :—“The Council of State is authorized to violate, as far as it may judge necessary, the ecclesiastical law of the 14th of December 1839, as well as the other laws, resolutions, decrees, and regulations touching the church and its ministers : at the same time without changing anything in the doctrine of the church, or in the forms of public worship, and in the books adopted for worship and for the public teaching of religion.”

This decree, which tears to pieces and throws to the winds the idea of an alliance between the Church and the State, as between two independent contracting parties, and which illustrates the entire and unconditional subjection of the church to the Bishop-State, placed the pastors absolutely at the mercy of the Government. After this they could appeal to no ecclesiastical law against a decision of the Government, because the Government was placed by the State above all law. From this time M. Druey and his friends had indisputable legal right to order or prohibit consecrations within the Establishment, to admit pastors into the church, or exclude them from it, to fill up vacant parishes, to limit and restrain the pastoral office, to grant salaries, or to take them away, to grant preferment to a pastor, or to suspend him and deprive him of his ministry, as they would. They could crush at once any pastor who opposed their wishes. And, in fact, the comforts and fortunes of all the pastors, their homes, their families, their spheres of labour, and the exercise of their ministry, were committed to the irresponsible control of a few public functionaries, among whom Mr. Hurt Binet reports that two had proclaimed Communism to be “a magnificent idea, for which, unhappily, the Canton de Vaud was not ripe.”

November 20th, the Council of State declared it to be “their view that the pastors should abstain from introducing politics

into their pulpits, and from making any allusions to the subject.”¹ They would introduce their own political views by means of proclamations, but wished the pastors not to counteract them by any opposite views, that the pulpit politics might be all one way. Mr. Berthoud, however, of Vallorbes, when resigning his living, assured the Government that he should think it his duty to show to the people from the Word of God the encroachments of the civil power, though this might be called introducing politics. In fact, how many important topics might be forbidden to them under this name ! They could not preach on a call to the ministry without leading men’s thoughts to the commission of consecrating and its president ; they could not describe the nature of the pastoral office without condemning the Government nominations.² They must not speak of the duty of preaching the Gospel to every creature, since that would reprove the Government restrictions upon preaching ; nor upon the value of social religious meetings, because this would expose to blame the recent prohibition of the oratoires ; nor must they advert to Christian union, because that would charge the church with sectarianism and the Government with persecution. It is difficult to see how many useful topics the Government might on this pretext forbid. And if they had a right to prohibit these, why not any other topics which they might conceive to be equally dangerous ? Why not render the danger impossible by suspending preaching altogether ?

December 6th, acting on their “ full powers,” the Council of State made a new distribution of the parishes to the pastors without consulting any ecclesiastical court, or any body of pastors ;³ upon which occasion one of the pastors was deprived of his living, because he could not conscientiously abandon his congregation to the nominee of the Government.⁴

¹ Circular, Nov. 21, 1845. Précis, p. 167. ² Letter, Précis, p. 180.

³ Circular, Dec. 5. Précis, p. 196. ⁴ *La Réformation*, vol. ii. p. 8.

Shortly afterwards, as there were many parishes without pastors, the Council of State ordered that a new consecration should take place ;¹ and a commission of consecration was called for February 25th, to be composed of five members delegated by the Council, of four delegated by the Classes, and of two Theological Professors, over all of whom M. Druey, as President of the Council, would preside.² Upon this occasion Mr. Herzog, Professor of Theology, resigned his office, because he could not conscientiously take part in the approaching ordination.³ The commission, therefore, was composed of five members chosen by the Council, and five other members. Of course, the Delegates of the Council would be of their politics, and subservient to their views ; assuming, therefore, that all the rest would be opposed to them, which is improbable, then the votes of the commission would be equally divided, and M. Druey would, by his casting vote, determine all the consecrations. He could therefore admit to the ministry within the Establishment, or exclude from it, whom he would. All the new pastors would therefore be M. Druey's nominees ; and further, as the President of the Council might be a Catholic, a Jew, a Communist, or an Infidel, according to this arrangement, all the persons to be consecrated to the ministry of the Gospel within the canton may hereafter be nominated by a Catholic, a Jew, a Communist, or an Infidel, to which arrangement the pastors of the church assent by their adherence.

Lastly, the Council resolved to call a Synod, to give advice to the Government respecting the form of prayer for a civic *fête* on the 10th of August.⁴ July 20th, the Synod assembled, and the prayer was presented to them by the Council ; because the Government, claiming to be their bishop, thought it right, in its episcopal functions, to prepare their liturgy. On this occasion Mr. Curtat, pastor, said : " Our position is

¹ Précis, p. 213.

² *La Réformation*, vol. ii. p. 70.

³ Précis, p. 229.

⁴ *La Réformation*, vol. ii. p. 232.

singular ; we ought to have been consulted on the establishment of the *fête*, but we are consulted on the prayer alone, which is a detail of the *fête*." It soon, however, appeared that even this humbler task was beyond their capacities. Mr. Mestral, pastor, maintained "that they should examine the doctrine of the prayer and its matter, to see if the things which it asked, or for which it gave thanks, were really blessings." Nothing could be more reasonable than this proposition ; but immediately the Synod was in a fever. "No," cried Mr. Mellet, pastor, "we have nothing to do but to accept the project of a prayer presented by the Council ; we are here for nothing else." A crowd of speakers supported this view ; and at length the President, Mr. Meystre, prefect, settled the dispute thus :— "I should not be opposed to the project of a prayer being examined phrase by phrase, if the press did not exist ; but, gentlemen, the press will get hold of the discussion, and then what will happen ? We cannot satisfy all the world. . . . If you are to scan all the words of the prayer, we shall never end ; and we shall be drawn into political discussions unsuitable for a Synod. It is much better not to anticipate the sense which will be given to our words." A large majority voted for the adoption of the prayer as it was, and the Synod closed.¹ Another Synod might not be so obsequious ; and if from this servile assembly, called together for so insignificant a business, fierce debate and even schism seemed likely to arise, to what might not a Free Synod lead ? The Government will not repeat the experiment.

V. Contemporaneously with these successive exhibitions of the subjection of the Church to the State, various acts of violence were committed against the disciples of Christ, whom the hatred of the populace designated as Momiers or Methodists, whether they were pious Dissenters or evangelistic members of

¹ *La Réformation*, vol. ii. p. 244.

the Established Church. On the night of February 5th, a dissenting chapel at Lausanne was invaded, the furniture broken, and the place was plundered of everything valuable.¹ During March, riotous mobs assaulted the oratoires of the Establishment, dissenting chapels, and even more private religious meetings. Among others, the oratoires of Pully and Cully were devastated.² Sunday, April 6th, J. Parisod, a Dissenter of Arau, near Sully, held a small meeting at his house, upon which a mob assembled, broke the shutters of the house, destroyed the furniture, dragged his son along the ground, struck his daughter with a stick, and when he defended his children, loaded him with their blows.³

Sunday, August 24th, at Aigle, about half-past eight o'clock, a man masked entered the house of the minister, where twelve persons were assembled, and summoned them to separate. They obeyed, perhaps unwisely; and had scarcely left the house, when they were attacked by about thirty men, armed with sticks and stones. Several were unmercifully beaten, one was struck to the ground by a stone and trampled on, and another was nearly killed by a blow from a stick.⁴ A letter from Moudon, dated October 15th, stated that on the previous Sunday the doors of their oratoire were broken in, and when all was over, the agents of the authority came to afford their protection, and then, having done nothing, retired to regale themselves with the most ardent of the assailants.⁵

Sunday, Nov. 30th, the oratoire was attacked at Lausanne.⁶

January 18, 1846, as some pious persons of Montreux were assembling to hear their pastor, M. Monnard, they were successively drenched by a fire-engine, and received no aid from the magistrate.⁷

¹ *La Crise Ecclésiastique*, p. 7. Lausanne, 1846.

² *Précis*, p. 9.

³ *La Crise*, p. 7.

⁴ *Causeries*, No. iii. p. 16.

⁵ *Ibid.* No. vi. p. 18.

⁶ *La Crise*, p. 56.

⁷ *La Réformation*, vol. ii. p. 39.

The same day, the congregation at Montricher was assailed with stones.¹

Sunday, February 1st, a congregation having assembled at Lausanne, at five o'clock in the morning, on leaving the meeting, were struck with stones or sticks; and one of the Christians receiving a blow, heard the assailant exclaim as he struck him, "There's for Jesus Christ."²

In March, some ruffians entered the house of Mr. Parisod, of Arau, where a small congregation was assembled; and having burnt the Bible, seized two women, bound them, and dragged them nearly a league, reviling them.³ At Villarzel, a congregation was dispersed by the fire-engine.⁴ At Echallens, a Protestant charitable establishment was invaded, some furniture was broken, and the Bible was torn in pieces.⁵ At Aigle, those who attended a meeting for worship were held under a pump by the populace, who were not ashamed to exercise this brutality even towards women.⁶

All these violent acts were in the highest degree unjust, because they were committed against unoffending persons, who were simply exercising their sacred and inalienable right of worshipping God according to their own conscience. Had the law allowed these acts, the law would be unjust and tyrannical; but they were also illegal. For the 133d Article of the Penal Code runs thus: "He who, during the celebration of worship to which the public is admitted, disturbs a religious solemnity, is punished by imprisonment for a space not exceeding six months, or by a fine not exceeding 400 francs." It was, therefore, the most obvious and elementary duty of the Government to protect the worshippers, and to punish those who assaulted them. Natural justice, the voice of the law, and the necessity of order to the well-being of the community, required this of them.

¹ *La Réformation*, vol. ii. p. 39.

² *Ibid.* vol. ii. p. 55.

³ *Ibid.* vol. ii. p. 87. ⁴ *Ibid.* vol. ii. p. 143. ⁵ *Ibid.* ⁶ *Ibid.* p. 159.

But the Government has taken another course. When J. Parisod of Arau, whose case has been mentioned, complained to the magistrates of the violence done to him and to his children, the prefect brought his case before the Council of State, and received a reply, signed by L. Blanchenay, Vice-President of the Council, of which the following is an extract: "Sir, in reply to your letter of yesterday to the Department of Justice and Police, I am charged to request you to inform the Separatists, that they are invited amicably to abstain from their meetings, which disturb public order. You will warn them, that if they obstinately continue these meetings, *which are reprobated by the great majority of the people*, it is at their peril and risk; *seeing that the worship of the National Church is alone guaranteed by the State. The State owes no protection to these assemblies*, and still less is bound to use preventive measures in their favour." The doctrine of the Bishop-State in this paper is—

1. That the National Church is established to the exclusion of every other Protestant communion.

2. That if men cannot with a good conscience worship God in the parish church, where there may be an ungodly pastor placed by the Bishop-State, that they should abstain from public worship altogether.

3. That if they will not violate their consciences by abstaining from all public worship, but will meet to worship God, however enlightened their creed, however pure their worship, however inoffensive their proceedings, they are to be considered the disturbers of the public peace, whenever any unprincipled libertines choose to disturb it by assailing them.

4. That the Government owes no protection to peaceable men who are fulfilling their duty to God, and are doing no wrong to any one, when they are attacked by ruffians.

5. That the majority of the people in the canton, who are the "supreme authority" in the church, and of which the

Bishop-Government is merely the representative, abhor quiet and orderly meetings for prayer and praise.

When this reply was communicated to Parisod, he withdrew his complaint, because he saw that he could obtain no redress or protection ; and when the magistrate went to Cully to receive his withdrawal, a mob, which was gathered from Arau and the neighbourhood, testified with drum and trumpet their triumph at his defeat by means of their ally, the Government.

Although the Government had, indeed, in their letter to the prefect, used these words, which were concealed from Parisod, " You will engage the citizens, by all means in your power, to abstain from illegal acts with regard to these *fanatics*, since, if disorders repressible by law occur, justice must have its course ;" yet these were only words of form, for in all the series of outrages against the Evangelicals which afterwards disgraced the canton, the Government remained for a time a silent and inactive spectator ; and when it did interfere, it was to persecute the innocent, and to gratify their enemies.

November 19, 1845, the Council of State was invested by the Grand Council " with full powers touching the oratoires and other religious assemblies not within the National Church."¹ These powers were not to be used to punish the riotous, but to vex the peaceable ; not to sweep from the canton the nuisance of a lawless persecution of enlightened Christians by godless mobs, but to constitute the worship of God by these Christians a crime against the State. Some brutal ruffians having attacked the congregation of the oratoire at Lausanne, November 30th, the Council of State issued, December 2d, the following decree :—" Considering that, in the present state of men's minds, it is for the interest, rightly understood, of religious liberty itself, *as well as of the National Church*, . . . to suspend religious meetings not within the

¹ Précis, p. 163.

National Church, which are the occasions of disturbances the assemblies at the oratoire and other religious meetings not within the National Church, and not authorized by law, are, from this day till further order, interdicted at Lausanne.

“In case of disobedience or of resistance to this prohibition, such meetings shall be dissolved by force, if necessary, and those persons who shall have resisted the orders of the authority shall be brought before the tribunals, to be punished conformably to the penal code.”¹

Similar decrees were successively issued against the religious meetings of Montreux, of Orbe, of Château d'Œux, of Vallorbes, Romainmotiers, of Echallens, of Cully, of St. Saphorin, of Villarzel, and of Aigle.² At the last mentioned place two gendarmes entered the house of Mr. Mark P——, “to prevent a religious meeting,” when there were only three friends sitting at breakfast; which drew the following remarks from the author of the *Causeries Politiques*: “Henceforth the principle is adopted that every meeting of more than two persons is subject to the domiciliary visits of the police, if those persons are judged to be suspected of having the intention of reading the Bible, of singing psalms, or of committing any similar devotional offence. But should thirty rogues get drunk, and, being tired of obscene songs, rush like cannibals upon inoffensive persons assembled in private houses, this is all simple and natural.”³ The comments of Dr. Bluntschly, President of the Grand Council of Zurich, upon this conduct of the Vaudois Government was scarcely less severe: “The State of Vaud, hitherto so flourishing, is become the victim of a violent revolution. They have reached in a few months such a point, that in a country in which the word Liberty is on all lips, the religious liberty of the National Reformed

¹ Précis, pp. 209, 210.

² Précis, pp. 219, 221. *La Réformation*, vol. ii. pp. 119, 135, 151, 168.

³ *Causeries*, No. v. p. 4.

Church is opposed and chained in a manner of which we find no example in antiquity, except during the persecution of some pagan emperors ; and in modern times, during the reign of terror only in the French revolution. It is by means of gendarmes or of mobs that those who share with us an evangelical faith are hindered from social worship even in their own houses.”¹

By acting on this decree, the Government crushed important rights which they were bound to uphold, and instead of protecting the innocent against the culpable, encouraged religious riots throughout the canton ; by assuring the mob that if in any place they would only get drunk, and make sufficient uproar against the religious persons of the place, they would take care to gratify their hatred by not permitting Christians to enjoy social worship any more.

Their fear of the populace which had advanced them to power, was not the only motive which made them persecute the best men of their country ; for to this was added their avowed dislike of evangelical religion. In their circular of December 24th, 1845, they speak thus : “ *The Methodism which has already done sufficient harm to the country, and against which we cannot be too much on our guard*, because of its invading and exclusive character, because it tends to subjugate the life as well as the thought, at the same time propagating spiritual pride and selfishness, and because it is a source of trouble in society and in families.”² Now, since this term Methodism was applied to all the evangelical pastors of the National Church, it could mean nothing but earnest religion, and the word is thus explained by those pastors themselves : “ The word Methodism, in the Canton de Vaud, is frequently employed to designate a sincere piety and an attachment to the doctrines expressed in our liturgy and in the

¹ *Causeries*, No. x. p. 10. *La Réformation*, vol. ii. p. 7.

² *Précis*, p. 218.

Helvetic Confession of faith. It can have no other sense when applied to the whole body of pious pastors and pious members of our Church. One of the arguments used against the Confession of Faith was, that it was the flag of the Methodists." ¹ It is true, earnest, evangelical religion then which the Government teach the people to believe "has done harm to the country," and against which "neither Government nor people can be too much on their guard."

VI. It was during the progress of these events that many members of the Establishment began to see that it was impossible for them, as faithful men, to retain their positions within it. The whole number of national ministers was 288.² Of these no fewer than 225 assembled at Lausanne, November 11th, to consider what they ought to do. The discussion lasted two days, without any other interruption than that which arose from occasional prayer, and at its close 108 pastors, and 40 ministers not pastors, signed a paper by which they resigned their legal salaries and their position in the Establishment.³ Indeed, the very same day, November 12th, 153 pastors and ministers, being considerably more than half the whole number of national ministers, sent in their resignations to the Government.⁴ Shortly after, the number increased to 185;⁵ and though many afterwards withdrew their resignations, yet in the following December the Council of State reported to the Grand Council, that while there were then in the Establishment 99 pastors and ministers, of whom 89 were fit for service and 36 others had withdrawn their resignations, yet there remained 147 demissionary pastors and ministers.⁶ So that still, by the official report, more than half the pastors and ministers of the Establishment had effected their emancipation from the shackles of the Bishop-State.

¹ Précis, p. 20.

² *La Réformation*, vol. ii. p. 78.

³ Précis, p. 42.

⁴ Précis, p. 46.

⁵ Précis, p. 42.

⁶ *La Réformation*, vol. ii. p. 8.

The duty which they had resolved to discharge was not easy. Although the reasons which urged them to separate were irresistible, and will be appreciated by every enlightened man in Europe, yet the prevailing party among their countrymen, being under high political excitement, could see in their resolution nothing but an intention to embarrass the Government, and resisted it accordingly. Their meetings were prohibited, their persons were insulted, and as those of their countrymen who supported them from political motives soon withdrew, they were speedily reduced to distress. Few of them had independent fortunes, some were aged, some had large families depending on their professional incomes, and all loved their homes. The result of their resignations has been that some have been driven from their parishes, some are exiles in foreign lands, many see their wives and children exposed to severe privations, and all are harassed by bitter and ceaseless calumny. As such consequences of secession stared them in the face before they took that step, a sensible public man, opposed to their views, said to his friends shortly before their resignations, "You will see that not one of them will leave the National Church." Lord Brougham and other sagacious but worldly men predicted the same of the Scotch ministers, who have since formed the Free Church. Men who are not themselves religious cannot estimate the force of religious principle. By this integrity they have proved to the incredulous world the reality of their faith. Heretofore, although their salaries in the National Church were moderate, yet their position was more easy than that of the mass; and when the people saw them at their ease in pleasant dwellings, surrounded by their smiling families, and with every want abundantly supplied, they inferred from their own ungodliness that the religion of their pastors was a trade, and that their devotion was simply official. But men who renounce ease and income for the sake of truth, must be men of conscience and courage, and

the sacrifices made by these ministers for the sake of their principles will eventually, when the passion and the prejudice of their opponents subside, do more to teach their countrymen to believe the gospel than half a century spent by them in the routine of well-paid and easy parochial ministrations.

After their ranks had been thinned, not by desertion, but by the necessity imposed on many of seeking their bread in other lands, 82 Christian men, of whom 37 were ministers composing a constituent Synod, the representatives of many of their brethren in 33 towns and villages of their canton, formed, March 12, 1847, the "EVANGELICAL FREE CHURCH OF THE CANTON DE VAUD :'" with a view, as they say in their published declaration, "to maintain the rights of Jesus Christ over his Church, the purity of the evangelical ministry, religious liberty, and sound doctrine."¹

Too late rather than too early, too cautious rather than too adventurous, they at length saw that, even under the most favourable government, the terms of their alliance with the State were dishonourable to Christ, incompatible with the faithful discharge of their ministry, injurious to their reputation, and destructive to the purity of their church. These reasons for separation derived new force from the character of the Bishop-State. The majority of the sovereign people being opposed to spiritual religion, and the Government being their representatives, the Christians of the canton could not but see that in consenting to invest the Government with episcopal and consistorial powers, they were yielding up their church into the hands of men who would endeavour to corrupt its doctrines, and to destroy its vitality. The course of events had answered to the previous probability. The use which the Government made of their ecclesiastical power was that which their principles indicated beforehand would be its use. They declared the pastors to be State servants; they forbade them to

¹ *Constitution pour l'Eglise Evang. Libre du Canton de Vaud*, p. 24.

preach Christ beyond the walls of parochial temples, to which the masses would not come; they ordered them to admit party politics into their pulpits; and they suspended them at their pleasure, from the exercise of their ministry. These ministers of Christ could not so dishonour their Master, so degrade themselves, or so injure their countrymen, as to continue thus spiritually subject to the avowed enemies of spiritual religion. If they wanted a new reason for their entire and eternal separation from the State, they found it in the general ungodliness of the population. Amongst themselves there had been a revival of religion, and many pious pastors had for some years been exercising their pastoral office throughout the canton; yet the conversions had been few; and the majority of the people had contracted a hatred against them, arising chiefly from their union with the Government. Irritated against the conservative Government, the revolutionary party disliked the ecclesiastical protégés and adherents of their opponents; and the first act of the new Government was to demand their adhesion. Thenceforth it became obvious, that if the pastors, already considered as the agents of the Government, were not to become the moveable subordinates of each political party, as clerks and policemen, they must sever from the State.

To all these considerations was finally added, that the Government manifested, together with its episcopal and consistorial pretensions, a spirit of persecution, becoming the partisan of the cabarets in their roaring execration of the most godly portion of the people. Since, therefore, our Lord has made brotherly love an essential test of discipleship, and those only will be welcomed by him at the last day, who did not refuse to own and aid his followers, when they were suffering for his sake, it became every Christian to leave an Establishment which was to be upheld by the legal oppression of their fellow-Christians. Well, therefore, did Mr. Oscar Hurt, with reference to their secession, declare, "The Vaudois clergy have

taken the only course which can save the church. Honour to their courage and their virtue ! In each religious crisis, when liberty, faith, and conscience are involved, the only good part to take, that which is alone prudent and politic, is to manifest a contempt of riches, an unreserved devotedness, and a courage beyond all fear.”¹

Although they may be exposed to violence from those who regard them as political enemies, and although the Government may still feel implacable towards them, because their secession has embarrassed its operations, yet sustained by a good conscience and a good cause, by the friendship of the most pious inhabitants of the canton, and by the sympathy of their Christian brethren throughout Europe, they are apparently entering on a course of great usefulness. Already they have gained much in their personal piety, by the sacrifices which they have made ; and while the more serious pastors of the Establishment have seemed downcast, they have been cheerful, and even gay. Although, at Lausanne, the members of the Free Church have not been able to meet in public, they have enjoyed, in their private meetings, much of the presence and blessing of God. All things, according to the promise of God, are working together for their good. When they were in ease and prosperity, they were envied by the working classes ; and the populace hailed them as official mercenaries, and as buttresses of the aristocracy. No one can think them mercenary now. They have renounced worldly comforts, for the sake of conscience ; though poor and persecuted, they are patient ; and without any political objects to attain, they are endeavouring to convert men from irreligion to godliness and virtue.

Under these circumstances, every generous person in the canton, when political passion has subsided, and when the existence of the Free Church has become an established and familiar fact, must learn to appreciate their integrity, and to sympathize in their difficulties. If the Establishment be as Mr.

¹ *Causeries*, No. vii. p. 16.

Druey declares, marked by its repugnance to Methodism, which is spiritual religion, it is dead ; and like a body without a soul, must soon crumble into dust. Animated, indeed, by the Bishop-State, it may multiply its prayers and ceremonies, its altars and offerings, like the priests of Baal upon Mount Carmel ; but ecclesiastics and churches, without spiritual life, can no more secure a blessing from God, than Baal's priests could make fire descend from heaven. It is the faith and love of the ministers of the Free Church, which alone can bring down fire upon their sacrifices, and make the rain descend upon their withering laud. And this they may expect : for through whatever discouragements they may yet have to pass, they will still reap the harvest which they have sought in the unfettered exercise of their ministry, in the purity and the vigour of their churches, in the religious liberty of their country, and in the increasing number of sinners converted to God.

Since the formation of the Free Church, the Government has renewed its blundering persecution. Ambitious of the honours of despotism, and more anxious as it seems to be classed with the courts of Sardinia and Rome, than with the Governments of England or of the United States, they have recently issued a decree, of which the following are extracts :—

“ Considering that the religious meetings without the pale of the churches (*cultes*), guaranteed by the constitution or authorized by law, particularly the meetings of the church called Independent, continue to be the occasion of troubles and disorders—

“ 1. All religious meetings, not within the National Church and not authorized by law, are from this time, until further order, prohibited in the canton.

“ 2. In case of disobedience or of resistance to this prohibition, such meetings shall be dissolved, and those persons who shall have resisted the authorities shall be brought before the tribunals to be punished according to the penal code.

(Signed)

“ L. BLANCHENAY,

“ *President of the Council.*”

“ *Nov. 24, 1847.*”

So then, to save itself the trouble of repressing a few drunken and profligate revellers, the Bishop-State will interdict the public worship of God by all those throughout the country who are compelled by clear thinking and by sound principle to abandon their connexion with the State-Episcopate. The decree is not only levelled against religion, but likewise compromises the rights of all who may be the objects of mob fury. For its principle is this, that whenever a mob sets itself against any practice, then for the sake of preserving the peace, the mob must be gratified, and the practice prohibited. Let us apply this Blanchenay principle to some other things which come as directly within its sphere as a meeting for religious worship. The same mobs which shouted, Down with the Momiers ! also exclaimed, Down with the aristocracy ! the same ruffians who abhor the pure worship of God, are jealous of the comforts of those who are richer than themselves. This year they have gathered from all the cabarets to bluster against the Evangelicals : next year they may congregate to rage against the purchasers of any estate beyond one acre in extent while they are without land ; to proscribe the use of carriages while they walk on foot ; to denounce all lamps and chandeliers while they must be contented with tallow-candles ; or to execrate all wearers of watches since they are obliged to go by the parish clocks. Then the new decrees to be signed by Messrs. Druey and Blanchenay must run thus : “ Considering that all estates of more than one acre in extent, all carriages, chandeliers, and watches, continue to be the occasion of troubles and disorders, . . . all such estates, etc., are prohibited in the canton, and in case of disobedience or resistance to the authorities, all such possessions shall be confiscated for the use of the poor, and those who shall have resisted shall be brought before the tribunals to be punished according to the penal code.” This Blanchenay decree tends, therefore, to anarchy and universal spoliation. It gratifies the riotous and discourages the peaceable ; it assists the criminal

and punishes the innocent; it has selected for its favours those who have neither education, nor principle, nor self-respect; and evinces the hatred of its authors for the most excellent of their fellow-citizens. By it the Vaudois Council of State imitate the well-known decree of the Council of State at Babylon, substituting the despot mob for the despot monarch: "All the presidents of the kingdom, the governors and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree that whosoever shall ask a petition of any god or man for thirty days save of thee, O King, he shall be cast into the den of lions."¹ Like the murderous priests and the profligate Sadducees of Jerusalem, their decree commands the ministers of Christ *not to speak at all, nor to teach in the name of Jesus.*² It purchases the huzzas of the cabarets by the tears of the disciples of Christ; on pretence of law and order, it delights the lawless; and in the name of religion it has afforded a triumph to the most coarse and riotous ungodliness. This proceeding is indeed in harmony with the origin of the Government. Since the patron mob carried their client to power, the client must now reward the patron by indulging him in similar outbreaks. But this is not a pleasant consideration, either to the owners of property or to the lovers of peace. Henceforth, since the rulers have placed themselves under the dictation of mobs, no one is secure from violence. A mob has only to proscribe any class or any custom, and that class or custom must from that hour become the object of remorseless persecution.

This decree is the more discreditable to the canton, because all the other Protestant cantons, and some even of those which are Catholic, guarantee complete religious liberty within their bounds. In Vaud, moreover, it is a step backwards, because it is in contempt of a law which still exists, to punish the disturbers of public worship. The rulers have forgotten the

¹ Dan. vi. 7.

² Acts iv. 1, 6, 18.

principles of their own canton ; the guardians of the law have despised them. Mr. Druey, the late President of the Council, and Mr. Blanchenay, now its President, seem anxious to transmit their names to posterity, loaded with the associations which attach to the names of Nero and Diocletian, and to revive in their persons the antique spirit of Gessler and of Landenberg. But it will not last. They may disgrace themselves as shortsighted and narrow-minded persecutors ; they may drag down the canton which they rule, and the Establishment which they protect, to the level of their own disgrace ; but the very means which they employ to ruin the Free Church will, if its ministers and members have faith and constancy, be the occasion of its triumph. Let these ministers be pelted and reviled by lawless profligates, let them be fined and imprisoned by an irreligious Government, let all the ungodliness of the canton be let loose upon them, and when every pulpit in the land ought to thunder out the condemnation of the persecutors, let the enslaved Establishment maintain a criminal silence ; the effect will be that every Christian, every patriot, every honest man in Switzerland will cry shame, shame upon the Vandois Church and Government ; and all Europe will resound with these foul offences of the rulers against religion and civilisation ; till, overwhelmed with merited obloquy, they sneak out of their persecuting policy, or are hurled, by their adherence to it, from their ill-used elevation.

But it is not too late for them to repair the mischief which they have done. If their views have been mistaken in the foregoing pages, let them prove it by a vigorous assertion of religious liberty for all ; but if their conduct has been too accurately described, let them frankly and generously renounce a policy which must be fatal to their reputation. By affording effective protection to the estimable men whom they have persecuted, they may yet atone for the injustice which has been done to them ; and if, superior to resentment and intimidation,

discarding the wish to humble their rivals, and incapable of pandering to the passions of their adherents, they show themselves to be not unworthy of their high position, by ruling with dignified impartiality for the welfare of all their fellow-citizens, they may yet win the gratitude of their country, and enjoy the esteem of Europe.

To us who can contemplate these events quietly, and at a distance from the scene where they have occurred, they ought, my friends, to be instructive. Let us be thankful to God for the religious liberty which is interwoven with our constitution and our laws, for we also have passed through similar epochs, when oppressors in power concealed their malice against the Gospel by political pretexts, and when Nonconformist ministers were pursued with greater rigour than that which now harasses the ministers of the Canton de Vaud. Let us remember, also, that faithfulness in a religious course must often excite opposition. The Lord Jesus Christ himself, was hated because he testified that the world was evil. His apostles were persecuted for bearing the same testimony, and all who will lead a godly life must expect to excite the displeasure of those whom the world now loudly condemns. If there are any among you striving, in dependence on the grace of God, to maintain a pure and devout mind, among companions either profligate or profane, arm yourselves with fortitude, to bear both their sneers and their calumnies, by reflecting on the consistency of these Vaudois brethren, who are called on to endure worse. If, moreover, there are any young men here who wish to cultivate and cherish religious principles and to lead a Christian life, but who feel themselves much hindered by a possibly unavoidable association with those who impiously neglect God, I advise them to join the Young Men's Christian Association, or some such Association ; for although the number of religious young men is few, compared unhappily with the number of those who disregard religion, yet, thanks be to God, they form

a considerable body, when gathered together ; and those who, living among ungodly multitudes, must feel themselves weak and feeble, are strong and courageous when they find that there are hundreds who, in circumstances like their own, are steadfastly maintaining their Christian integrity.

The Hon. and Rev. Lecturer, who was enthusiastically applauded during the delivery of his address, then said,—I must also request you, before we part, to adopt a resolution expressive of sympathy towards our persecuted brethren, which may cheer their spirits, and in some degree mitigate the enmity of their persecutors and pursuers. I will read the resolution, and then put it to the vote, and I shall much rejoice, if your vote should prove unanimous. It is as follows :—

“ Having learned with regret from a decree of the Council of State, dated November 24th, that our brethren, the pastors and members of the Free Church of the Canton de Vaud, have, when assembled for worship, been disturbed by turbulent persons, and that the Government, instead of punishing the rioters, proscribed the worshippers ; we offer to those who are thus suffering for righteousness' sake from the violence of the populace, and injustice of the Government, expressions of our deepest regret, and an earnest desire that the malice of their enemies, by serving to manifest their gentleness and their unconquerable fidelity to Christ, may secure the ultimate triumph of their principles, to the glory of God, the good of their country, and their own present and everlasting welfare.”

Mr. George Hitchcock rose to second the resolution, which was put and carried by acclamation, the entire assembly, at the suggestion of Mr. Tarleton, rising in recognition of the sense which they entertained of it.

The Hon. and Rev. Lecturer then said,—I am exceedingly thankful to you, my friends, for this expression of your sympathy and interest on behalf of our Vaudois brethren, which I hope to have the opportunity of transmitting to them shortly ; an expression of sympathy, which, coming from so large a body of young men in the metropolis of England, of various denominations, and combined only in a desire for moral, intellectual, and religious improvement, must have a considerable weight with both parties.

THE
TRUTHS PECULIAR TO CHRISTIANITY,
AND THE PRINCIPAL PROOF OF WHICH THEY
ARE SUSCEPTIBLE.

BY
THE REV. CHARLES STOVEL.



THE TRUTHS PECULIAR TO CHRISTIANITY.

CHRISTIAN FRIENDS, that which gives me the greatest pleasure in glancing over the course of the present exercises, produces, also, the greatest timidity in addressing you to-night. Few things can be of greater practical importance than a just view of the evidences which sustain the truth of our holy Christianity. If these be sufficient to justify our faith therein, we have an invaluable source of comfort, which cannot be exhausted in any sorrow ; and in perplexity, we have direction the most unerring and valuable ; and though we have responsibilities which may always make us fear, yet have we a source of joy that is unspeakable and full of glory. But if it prove otherwise ; if it be true that Christianity is but a splendid fable, then the cares that it imposes on us are only an addition to this world's sorrow, and we have the authority of St. Paul for saying, "that we are of all men most miserable." The pains and expense which are claimed in Christian duties were better spared, if Christianity does not sustain itself by evidence which cannot be overturned. On this account, one cannot help feeling a kind of dread in dealing with a subject which touches everything that is important to man. I would not be the means of awakening an inquiry on this important theme, which would not lead to a satisfactory result. I have the experience of early years to admonish me in this ; for often, when a youth, unwise attempts to prove the truth of Christianity produced in my mind perplexities which, for years together, involved me in

the darkness and bitterness of scepticism. Recollecting these trials, I feel great sympathy for you, and my earnest prayer is, that you may be guided to such a method of investigation as shall place within your reach what, when it has been honestly used, shall leave every individual without a doubt. From the experience of many years of great peace and sometimes joy, it is my firm belief that such a method is at hand, and that this result may be secured to every honest inquirer.

The proposition of this Lecture, as printed in your handbills, contains two parts. The first inquiry it suggests to us is, What are the truths that we may justly designate peculiar to Christianity? and, in the second place, What is the kind of evidence to which these truths naturally appeal?

The importance of both these inquiries is obvious, for no merchantman can ascertain the true state of his accounts, without clearing out the items on each side that make up their totals. It is also most distinctly set down as indispensable, in all the most important mathematical investigations, that no problem can be worked to a satisfactory result, unless you first clear out the elements. It is necessary that you should know what you are dealing with, before you can conduct your process to a satisfactory conclusion. A single thought, long since suggested by Hume, and, I fear, permitted to exert a far greater influence on the thinking religious public of England than it ought to have done, shows the importance of the second inquiry. He lays it down as a fact, not to be disputed, that moral truths, such as he supposes make up the body of Christian revelation, are not capable of similar proof; are not capable of a proof so satisfactory to the judgment as that which is attained in the truths of pure mathematics. The illustration which he uses is, if I mistake not, the mathematical axiom that the whole is equal to the sum of all its parts—the opposite of which is manifestly absurd; and he compares and contrasts it with what he chooses, to elucidate moral truths or historical statements

namely, the affirmation that the sun shall rise to-morrow, which he says may be true, but the opposite of which is not absurd. Now, allowing a man to reason on the mere first face of the thing, there is an appearance of plausibility in the statement ; but if you look at it carefully, I think you will be convinced that the reverse of his conclusion is right. It is by allowing these antecedent thoughts which are included in the statement that the whole is equal to the sum of all its parts, that we come to the position that the thing stated cannot be true and false at the same time. Allow the condition that the sum of all the parts is in one hand, and that the whole is in the other, and the two are equal. Let it be said that the sun may rise to-morrow, and, without attending to what is comprehended in the statement of the evidence of the fact, we are left in a condition in which the thing may be true or not, but comprehending and combining, at the same time, your thought with the fact that the sun is occupying a centre, and that the earth is revolving on its axis ; consider the facts of the case, and you instantly see that the rising of the sun to-morrow on any point of the circumference of the revolving earth, is precisely as certain as that the whole is equal to the sum of its parts. The fact is, that it requires but a steadfast attention to the realities of the case ; looking at the whole of the evidence which the case admits, and we shall instantly perceive that the things which demand the concurrence of our judgment are all of them, in their proper place, capable of all the certainty which a practical discharge of duty can require ; and hence the thing to be considered first is, What do we comprise among the essentially distinguishing truths of Christianity ? and secondly, What is the kind of evidence to which these truths appeal ?

With respect to the first particular, permit me to clear the ground a little, by stating what appears to me a source of great mistake in this inquiry. You will be led to that thought

by just considering the time and place in which Christianity rose. It did not come into existence, as we all know perfectly well, at the beginning of the world, but when the great experiments of society had been wrought in different ways through the experience and changes of about four thousand years. Hence, therefore, in attempting to deal with Christianity and its truths, we ought to disencumber it from all things connected with that antecedent period, and take the system as it is in itself, and as it stands in its proper place.

Please, then, to observe the place in which Christianity rose. I fancy that now, this point has been reduced to comparative unimportance, but thirty or thirty-five years ago, it was a hackneyed argument with individuals ; that if God had intended to grant mercy to mankind, he would never have put it into the hands of a people so exclusive as the Jews, nor have brought it into existence in a corner of the earth like Judea. In your imagination just fix your eye upon Jerusalem. It is the very bosom of the earth ; at the time when Jesus appeared, it was surrounded with a system, in which had been wrought out all the great antecedent moral experiments connected with human existence. It was the place, of all others, where the beacon should be raised. It was of all others, the great channel of intercourse through which glad tidings might be conveyed to all parts of the earth. In the south was Egypt, the seat and the cradle of a splendid system of idolatry, combined with its philosophical speculations, and this rendered still more influential by extended traffic on the Nile and Mediterranean Sea. To the north and east, from the Hellespont to the Indus, and beyond, lay what might be designated in rough outline the Asiatic systems, remarkable for their distinctive features, and their influence on mankind. West of the Hellespont, you find the old Doric tribes, that dignified race of men, from whence sprang the idolatry and refined speculations of Greece ; and these extending themselves by direct and indirect

influence over Italy, and those which we now call the modern nations of Europe. In Judea itself, the Mosaical system existed, and in the midst of it, and connected with it, Christianity rose as if it were the very daughter of Zion. When the Christian system sprang into existence, it is necessary for every careful inquirer to observe that the Egyptian, the Asiatic, the Grecian, and even Roman system, and the Mosaical, had not only existed, but had all worked themselves out into that manifest corruption, which indicates the advances of decay. Egypt had lost her ancient glory. Babylon, Nineveh, and Damascus, and all those nations connected with them among the Asiatic tribes, had sunk into comparative contempt. The last notes of the Doric harp had been struck, and the fairest efforts of the Grecian mind had been all put forth, and Greece was rapidly ceasing to be Grecian. The Romish eagle had already learned to feel her weakness, and had begun, if I may so express myself, to droop her wing upon the Roman standard. As for Jerusalem, though she boasted of the oracles of God, she had made void the law of God, and become a sink of corruption, waiting for her judgment among the nations. In the midst of all this Christianity came forth, and you will perceive the importance of very carefully and distinctly observing these antecedent facts, because you find in the New Testament no explanation at all of the origin of earth, no solution is there given of those great and perplexing questions which relate to the structure and productions of the universe or of man. Christianity came to take the world as she found it. You do not find in the Apostles' writings, as far as I can recollect, any discourse intended to solve the difficulty relating to the origin of moral evil ; Christ did not come to tell us how moral evil came into the world, so much as to tell us how you might take it out. And hence, therefore, that which has been charged by Gibbon as a plagiarism, upon the Evangelists and upon Christ, is nothing more than the natural action of any teacher

who steps into an assembly, and uses the truths already admitted, in leading them to that which it is intended to teach. In Egypt, the origin of earthly things, the nature of causation, and the character of Divine providence, had been largely discussed as to all their theorems ; and you may find symbolically and without symbols, the theories relating to these in the discourses of Plutarch. The great doctrine of the origin of evil, the fact of satanic influence, and the hope of recovery from natural and moral evil, were things plainly taught in the Asiatic schools. They obtained their systematic arrangement about the time when Daniel concluded his labours and entered into rest. The doctrines of Divine decrees, or of liberty and necessity, of the freedom of the will, and the immutability of the decrees and providence of God, had been passed through all possible modifications, and were, so far as human reason can be permitted to solve them, solved and explained in the Grecian school. You have a clear and able digest of these doctrines in the commencement of *The Intellectual System of the Universe*, by Cudworth. All these, therefore, which are generally looked on as perplexing questions, urged or rejected by different individuals, and those which most entangle inquirers, are not questions belonging to Christianity at all. If Christianity were blotted out from the history of the world, these questions would still remain. Do not forget that. If you burn your Bibles, the great inquiry about the origin of things, the origin of evil, the origin of moral evil, the freedom and subjection of the will, and the immutability of the decrees of God ; all these things, and even the anticipation of a future existence, are so interwoven with human existence, that man must be blotted out from the universe before these questions can cease to exist. They do not belong to the New Testament. The New Testament does not come professing to explain them, excepting that, in the teaching of the New Testament, we are told that we shall be ultimately brought into a state, where

our partial knowledge of the Divine dealings shall give place to a perfect comprehension of the Divine ways and the Divine will. So far Christianity places us in a proper position with respect to these questions, and nothing more.

There is another class of truths which must be treated in the same way. The great doctrine of atonement, with the simple character, the moral precepts, the requirements of the Divine law, have been constantly urged as truths or parts of Christianity. I take upon me at once to say, that that position cannot be sustained. Let any inquirer just at the moment charge his memory with a single passage in which a definition of an atonement is given in the New Testament, as though the idea had never existed before. It becomes one of the most perplexing inquiries for the theologian to ascertain where he can find a clear exposition of what the word means. Your thoughts would naturally recur to the third of Romans. There it is said, "Him hath God set forth for a propitiatory through faith in his blood." But mark, for a moment, that we have here the word propitiatory, which has no definition in the New Testament at all; and the word propitiatory, or propitiation—propitiatory is the right term—the word propitiatory carries us back to an antecedent dispensation, and the doctrine and nature of an atonement were set forth in patriarchal rites and Jewish institutions, and they have been acknowledged by Christianity, but not originated; and as Christianity, therefore, acknowledges the nature and necessity of the atonement which had been taught before, so she goes on to acknowledge the inexplicability of the Divine providence and care; she goes on to acknowledge the spirituality, purity, and immutability of the Divine law; she goes on to acknowledge the fact that human existence with all its perplexity must be traced ultimately to God, and finding man possessed—I say not just at this moment how—I will speak to that point presently—but finding man possessed of these elements of thought, she brings

her additional and peculiar truths to show how these great elements of thought may be turned to human advantage, and work out for man those blessings which in her merciful character she designed to give him.

What then are the peculiarities of Christian doctrine or Christian truth? I use one term to distinguish them all. It has often been alleged that the New Testament is a confused mass, having no system in it. On that ground it is pleaded that the New Testament should never go alone, nor be put, without a regulating priesthood, into the hands of the people. If you remember what was the peculiar object, and look at the peculiar elements of Christianity, you will see a reason which will altogether justify the apparent unsystematical character of the book. It is not designed to deal with things in the abstract. As far as I recollect, there is scarcely a paragraph that can bear the appellation. Everything is taught in the concrete; everything is taught in close combination with practical affairs. There is no bewildering abstract discussion in the book at all; and blessed be God for it. The character of the materials which are designated peculiar to Christianity, is personal. All that belongs to Christianity peculiarly, as distinguished from antecedent dispensations, may be included in the personal development, the personal aims, the personal requirements, and the personal covenant of its Author. Everything—everything in the New Testament, is of that personal character. It brings us into contact with persons. It deals with individuals in individual concerns. It is altogether a personal system; and the more you study it with that torch in your hand, the more you will see the beauty of the whole system. In the time of Pythagoras, and even in the time of our Redeemer, what was called the initiating process of the erudite, the course of study propounded for the learned men of the time, was a journey to the schools of Egypt, through Palestine, to the schools of Babylon, and Nineveh, and Asia

Minor, and the schools of Greece, and as they made the journey and circuit of these various schools, they would necessarily learn that everywhere the evils and miseries of this wretched life of ours were felt and mourned over ; and everywhere the necessity of something to remedy these evils, of some individual who might be called the restorer was felt, and everywhere the coming of such an individual was an expectation. What did Christianity do ? It did not deny the fact, but it pointed to Him of Nazareth, and said, " Behold the man." It was a personal development. It was the seed of Abraham : " In thy seed shall all the nations of the earth be blessed." Herein we have the hope of blessing which, interwoven with human existence, has become a golden thread running through all the tapestry, and which could not be eradicated without destroying our very existence. God told Abraham that in his seed all the nations should be blessed. He gave a promise to David that his son should be the means of blessing the nations, and John, when he stood by Jordan, and Jesus was before him, said, " This is he of whom I spake." The person was identified. " Behold the Lamb of God, which taketh away the sins of the world."

This is the first elementary truth of Christianity. Not that a Saviour was needed, nor yet that a Saviour was expected, but the first object of Christianity is to identify the Person in whom salvation is to be found.

The next truth connected with the system is the character of His office ; the character and the office, the authority and prerogative of the person on whom all eyes were to be fixed. It is quite clear that, for all practical purposes and transactions, two questions must immediately follow each other. Whichever comes first, the next must be inevitable. If you say, Who ? then the next is, What ? What are his prerogatives ? What are the elements of his character ? What are the offices he shall fill ? What is the sphere of his ministra-

tions? and to all these points Christianity undertakes to speak, and to place evidence before us. You may carry them into greater detail. It is not necessary to the argument this evening that this detail should be imposed. A third thing peculiar to Christianity is the defining and explaining the specific or ultimate aim of the Redeemer. It is not unnatural, that men, in the midst of this world's misery and ruin, should cherish hopes of deliverance; but it is remarkable how the imagination has painted the future. The poet had his elysium. The philosopher had his. The one was filled with poetic passion, the other was a syllogistic heaven. The old Norse war-men luxuriated in the thought that they should find a heaven where they could quaff each other in merriment with wine from the skulls of their foes. Go East, West, North, South; wherever the Divine oracles were possessed, and men boasted of them, and there you find some splendid declaration of the Messiah and his kingdom. But still they did not understand the nature and aim of the Redeemer, of Messiah, when he should appear. Even the very disciples themselves, after they had had three years' instruction from the Saviour's lips, did not seem to have derived a full conception of his spiritual purposes. They had a lingering after something that was earthly and sensual; something that was appropriate to themselves as Jews; or something that was adapted to the individual imagination of the man. Jesus stood in the midst of them, exhibiting the character which they professed to admire, the beautiful, the perfect, with an object corresponding to the character he sustained, that object being the deliverance of men from guilt, and the power and consequences of sin. It was to school the minds of men, so that they might understand distinctly and rightly appreciate the value of this object, that constituted the great purpose of the Saviour's lessons, and the teaching of his whole life.

You can easily see now, and the Scripture tells you for

itself, that wherever the word of salvation went, the personal requirements of the Saviour must go with it, and that again was a personal exercise of faith. How beautifully, how simply, and how incessantly it is presented to you. "He that believeth shall be saved." "If a man believeth in me, though he die, yet shall he live." "All things are possible to him that believeth." "Without faith it is impossible to please God." The great requirement of faith, therefore, is set forth, and constitutes one of the great and peculiar elements of Christianity. And please to observe here, that while the exercise of faith is one of the great personal requirements presented to us in the Gospel, you must not confound it with the meaning of that word which has been so long current with modern nations. There may be a few cases in which the term faith might be applied in the New Testament to the truths or creed which a man holds; though I do not, at this moment, recollect one. In all the passages I refer to, in which it forms the grand personal requirement of Christianity, it carries with it a sense of personal confidence,—just that confidence which one person may exercise in another. The beauty of Christianity is just this: that wherever it finds a man, how ignorant, how guilty soever, or defiled, it brings the whole of its covenanted blessings home, within the man's reach, if he will but give the Saviour his personal confidence. Though he be in the dregs of pollution, though the intricacies of his crime may baffle all calculation, yet, "if ye put your confidence in me, ye shall never perish."

Hence the fifth point suggests itself already by that very word. The personal development, the personal will, and the personal requirement are all sustained by the personal covenant, and that personal covenant is most material in connexion with the truth of Christianity. It matters not what blessing is promised, whether for time or for eternity, salvation, life eternal, or glory to come, the Saviour covenants his own all-

sufficiency for the benefit to be enjoyed, and the covenant of the Saviour is a personal covenant with believing persons, and whatever their extremity, he will be their friend. I hold these to be the outlines of what may be called Christian peculiarities, the truths peculiar to the Christian system.

Now, the second question that suggests itself is that which has already been answered in fact by the statement, What kind of evidence is it that these peculiarities admit of? It is true, you may ask what historical facts stand connected with the office, and so on, and you will find the whole force of them beautifully drawn out in a way which I suspect can scarcely be improved in "The Short and Easy Method" of Leslie. I cannot let the opportunity pass without recommending this work to the careful study of every youth, not only because of the arguments therein, on this point, but because of the methods of reasoning which it will teach you to use. But suppose Leslie's point to be gained. Suppose it to be distinctly proved that, eighteen hundred years ago, a certain person did live, professed such and such a name, that he did put forth such and such arguments, that he did make such and such a covenant with those who trusted in him. Suppose all this had been unquestionably demonstrated; still it proves only this much, that the system was so communicated to and received by certain persons living at that time. Is there no other proof? I cannot rely on historical facts alone, for though the system was then given it may have failed. Is there any kind of evidence to which these peculiarities appeal now? I answer, Yes. The fact not only occurs in my own experience, which is my greatest prompter, but in that of one who is deservedly held in the highest reverence in this great city, John Newton, Rector of St. Mary, Woolnoth, whose early life, as is known to most people acquainted with his writings, was embittered by sceptical difficulties. It pleased God to bring him into a state of very great distress when at sea, and he

bethought himself just as a mathematician might do (for he had been studying mathematics), and looking into the sacred Book, said, "I have no need to be so perplexed, the Book contains within itself the elements of proof. If I should only find a Bible on deck now, and hear and know nothing of its history, the book says distinctly, If a man will ask, he shall receive ; if he will do this and that, he shall have so and so. If the Book be true it may be reduced to experiment, and I will realize it in the evidence of experience." I need not say it was behind a gun of the ship where he pleaded at the throne of grace the promise of mercy, and from behind that gun he rose so filled with experimental proof of the truth of the word, presence, power, love, and goodness of the Redeemer which that word sets forth, that he resolved—and it is known by many in this city how faithfully he kept his vow—that henceforth he would live for no other object than to set forth His praise, and proclaim the Gospel which for so many years he had disbelieved and gainsaid. You have also, as was the case when it occurred to Newton's mind, authority for this experimental proof in the document itself. Mark how distinctly the Saviour says at the close of his sermon on the mount, If any man hear my words and do them, I will show you to whom he is like,—the man who built his house upon a rock. He was wise, because experience proved his work secure. And not only in that beautiful figure, but afterwards in a more simple and direct form, he said, "If any man will do the thing that I command him, he shall know the doctrine that I teach whether it be of God or of man," plainly indicating that wheresoever a just experiment was made, experience should teach us the authority and the truth of his declarations. Moreover, there are several points in which experience may be fully ascertained to prove the truth of Christianity.

There are four departments in which the result of experience may be brought to testify to the truth and divine power of the

system we embrace. In respect to conscience. The man who says he has no sin, however he may be dealt with, the Gospel says at once, That man has made God a liar. He has falsified not only his own existence, but also the very God that made him. And not only so, experience brings the fact before us in ten thousand shapes. It was before Grecians, Egyptians, Asiatics, and Jews, only they had no prescription for its cure. It might be concealed by absurd discussions, but it becomes realized with augmented bitterness on the bed of death. It was the necessity thus created and realized that Christianity was designed to supply. The blood of Jesus taketh away all sin, and in the whole course of nature there is no law of practical causation more certain and invariable in its effects, for there is no case, however extreme, where, the remedy being applied, it has been found to fail. In respect to evil habits the same. From the sea of Ochotsk—at the extreme of China—through the whole of the intermediate regions, the cultivation of habits has been an object of immense concern. You may pass into Central Asia and Asia Minor; you may visit the polished shores of Greece and compare the laws of China with the *Ethica* of Aristotle; you may take the *Offices* of Cicero, and study them in all their application to man, his moral and social habits; you can see what is right and what is wrong, but throughout all there is a want of power; while in the Gospel of our Saviour Jesus Christ, whether you have habits to form that may fit you for futurity, or habits to correct which render you unfit for the present, the wants of human nature are supplied in the spirit of mercy, and it is a fact strangely forcible in its evidence that no sin in the heart of man dies until smitten with the cross, and the beauty of holiness is never attained but in fellowship with the Sun of righteousness.

It is remarkable also, that Christ presents himself with peculiar characteristics adapted to win the heart. He was a

“man of sorrows, and acquainted with grief.” I wish not to descant now on the nature and virtue of these sorrows. The heart must, indeed, not only be benighted in darkness, but bereft of all goodness, and unworthy of all esteem, which can look without sympathy upon the character of the Redeemer, though not viewed in any other light than as a benefactor of his race. Considering the suffering through which He passed, His love appeals with resistless power, and wins the affections to himself. Moreover, Aristotle, when explaining the chief felicity of man, lays it down as an absolute requirement, that he have health and property, and friends ; for out of this alone felicity can spring. Some eighteen years ago, when reading that passage, I paused over it and said, I certainly must have made a mistake. Ultimately, when I found that it was no mistake, the words of Paul forced themselves upon my mind, “We glory in tribulations also : knowing that tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

My young friends, when a few more years shall have passed, you may be bathed in the woes of life ; and when you shall know what grief is, then you will know the value of Christianity. Let, then, your object be to test, by experience, the truth and efficiency of the system ; bring it home to your conscience whenever you realize the convictions of guilt before God ; let it be your resource in dealing with habits that are criminal, and in forming those which prepare men for usefulness, and everlasting glory ; in all the sorrows of life seek, as your chief resource, “the comforts wherewith we are comforted in Christ Jesus.” For the sake of him give up the wicked and artful practices of the world, and through him bring all your practical affairs to God, who is reconciled in the atonement ; let this be done with the simplicity of a child ; and

soon, with the fortitude and discretion of men, you will affirm, with John, "That which we have seen with our eyes, which we looked upon, and our hands have handled of the word of life—that which we have seen and heard, declare we unto you" (1 John i. 1-4).

Observe, in conclusion, the value of the evidence which is thus attained.

First, It is free from all taint, because absolutely independent of any ecclesiastical authority. By appealing to prejudice, on this ground, the advocates of infidelity extend their cant. They profess to be too generous and noble-hearted to be under ecclesiastical domination. They have too much self-respect to become subjected to a priesthood. Without sympathizing at all with the temper of these delusions, we yield the whole of their demand. We say, at once, do not be subject; take the book yourself; go with it to Him for whom we speak. Follow the clear instructions of the word before you, and lay your whole case at the feet of its Author. Compose yourselves as in His presence; and, till the whole matter of proof be settled between you and God only, we ask merely to open the communication between you and Him, confident that, when this is done sincerely, your own everlasting benefit will declare the authority of His laws, and the truth of his promises.

Secondly, This is a kind of evidence that may be obtained and used by all persons in every state of intellectual attainment. Newton, in the fulness of his erudition, would find it necessary; and the most humble youth before me can, with his limited knowledge, make his experiment at the throne of grace. The work is one of personal intercourse; it is an appeal to mercy, and the greater the difficulty of the case, the more urgent is the appeal, and the more convincing will be the result. It is when men feel that they are ready to perish that God reveals his power and willingness to save, with the most convincing demonstrations of His love. Hence it comes

to pass that in the humblest walks of life, where the greatest difficulties have to be overcome, the most peaceful certitude of the truth of our holy religion is often realized. God is a strength to the needy in his distress ; and, therefore, when necessity has produced the greatest earnestness in prayer, and the greatest simplicity in faith, God is pleased to bestow the clearest and most convincing manifestations of His presence, accessibility, and faithful regard for the word which he hath spoken.

A *third* advantage is found in the close connexion which subsists between this method of proof and a personal hope of salvation in Christ. Other kinds of evidence can go no farther than to prepare the way for that appeal to Divine mercy, on which our personal salvation depends ; and hence it happens, that many are occupied through life in thus preparing the way, and death overtakes them in neglect of the truth. They find it, but do not use it : they thus lose the clearest demonstration with their own advantage. This involves a fearful waste of time, and creates embarrassment, by neglecting the chief source of evidence which God has given. He puts the promise into your hand, and says, "*Prove me now herewith.*" If you yield to him this demand, your way will be as the morning light, growing brighter and brighter until the perfect day ; and, what is even more important still, each step in your advancement will be taken on the way to life eternal.

Brethren, receive my thanks for your kind attention. I will only add my earnest prayer, that each young man in this Association may realize the truth of Christianity in his own intelligent, prayerful, and happy experience.

THE MORAL INFLUENCE
OF THE
COMMERCIAL SPIRIT OF THE DAY.

BY

THE REV. GEORGE FISK, LL.B.

THE MORAL INFLUENCE OF THE COMMERCIAL SPIRIT OF THE DAY.

MY Christian friends, I account it a privilege to be permitted to address a few plain thoughts to you, on the subject which has been allotted to me in this series of lectures ; but I shall perhaps have to claim your indulgence. Great bodily suffering has rendered me incapable of preparing for it as I desired. I wished to have presented a carefully written manuscript ; but have been prevented. I must therefore address you extemporaneously ; and if not with condensed fulness, yet, I trust, with equal truthfulness. It is truth which we desire ; yet, if in the bringing forth of truth, I fail to do justice to the subject, I am sure you will give me credit for singleness of heart and intention.

The subject allotted to me is, as you are well aware, of great breadth, whether we regard commerce as a subject of history, or as a matter of daily experience ; and probably I am addressing many who are far more intimately acquainted than myself with the details of commerce and commercial life.

It is a subject which every intelligent mind (especially in a country like this, whose commercial relations are so wide) must feel to be interwoven with the very frame-work of society. The history of the commerce of nations, is one of the most deeply interesting of histories ; and certainly, as a matter of history, it is among the most ancient. But it is interesting also in a philosophical point of view, as showing the development of national mind, directed towards utility. The mind of

man is necessarily active. In it are the springs of all his activity ; and wherever we trace the progress of commerce, we there also trace the progress of mind. I must not dwell on this topic, though it is worthy of our most thoughtful consideration ; and I only add, that wherever there is power—progressive power manifest in a nation—there is the progressiveness of mind traceable in that power ; and one of the best evidences of national power is therefore to be seen in the extension of national commerce. But along with the development of the national mind commerce affords a development of national resources. Where the commercial spirit really exists, and with opportunities for its free exercise, the resources of every country are exhibited to their fullest practical extent. The commercial spirit generates motive, and adequate motive braces up the sinews of enterprise. All the produce of the surface of the earth, the riches of the mines, the results of human industry, intelligence, and skill—all are brought out in their manifold variety as national resources. But the higher interest with which this subject is invested, arises out of the consideration that the commerce of nations is evidently the appointed and fully recognised means for the sustentation of the human family ; and that simply by diffusion and reciprocation : by diffusion—extending far and wide, wherever human necessity exists, that which is capable of meeting its pressure ; by reciprocation, so as to make each part of the family contribute its quota to the well-being of the whole. In this point of view, then, I regard commerce as a matter which bears upon it the impress of Divine intention. It seems to be a part of the wise economy and government of God, that such should exist with all its involutions of interest : that the powers and faculties of man should be brought into full play ; that the resources which God has, in some sense, placed at the disposal of each unit of the human family, should have ample scope for their fullest development and application, and become tributary to one great

end. I mention this, then, as the great and leading principle of all commercial relations—that commerce, simply viewed, is intended thus to meet the necessities of each class, and each individual of which society is composed ; not, indeed, by abstracting from any one class, or from any individual, that which is necessary for its maintenance or for its comfort ; but by communicating one to another of that which each possesses, so as that there shall be gain and advantage on both sides. This, then, I take to be the grand fundamental principle of commerce ; and I speak of it now, in reference to what I would call *pure* commerce, that is commerce in the moral theory of it, before the commercial spirit became clogged and debased by the mere earthliness of man's mind, which too commonly blunts the moral sense by the friction of restless enterprise.

We proceed to inquire, what is the real basis of the commerce of nations ? and we answer, that it is the *mutuality of self-interest*. When we speak of self-interest, we must not necessarily identify it with *selfishness*, though we are quite aware that if unguarded, it easily contracts itself into selfishness ; but self-interest *mutualized*, becomes at once a firm foundation. Self-interest would undoubtedly be a moral evil of great extent and power, were there no moral corrective supplied to it ; but we find, in mutuality, the very corrective that is needed. We consent, therefore, to the existence and the full play of self-interest, while the mutuality of it can be maintained and fairly balanced. Every man engaged in commerce, whether he knows it or not, consents to this mutuality ; and whether he feels it or not, yet he acts under its influence. It stimulates, it sustains, it directs, it governs him. When I thus speak of mutuality of self-interest, I mean this, that every man who watches over his own interests, consents that every other man shall do the same ; so that he does it on honourable principles ; and so long as the mutuality of self-interest can be kept in its fair and honourable balance, there is a protection,

or rather a moral corrective, which will prevent that self-interest from degenerating into selfishness.

Now the very existence of commerce supposes, and rightly supposes, the existence of a common stock. I may illustrate it by a reservoir, which is intended to contain the waters that shall refresh and help to nourish a vast population. Every individual of the aggregate population needing sustenance, is equally interested in maintaining the embankment of the reservoir in firmness and security. Let there be a drawing off of attention from the reservoir, and it is well known that the resources of the population would fail. This, then, may serve to represent the common stock—the various produce of this and other nations. Each nation has its reservoir, and each individual of each nation is interested therefore in supporting the embankment, not only that there may be a supply, whether of the produce of the earth or of the land, that shall meet the necessities of the case, for consumption at home, or for exportation abroad. Now, since the age of barter has passed by, we are aware, that for the purposes of commerce, a circulating medium, consisting of precious metals, has been agreed upon ; and we are to bear in mind, that in pure and simple commerce, the actual amount of the circulating medium which each individual may happen to possess, is just the measure by which he ascertains what proportion or share he can lay claim to, of the common stock which is in the reservoir. Money is to produce money's worth. The assigned value of the circulating medium is just to be the gauge by which he who claims anything from the public source, is to ascertain his quota. It then follows as a matter of simple policy, and not *merely* policy (though I mention it principally as such), that to buy at the smallest possible expenditure of the circulating medium, and to sell at the greatest increase of it, becomes a permanent commercial principle, of which we do not complain, while it is honestly adhered to as a principle ; but while we feel it to be

actually necessary, in order to afford that kind of successful advancement and stimulus, amidst all the affairs and difficulties of commercial life, we are quite aware that it is a principle which, however sound, yet, like commerce itself, may be abused, and become a great practical evil ; yet still we hold it to be a sound commercial principle ; since every man is morally entitled, while he can do it honestly, to make the greatest advantage of that share of the circulating medium which God has placed at his disposal.

I now touch upon commerce under the term of *impure* commerce ; by which I mean an admixture of principles that have grown out of and changed the habitudes of Society. The increase of international facilities has greatly widened the fields of commercial enterprise ; so much so, that many, of which men dreamed not years ago, are now open ; and ships are now navigating the most distant seas with facility and freedom. The growing power of these British dominions seems to be opening up still further fields of enterprise, and it is difficult to say where the limits will be, without looking at once to the circumference of the globe. Now with the increase which international facilities have afforded, we find that there has been called up a spirit of enterprise, corresponding very much with the vastness of the fields that have been opened ; and it has long been found that the circulating medium, which, in its distribution, affords the measure of each man's claim to the common stock, is insufficient. It cannot meet all the necessities arising out of commercial interests and commercial relations ; and how has the necessity been met ? Gentlemen listening to me, are well aware how it has been met ; yet it is necessary for me, as forming part of my subject, to touch upon it. It has been met by the creation of capital in another form ; capital as available as precious metals ; capital which is received and circulated without doubt and without suspicion ; and that capital is credit—public credit ; and, to speak

figuratively of it, we may say, that public credit is coined and stamped with the die of public approbation ; and so long as the mutuality of self-interest, of which we have spoken, can be fairly and honestly balanced, that capital will be as sterling and as precious as the gold. But then we say, that that which is to give real stability to such capital, must be a growing moral principle in the minds of men. We are not sure that that moral principle grows or gains ground in proportion to the widening of the commercial field, or the increase of commercial necessity ; but we do not hesitate to say, we believe it does grow, and we hope it will grow. But what has this necessity for making credit an important part of the capital of the country led to ? It has led to what is well known among mercantile men, as the *paper system*. And here, indeed, would be a wide subject, did we venture to enter upon it. The paper system is just the visible representation of the amount of national confidence. If mutuality of interest is expressed by a mutuality of transaction, the proper indication of a man's credit and sufficiency, is just the measure of the extent of a man's commercial enterprise, and *vice versa*. But what does all this lead to ; what has it led to ? It has led to an abuse of a serious kind ; and we know that beyond the healthful creations of the paper system, there have grown up those fictitious matters, which have led to commercial embarrassments the most disastrous ; immoral in themselves, and ruinous in their tendency. I am alluding now to the accommodation paper system ; and though an ecclesiastic, I know enough of these matters to be convinced, that as soon as a man enters upon the mere accommodation system, the worm is at the root of his transactions. The first accommodation acceptance which he makes, is the winding round of the first web that shall eventually hold him fast in its thralldom, and wither all his prospects. The experiment has been tried thousands and thousands of times, with a like result. Many a broken-hearted

and ruined family, has felt the bitter consequence ; and the walls of many a jail have echoed the lamentations of the unwise self-deceiver.

In the sense, then, in which I have spoken upon credit, we see at once that in these days credit has become capital ; and now the solidity of a man's credit, in addition to the actual wealth that he possesses, determines the share he is to possess in the common reservoir. Time was that his gold determined it ; but now, in process of time, his credit and his gold determine it. This we know to be a most important fact, and to involve most important principles ; and we know at the same time, that the credit of a man, more than the gold which he possesses, determines what may be the elements of his commercial transactions. Now, if man were not a fallen creature, if sin were not enthroned in his heart, we should say that there could be no more danger in this than in the existence of self-interest and its mutuality. But, as it is, man in his best moral condition, with the brand of the fall impressed on his forehead, taints all that he touches, taints all the opportunities of doing and of getting good which God presents to him ; taints, in their exercise, the very faculties with which God has invested him for his own well-being, and for the good of others ; and therefore, the very gold and personal credit which have together become the standard of his claim to possession out of the common stock, are tainted things in his hand, and a source of great evil, and have caused that very thing which ought to render him honourable and honoured, and trusted and trustworthy among men, to become instrumental to the disturbance of the very foundations of commercial solidity, if not honestly watched against, and steadily resisted.

Viewing the great masses of mankind as being (with only a very limited exception) uninfluenced by the principles of spiritual religion, it cannot be but that the commercial spirit of the day should much exemplify the moral state of the public mind ;

and that many of the sad tendencies of our fallen nature should be brought into play when the commercial atmosphere is around us.

We may mention three principal particulars in reference to which there is great danger,—*cupidity, finesse, and dishonesty.*

Man cannot by any creative act increase his gold ; but he can, by a series of successful and honourable dealing, make an increase of his credit : and in that increase is the increase of gold. The man who began his mercantile transactions twenty years ago, with credit to a small and limited amount, has been successful, we will say, during all these years ; and now he walks upon 'Change honoured by all who meet him, and mistrusted by none, even in these tremulous and mistrustful times : he has credit for himself, the credit with which he goes abroad ; and with all this power of creation—power which may have grown up in his mind, which perhaps was generous and contented at the beginning, there may have been interwoven that restless spirit of cupidity which now scorches him, keeps him restless, eager, perhaps fretful and feverish. Far and wide he looks as the field of commerce opens before him. With every successful transaction his credit extends ; the capability of getting stimulates the desire to get, and at length no limit is to be placed to the desires of his heart.

My dear Christian friends, I feel that when a man is placed on the giddy pinnacle of commercial power, which unlimited confidence in his credit gives him, he requires somewhat more than the severity of moral principle to guard him against a rapid declension into the dangerous way towards which the spirit of cupidity would impel him ; and, alas ! we know that the spirit of commerce is not that which tends to generate anything beyond the moral principle. However much a man may be deemed bound by moral principles, yet if the spirit of cupidity has gained the mastery, he stands forth like the withe-bound Samson, ready to break them as if they were but threads. The

moral principle exists to a certain extent, but not so as to bind and constrain man's fallen nature when the impulse is given to its full extent, by a stimulating power so great as that which successful commercial enterprise affords him. But then there is, we say, *finesse* ; and we are afraid that there is to be found in the commercial spirit of the day much that bears this name. But at first sight, perhaps, many will say, Why, what need for it ? Are not our commercial transactions allowable, are they not lawful, are they not honourable ? Should we not, as merchants, train up our sons to walk in our paths, and go into a wider field of labour if possible ? We answer, Yes, so that they walk wisely, and safely, and be wholesomely governed. But then, you ask, what need is there for *finesse* in the transactions of commerce ? I will tell you. There is a state of mind in which commercial men, honourable and trusty men, find themselves ; a state of mind in which they feel that there is indeed a magnitude in their transactions which makes them tremulous and giddy. It occasions anxiety in their minds ; and the more honourable they are, the more anxious they become. And are we not aware that that which occupies our own minds, and causes anxiety, is the very thing which we believe others can almost read in our looks ? Does not the overcharged heart often imagine that the glance of the passer-by, and not only of the familiar friend and the members of his family circle, can read it in his very physiognomy ? The fear, not the fact—the fear of overtrading may so excite the mind of the man of vast enterprise, that he may, by *finesse* and contrivance, seek to veil the vastness of his transactions from other eyes, lest they should suspect, what by and by may be the fact, that he has gone beyond his balance, and that a crash may follow the indiscretion, by which millions may suffer. We do believe that this *finesse* is practised to an extent which is not often visible. I have conversed much with commercial men, I have lived very much in intercourse with manufacturers, men of large resources, men of immense transactions,

and I have found too truly that this is not a suspicion, but a fact ; and wherever a habit of finesse gets possession of the mind, what is it, my Christian friends, but the first foundation-stone of something which not only the commercial world, but all society, will brand with a dark name. What ? Is finesse a harmless matter ? Is it not a self-deceiving, and a deceiving of others ? What is finesse ? Is it an allowable play of the ingenious mind that does no harm ? It contains in it the theory and practice of the lie ; and we deem it to be one of the first of the stones of the foundation of a fearful superstructure. We name the last particular again, and it is *dishonesty*. Once there is felt to be a need for finesse, or subterfuge, or self-deception, or deception of others, there are created in the mind feelings of honesty and dishonesty ; and in such a path, with such influences as these around, with such stimulants acting on the mind, with such inducements constantly pulling and drawing, it is not in the power of the natural mind of man to retrograde, and to step off from the dangerous path into which, in an evil hour, he has been brought. We see, then, that one of the great dangers incidental to the vastness of paper credit is practical dishonesty. But—dishonesty for what purpose ? ask you. Why talk of dishonesty among men of honourable bearing ; men of unblemished character, who stand unimpeached and unimpeachable on 'Change ? We answer, that long before the commercial world may see it, long before the first secret whisper escapes the lips of jealous competitors, long before the buzz of wavering credit is heard among the throng who crowd the place of merchants, long before the share which the individual has in an approaching general panic becomes known (sleepless nights and feverish days), the man of vast enterprise has been pondering over the harrowing thought, that if the commercial world did but know, if they could penetrate through the encasement which is about his affairs, and see upon what a

slender foundation, at length, by a fortuitous change of circumstances, all the honourably earned credit is now standing ; if they could but discover how, upon the turn of a die, the whole matter of his credit is depending, he would wither in the presence of his compeers, and feel that all the achievements of commercial life could not repay the anxieties of his present position. He has felt the danger, he has shuddered at its prospect ; he has practised his finesse and it fails, and he must do something more—he must plunge further, like a war-horse into the battle. When the lance pierces him, he rushes on the lance, and receives the deadly wound which brings him, with all his power and strength prostrate, amidst the dust and cloud of the enemy. That plunge is a manifest dishonesty, manifest first to his own conscience ; and the honourable man feels the goad that has pierced him ; manifest at length to those who are in his confidence, before whose glance, if they be honourable men, he begins to quail ; dishonest, at length, and unmasked as such amidst the high places of commerce, the fair and once honourable name receives its stain ; and the head that was ever erect among the trustworthy and the honourable, is now bowed upon the bosom, in which are the fragments of a heart broken, never to be recovered.

These we think, then, without extending the subject further, to be among the leading evils incidental to the paper system of the day. We feel it to be very important to touch on this subject, as helping us by and by to see what is the real commercial spirit of the day, whose moral influence we are to consider.

Now, so long as a man is successful, his credit is his capital, we repeat, to any extent. But all men are not successful ; and the unsuccess of the primary few involves the unsuccess of the ultimate many. Unsuccess is not solitary. The interflexions of commercial life are so numerous and so vast, that, like the nervous system of the human body, you cannot awaken the

sensibility of one nerve without having the response of all ; so then, we repeat, that in the unsuccess of the primary few the unsuccess of the ultimate many is involved ; and in the same degree does the individual power of credit diminish. If capital, then—such capital as credit puts in the possession of the merchant,—be after all only ideal, then we have no hesitation in saying that the final result after all may be delusive ; and yet such is the present state of things, that it becomes the interest of every man to maintain the ideal at the risk of propagating and extending the delusive. And why is this—and we fasten on it as an important and practical truth—why is it that it is not in the moral power of commercial men, however honourable their intentions, to stem this tide ? So long as the ideal capital exists, and is recognised, so long as mutuality of interest is based upon it, so long the ideal capital must be maintained in its integrity, and so long is there danger of the delusive result. Let but the credit system fail, let it fail in individuals, let it fail in the mass, and the whole of our commercial relations with all parts of the world become dislocated and confused. I might reason with commercial men about the strange fallacy which I think I can see in ideal capital, and the strange anomaly, that men may be risking all in pursuits the results of which may be delusive ; but an intelligent man of business turns upon me and gives me an answer, against which I have no appeal. What shall I do ? The commercial world has established its principle and its precedent ; and, like the law of the Medes and Persians, it admits not of change. I must sail with the stream ; wherever my credit will carry me, I must go ; and whatever the results may be I must meet them. This is not the place, my Christian friends, for us to debate how far any individual member of the commercial world should endeavour to neutralize this or any other principle which may be fallacious or dangerous, or to change a practice which may seem to invade the best interests of man ; but I mention the

subject, in order that it may occupy your attention as part of this very wide matter which is allotted to me for consideration to-night.

And here I feel that I have arrived at a point in connexion with which there opens before me a vast field for moral discursiveness : but I think it is better that I should avoid any widening of this part of the topic, and address myself at once to what is more immediately included in the title of our lecture — the moral influence of the commercial spirit of the day.

In order, then, more fully to ascertain what is the commercial spirit, we must look at its structure, and we notice three principal particulars. First, Magnitude ; second, Progressiveness ; third, Aggressiveness.

Magnitude.—The commercial interests of this and other nations are now of so vast an extent, that our forefathers, of only half a century ago, would scarcely have believed that the facilities which have been afforded, and the increase of personal credit, could ever have led to such a wide range of commercial enterprise. The fact of its magnitude needs only to be mentioned. I did wish, but was not able to do it, to obtain an exact account of the imports and exports of this country alone, during the past or preceding year. It would have given us one valuable item in the vast account of commercial transactions ; but those who hear me are, I doubt not, very much acquainted with the extent of that commercial enterprise ; and in its very vastness we feel that there is involved danger as affecting our highest and our best moral interests.

I occupy not the time, then, in dwelling on magnitude, but rather speak of *Progressiveness*. And here, perhaps, we may illustrate what we say, by supposing a weighty body put in motion upon a plane that shall be calculated to give force and effect to the strongest impetus that can be applied to it. We all know enough, I doubt not, of mechanical principles to be

aware, that when once a body of the heaviest weight is put upon a plane surface best adapted to its rapid progress (say an inclined plane), and the impetus applied to it, the magnitude of the object accelerates its progress, so that with every revolution of the wheel there is an increase of impetus generated. We therefore look at the influence of the paper system, as affording the inclined plane which the magnitude of our commercial enterprise needs ; and in proportion to the ascertained magnitude of our commercial transactions will be the rapidity and the force of the progress which it makes. In commercial enterprise, simply viewed, there is a tendency to progression ; there is, indeed, always a stretching far beyond that which has been attained to ; and it always suggests progression. There is a voice in every breeze that fills the sails of merchant ships, which whispers of progression ; in every lashing of the waves on our native shore, there is the loud sound of progression ; in every post that brings the news of successful result, there is increased stimulus to progression ; and as the felt value of individual credit acts upon and stimulates man's heart, it stimulates still to progression ; and therefore, we feel it to be important to dwell upon the fact of magnitude simply, in order to draw out first the idea and necessity of progression, or progressiveness.

We mentioned the third particular, and it is *Aggressiveness*. At first sight this may appear to be unconnected with the subject ; but in the term aggressiveness I have the principal idea of competition. We all know what competition means. Society knows what it means. Society at large feels what it means. And what is competition but mutual aggression ? Among whom does it exist ? Among those who, by compact, have agreed upon the protection and maintenance of mutual self-interest. But, alas ! in the commercial spirit of the day, this has, we fear, been overlooked ; and aggressiveness, in the way of keen, cutting, and restless competition, has taken the place

of that which, in better times, afforded a healthful balance to all transactions. Now this aggressiveness acts in a variety of ways, and with peculiar power on the mind. It acts upon those for whom commerce is intended to supply benefit, in the way of protection, and facility of partaking of protection ; and upon those who are themselves engaged in protection, and in affording that protection. In other words—in plainer words—it is a competition between commercial men and commercial men ; and it is based upon that which one must speak of with painful reality and indignation—the guilt of the buyer and consumer, which is the true secret of the competition that acts so incessantly in the commercial world. Now it is the consumer, whether of the produce of the earth, or the produce of the loom, or the produce of the foundry—the produce of all artisanship—it is the consumer, who desires to possess it at a price for which often the genuine article cannot be produced ; and so he forces the manufacturer or the producer to bring it forth for his consumption at a price that will barely remunerate, if at all. We see, then, that on the part of the consuming public, there is guilt. Competition, we know, would exist even if there were not this understood principle in the consumer ; but it would not act or exist to the aggressive extent which we are sure now characterizes commercial transactions. Now what does it lead to ? It leads to the production of a spurious article ; the thing that *seems* to be—but is not. The result is, that a person ignorant of the structure and manufacture of the object which he needs, may purchase at the full value of a genuine article, a thing which is a practical lie. Suppose it to be a watch ; unacquainted with the particular value of this or the other system of mechanical construction, unacquainted with the value of the metals used, there may be presented to him that which to his eye and to his imperfect judgment exhibits all the appearance of what he fully intends to have, and indeed the value of the price he is prepared to

pay ; but it only seems to be so, and is not. We do not charge the guilt of this entirely on the manufacturer ; but, as we have said, we charge it also on the consumer. There is a mutuality of guilt. Were there not a demand for the practical lie, the practical lie would not be told. I have conversed with extensive manufacturers in Birmingham on this subject, and they have said to me, in the confidence with which honourable men will communicate with persons in my walk of life : “ Now, sir, you shall see what we are forced to, simply by the demand of the consumer to have what he wants at a price which does not remunerate us. You shall see the course we are obliged to adopt, and mark what a demoralizing effect must be produced upon ourselves, and all connected with us.” I have had placed before me different articles of the same kind : suppose they may have been half-a-dozen watches, and I have been asked : “ Now if you were wishing to buy the best that the money you would spend could produce, whether it were ten, twenty, or thirty guineas, or more,—which of these would you choose ?” I make a selection. “ Why, I think this : I am no judge.” “ No, you are not a judge ; but it happens to be the second best of the number.” Or suppose I select another that is very inferior ; but these all present an aspect so much alike that any unpractised purchaser, however honest he may be in his wish to pay a full price to the manufacturer, is at the mercy of the dishonest seller, and may receive the second best, or an inferior, while in his ignorance he pays the full price of the best. The whole of this arises out of the necessity of the case ; and it is the effect of a greedy spirit in the consuming public, which seeks to diminish the fair profit, in order that they may be the advantageous consumers. Now we might dwell upon this subject, and carry it to a great extent, and show how it is sapping and undermining all those confidences, and interfering with those charities of life that should be, in a commercial nation, the great social bonds that

bind society together. I do feel very strongly that it is in the power of institutions like this, formed upon Christian principles, to attack the evil, and to let there go forth the voice of a strong Christian opinion, and a loud protest. I trust the day will come when there shall be such a body of intelligent, Christian men connected with merchandise, rallying around the standard which is raised by these institutions, as shall make itself not only entitled to be heard, but effectually heard, throughout the metropolis—throughout the kingdom.

Now then if there be magnitude, which, in the sense I have spoken of it, is the parent of progressiveness ; and if there be aggressiveness in our commercial structure, manifested in the form of unhealthy competition, then we cannot fail to see what must be its spirit. And what do we trace in it ? Surely ambition, as the first of its elements. It is an ambitious and restless spirit in men, apart and altogether distinct from that honourable spirit of enterprise which is content with its moderate share of advancement. The young merchant glances over the wide field. He sees perhaps before him, in imagination, the rich mines of Golconda, or the land of El Dorado ; and he becomes restless until he shall have realized somewhat that shall either satisfy the day-dream of his ardent fancy, or tell him he shall fail discomfited in disappointment. This ambitious spirit characterizes the merchant-princes of Great Britain. Her merchants are indeed become princes ; and such are the results to which they look, with sanguine expectations, in the early dreams of ambition. But speculativeness is another of the elements of the spirit of modern commerce. It is not a direct interchange ; it is not a direct reciprocation of possession with possession, and interest with interest ; but it is the ingenious, solitary, subtle, overreaching, and distant-looking mind, that is at work. We would not deaden the energy of the mind ; we would not check the wise exercise of the human intellect, which next to the grace of God in the heart, is its noblest possession ;

but still we would have it preserved against the little, narrow, crooked policy of the speculative merchant. We would have all the reality of noble and honourable enterprise, and not the trickery of the gambler. Alas ! we have in modern days seen the speculative spirit fearfully developed. Its effects have been traced, and are still traceable ; and its impressions are not like inscriptions on the sand of the sea-shore, which the next wave may wash away ; but they remain perfectly written with a pen of iron upon the rock.

But we notice that the next element is Absorption. Absorption of the mind, and the drawing it off from other and higher and nobler objects of pursuit. The very magnitude and wide range of commercial operations, renders, in a certain sense, this absorption necessary. The vessel is to be steered over dangerous seas and threatening rocks, and under the lowering of overcharged clouds, which may break over it in time ; and the pilot hand must be ever at the helm. The mind must be abstracted and withdrawn from all that would elevate it to higher considerations, and place it in higher relations ; and the hurry and stir of commercial enterprise leaves but little room for the mind to escape from its trammels, and enjoy the sweetness of liberty and repose. While subjects of enduring interest are gliding by like rich cargoes of untold produce, they glide into other hands, the hands of the few, who either have more leisure, or if not more leisure, more wisdom, than the many, to stop them in their course, and of their abundance take what may be needful. At the same time also, we notice the covetous spirit, the making haste to be rich, by all means—by any means, upon which Holy Scripture declares that a blessing shall not rest. And when I contemplate the character of the commercial spirit of the day, I sometimes tremble while I mark the progress of the making haste to be rich, which dares not look up to heaven—which dares not bend the knee for one lone moment on behalf of success ; and oh, to be without the resources of a

prayerful spirit, is perhaps to be in a state of the most fearful destitution that the heart of man can conceive of.

I mention the next particular, viz., Mental Contraction. Though the mind of the merchantman be strongly and intently exercised on his one point,—the master object of his mind ; though he gaze upon it so as to explore its minuteness as with a microscope, yet his mental eye has not power to attain the wider range. The eye that is bent on one object, finds how difficult it is to fix itself on many. Mental contraction at last, except in one particular, becomes the consequence ; and multitudes of men, whose minds, if healthy, regulated, and disciplined from the beginning, might have grasped the world of science, and walked in the starry way of intelligence, and gone up to the highest places of spiritual enjoyment, now grovel in a circle of small dimensions, chained down to it by human interests, while the threads by which they hold those interests may be broken, like the gossamer's web, by the breeze of the next moment.

Incidental to all these there is forgetfulness of God, while looking to the influence of secondary causes. If there be any man strongly influenced to look to secondary causes irrespective of God, it is the merchantman. He lives in an atmosphere and amidst a mechanism of secondary causes. He hears the motions of its wheels around him continually ; and the sounds of the mechanism too often exclude the sound of God's voice of tenderness and love speaking to him from the mercy-seat, and from the cross of the Redeemer. He sees how the skill of other men around him is exercised and employed, and he delights in contemplating its results. He finds himself possessed of skill and ingenuity, perseverance and forethought, rapidity of action and determination of will ; and these are the secondary causes by which he acts, and to these he finds that circumstances give way ; and oftentimes success up to his heart's desire is the result. He does not see that there is an

under-current of the moral government of God, permitting him to do, for His own wise purposes, just what he thinks he is doing by himself and for himself. And in every stage of success that the merchantman takes, in the skill and energy of his own mind and heart, there is added another film to that which is already before his eyes, to shut out God as the moral governor of the world. Let him acquire this habitude of looking upon secondary causes to the exclusion of God, and every day renders it more easy, and the habitude more strong. I drink of this refreshment [water] from the fountain which God provides. I might be so habituated to the refreshment, and to the consciousness that when applied it would refresh me, that I might forget, in my very familiarity with secondary causes, the mighty hand that created the bounty, and opened the channels of the earth through which it is filtered and flows to me ; and so habituated are we to this fixing of the mind on secondary causes, that at length it becomes an effort, an effort altogether impracticable to the unspiritualized mind, to come away and break the chain, and go back to the contemplation of God as revealed in Christ Jesus.

Now if this be the true and ascertained effect of the commercial spirit of the day on individuals, we can easily understand what may be its effect on society at large. Let any intelligent hearer of these remarks, try what is the probable, what would be the inevitable effect on his own mind, of the prevalence of ambition, of speculativeness, of absorption, of over application to commercial enterprise, of covetousness, of mental contraction, of forgetfulness of God in secondary causes, and then he will ascertain precisely what at this moment may most probably be the actual state of the greater part of the commercial world. We think we are not overstating the fact when we say that such is the case ; and in that fact we have the admission of the moral influence of the commercial spirit.

Now then, my Christian friends, though the institution of

commerce be calculated to draw forth the best and noblest qualities of our nature, though it be upon a Divine sanction, which cannot be doubted or denied, yet there has grown up a spirit so proportioned to the vast progress it has made, which has changed the aspect of commerce altogether, and made it in the hands of man as a sinful creature, a fearful and gigantic instrument of evil ; and better, I would say, and I am sure you will echo me, better, I say, that our national resources should be diminished, than that our national morals should be sapped.

I had wished rather to have dwelt at some length upon the influence of the commercial spirit of the day upon individuals, upon families, upon various classes, and upon society at large : but I must observe some limit.

Upon its influence on individuals we need not dwell at any great length, nor does time permit it ; but in regard to families we must say a word. I could set before you the case of men of honourable character, who have gone down to their grave without the finger of public reprobation pointed at them ; men whose every transaction has been stamped with honour and integrity, and yet their families, however amply established in the world by the results of their honourable enterprise, have been left destitute of that which is beyond the produce of all merchandise,—high moral culture and religious elevation. The absorbed parent, the parent with his heart and mind filled with the objects and affairs of every day, returns late, wearied and worn, yet anxious for the morrow ; and those round whom the father's arm should be tenderly cast, and to whom all the sweet charities of paternity should be tenderly and honestly administered, finds himself utterly unable to perform the office ; and the Sabbath, the day of rest comes, and rest in a certain sense it is ; but not a foretaste of that rest which remaineth for the people of God. No, it is the rest of mere recreation, or the rest of mere indulgence ; and the family in which he moves,

and to which he should give the loftiest tone, has imbibed the poison of a lower example ; and another series of heads of families come forth at length from his example, and add to the population of the world, to be influenced by the same principle. I might carry out the illustration to an extent at which one's heart shudders, but I pause to mention the effect upon classes, or rather upon one class, and it is those who occupy less prominent and more subordinate posts in commercial establishments. Many who listen to me to-night are aware that, in their personal history, they themselves supply abundant facts in support of what I assert, viz., that the mercantile spirit of the day comes forth so incessantly, so unre-
laxingly, in its demands upon mind, upon time, upon strength, as to cut off in too many instances, we fear, all those objects, and with those objects desires for better things, for higher gratifications, and for nobler pursuits. All parts of the commercial mechanism must be made to subserve one end ; all that are instrumental in gaining must be made to help to gain at whatever sacrifice and whatever cost, the cost, it may be, of health and mental quietude ; but the commercial spirit binds the victim to the wheel, and demands that progress shall be made. We are thankful that there is a spirit generated in opposition to this. We are thankful that there is to be mentioned here and there an instance in which God-fearing men, and men who love their fellow-men with a love which only the indwelling Spirit of the Redeemer can give ; men who are determined that whatever else may be sacrificed, the best interests of those who are subordinate to them shall not be ; and I am thankful, therefore, that among those who are occupying the subordinate posts in the commercial world, there is awakened a moral spirit, and something better than a moral spirit—a spirituality of mind that is determined to go forward and make itself tell upon the mass, who as yet feel not as they feel, and aim not at the objects at which they aim. I have

long felt the value of an Institution existing in the metropolis, and with ramifications in various parts, I believe, of the kingdom,—an Institution for shortening the hours of business, and so giving to young men employed in the commercial world opportunities for repose, for instruction, and for moral and spiritual cultivation. Some years ago, while labouring in the manufacturing districts, I was in correspondence with respected members of that Institution, and had the happiness to find in it great numbers of young men engaged in manufactures and commerce. I trust God's blessing has rested on it ; and I hail with thankfulness the news of whatever support may have been given to such an Institution ; for it seems to me that if that and this (being kindred ones) could act with mutual determination and co-operation, an incalculable blessing would be the result.

But suppose that the great mass of young men engaged in commerce were to be relieved at an early hour, and the merchants and manufacturers were to concur, so that they should be free at five o'clock, at six o'clock, or at seven o'clock, and that all the rest of the evening should be at their disposal, all that we desire would not be gained. Time would be gained, and with time, increased opportunity for sinful indulgence. We wish that this Christian Institution should give the direction to the benefit gained by the operation of the other ; and that when young men, set free from work, may say, "What shall we do with our time?" that this should stand up and say, with a powerful voice, which we trust it will ere long assume : "Do this, look to Christ the Redeemer : in Him there is life for those who are dead in trespasses and sins ; in Him is the imperishable ; and all that you have ever delighted in before is but dust and ashes : walk with us, and we will do you good." If the effect upon individuals be fearful and destructive ; if upon families subversive of the highest and best interests ; if injuriously affecting the interests of various classes in society, and particularly those to whom I have referred ; if, in fact,

the moral influence of the commercial spirit of the day tend rather to the awakening and strengthening of our perceptions and natural powers, without giving them an upward direction, then, surely we need speak with the voice of affectionate caution and exhortation to those who are breathing the dangerous atmosphere, and likely to be influenced by the force of example.

We ask you, then, so far as you as individuals are concerned, to enter into the lawful walks of enterprise in the simple spirit of Christian men ; we ask you to go to the utmost limits that honourable enterprise and Christian integrity can call upon you to go ; we bid you use your mental powers to their fullest stretch, and ask only to have them maintained in healthful exercise by the indwelling of the Spirit, which alone gives wisdom, and which alone commands power. We ask you to engage with all the active intelligence of the men of the world, but with all the wise caution and prudence of the children of God. We allow you to go, even into danger, if duty calls you there ; but we bid you go armed with the sword of the Spirit, and clothed with the panoply of heaven ; we bid you do all that man may either dare or desire, but we ask you to do nothing which you cannot dare in dependence on Divine strength, or desire in reliance upon Divine promises. Acting upon this principle which I simply suggest to you, you may walk the world of commercial enterprise in serenity, in peace and safety ; and under the divine blessing of God, realize and enjoy that measure of successful result which God, in his infinite wisdom, shall adapt to your individual case. However formidable the spirit of the enterprise of the present day may be, be not daunted, but watchful ; be heedful, so that you “ walk circumspectly, not as fools, but as wise ; redeeming the time, because the days are evil.”

I again apologize to you, my dear Christian friends, for the imperfection of this sketch ; but after great suffering, to which I am frequently subject, I have not found my mind equal to the grasp which I desired.

THE MYSTERIOUSNESS OF CHRISTIANITY

COMPATIBLE WITH ITS TRUTH, AND WITH
FAITH IN ITS VERITIES.

BY

THE REV. CHARLES PREST.

THE MYSTERIOUSNESS OF CHRISTIANITY.

THE name and constitution of your excellent Association assume that Christianity is true ; and it is therefore gratifying to appear among you to endeavour to illustrate and confirm that well-founded assumption which so many of you, amidst the dangers of youth and the dissipations and temptations of this metropolis, are disposed to respect. Nor can we do otherwise than indulge the hope that you are making, and will continue to make, such spiritual and religious improvement of your condition, in the submission of your hearts as well as of your understandings to Christianity, as shall bless your pathway through life, however diversified it may prove, and fit you for an abundant entrance into the everlasting kingdom of God hereafter. The responsibility of receiving Christianity as the truth of God is great, and the advantages of ordering our whole behaviour according to its holy directions are incalculable.

It is not, then, our task to argue with infidels or with those who are predisposed to infidelity,—an engagement on which no minister in this country is called upon, by the necessity of the case, publicly to enter, though he may be by the impertinence of individuals, for happily our literature is rich in unrefuted and triumphant defences of Christianity against all those forms of error and unbelief which have been obtruded upon the world by the malice and subtlety of the Father of lies.

The title of this evening's lecture accords with your own

recognition of the truth of Christianity ; it confesses that Christianity is mysterious, it intimates that these things are compatible with each other, and that the latter attribute is consistent with faith in its verities.

It may be enough to say that the the term "mystery" is borrowed by the New Testament writers from the secret religious rites of the heathen, to which those only were admitted who had gone through preparatory instruction and probation ; and it may suffice for the purpose of definition to add that a religious mystery is something not fully manifest,—a sacred hidden thing which is naturally unknown to human reason, and is only to be known, in any degree, by the revelation of God, but which, when thus declared, is intelligible as *fact*, though its mode or philosophy be not discovered. Hooker calls it "a thing sacredly obscure," and Jeremy Taylor "something above human intelligence."

Mysteries in Christianity refer to the mode of the Divine existence, of which even Dr. Priestley has said, "There is manifold reason to conclude that the Divine nature or essence, besides being simply unknown to us, has properties most essentially different from anything else. God is, and must ever remain, the incomprehensible." They refer to the perfections of the Divine nature and to the details of the Divine procedure. Thus avoiding, as unnecessary, minute enumeration, revelation places before our minds a Trinity of Persons in the undivided unity of the Godhead, the eternal paternity of the Father, the eternal filiation of the Son, and the eternal procession of the Holy Ghost from the Father and the Son. Thus, all the attributes of the infinite Jehovah are declared, thus the incarnation of the Second Person of the Godhead, "God manifest in the flesh," is announced. Thus we learn that the world was created out of nothing by the word of God ; that the course of nature has, on various occasions, been arrested and its laws reversed ; that all are subject to the righteous and efficient

providential government of God ; that the human mind is accessible to and is acted upon by the Spirit of God, and by invisible and spiritual beings both good and bad ; that our bodies perish not in death, but shall have a true, proper, and identic resurrection, and that, together with the soul, the conscious being of which continues in its disembodied state, they shall exist for ever. These facts, and the sinfulness of the world by the transgression of Adam, and its redemption by the obedience unto death of our adorable Lord and Saviour Jesus Christ, are the prominent mysteries of Christianity. To the disobedient they are stumbling-blocks, to the proud foolishness, but to them that are saved they are objects of profound veneration,—the wisdom and power of God.

The authority, and it may be added, the unspeakable goodness by which a discovery of these facts have been vouchsafed to us, make the complete and unhesitating submission of our minds to this revelation our bounden duty, as it is our truest interest. Now, while nothing can so surpass the grasp of the human faculties as the verities of religion, and the ways of that God who is its object, yet what is there that has been approached with so much rash, trifling, or presumptuous speculation ? Men have ventured on the professed consideration of these solemn subjects with a manifest amount of prejudice against them, which they would be ashamed to exhibit in other pursuits ; and have indulged in a licentiousness of thinking, directed only by their prejudices, which, if influential in the study of any branch of this world's philosophy, would be inconsistent with their professed discipleship in the schools of physical truth : as the substitution of preconceived unfavourable judgment, under the plausible form of doubtful disputation, for the painstaking of modest inquiry, must effectually prevent even sufficient evidence from exercising its legitimate influence upon their reasonings and their conclusions.

This prejudice against and opposition to the mysteries of

religion have the less foundation, and are the more unreasonable and inexcusable, as these mysteries do not exist *arbitrarily* but *necessarily*. Our gracious God hath not surrounded plain things with an artificial veil of obscurity, as was the wont of those Mystagogues of old, who thus magnified their trifles, and gave a false character to their puerile or evil lessons. There is no iniquity in the facts of Christianity which needs to be cloaked with a medium to dissipate or distract the attention of the observer ; but all is truth, rectitude, and purity ; and only mysterious because its truth is profound, its rectitude universal, and its purity overwhelmingly dazzling in unsullied splendour. The truth of the Gospel is an ocean unfathomable, not because it is either muddy or troubled, but because its waters are deep. The intense brilliancy of the sun's rays, which the eyes cannot encounter without pain, nor look upon with steadfastness, proves not the imperfection of that luminary, but the incompatibility of our vision for the contemplation of its perfect glory. The mysteries of Christianity are not mysteries of art but of nature : they are revelations of *facts* concerning an infinite being, made to creatures of finite understanding, and to creatures in this world, whose necessarily limited faculties have been enfeebled and debased by sin ; so much so, that even those spiritual things which are not in themselves mysterious, even the plain lessons of religious duty, are not perceived or apprehended, through the disqualifications of sensuality, until, in the abatement or removal of this hindrance, and the communication and improvement of holy sympathies, spiritual discernment is imparted. These considerations should at once arrest the flights of adventurous speculation, and silence presumptuous contradiction. Narrow, small, very small is the sphere of our observation ; and still less the boundaries of our certain knowledge, as compared with the vastness of truth above, around, and within us ; and short the most lengthened period in which we either have or can

exercise our limited faculties here, upon the works and ways of that Being who is eternal. It has been said, and well said, too, "That next to the positive knowledge of things which may be known, the most important science is to know how to be ignorant."¹ And "to know that we cannot know certain things is, in itself, positive knowledge, and a knowledge of the most safe and valuable nature; and to abide by that cautionary knowledge, is infinitely more conducive to our advancement in truth, than to exchange it for any quality of conjecture or speculation."²

How many things are plain to the philosopher which are utterly mysterious and incomprehensible to the uninstructed rustic? The principles of astronomy, the physical phenomena of the earth, the physiology of man, the combinations and results of chemistry, plain as they are to the instructed and expanded capacity of the former, are utterly unintelligible to the latter; but does the philosopher, therefore, doubt the truth of his knowledge; is its certainty thereby at all invalidated? Would such a man treat otherwise than with pity, it may be not unmixed with anger, the attacks which ignorance might make upon the certainty of demonstrated facts and experimental knowledge? But what is the position, the elevation of the most philosophic above even idiotic incapacity and debased ignorance, in comparison of the unapproachable because infinitely exalted majesty of the God of truth, and of the truth of God? How numerous are the facts which are plain to the man, which are inexplicably mysterious to the child, whose mental capacity is but just beginning its developments; but who ever dreams of making the reason of a child the standard of truth, or of abating his confidence in what he knows, in deference to the questionings or objections of childhood? "What man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no

¹ De Luc.

² Granville Penn.

man, but the Spirit of God" (2 Cor. ii. 11.) If therefore we cannot form full, clear, and consistent ideas of the mysteries of religion, it is not because there is any absurdity in them, but because our faculties are disproportionate to their reception ; and their being above human comprehension is an argument, and no mean one, that they did not spring from human invention, but have a higher—a divine origin. Infidels say, "We do not believe the Bible because there are mysteries in it ;" but it is because there are mysteries in it that right-thinking men receive it as a revelation from God. If unbelievers could fathom its depths, then would it indeed be a shallow book, and would fail to establish its claims to be the product of an infinite God, and the record of his infinite procedure.

But of what use, then, is reason in religion, if it be inadequate to divine subjects ? Must we not check its inquiries, and believe implicitly ? No ! Religion is supreme reason ; and we are religious creatures only because we are reasonable ones ; and revelation is so far from curbing and confining the exercise of reason, that it enlarges it, opens a wider field to expatiate in, gives new principles to build upon, and a greater variety of premisses to conclude from. The error of bigots and infidels consists in not giving sufficient scope to their thoughts. The first wrap them up in a napkin, unreasonably dreading the austerity of their master ; the latter use but part of the treasure put into their hands ; their reason goes no farther than their eyes and ears, nor listens, though God himself speaks, to anything but the report of their senses. Whereas truths revealed by God must be as solid ground to conclude upon as our own experience can be. The senses are, indeed, intended to guard us against error ; and therefore, lest we should reject God's word, or admit human imposture, he has been pleased to give sensible evidence that it came from him, and to seal his revelation with a variety of miracles. But when we are satisfied, thus, that this revelation comes from God, the judgment of our

senses would afterwards be impertinent concerning the properties, affections, and relations of Divine objects. But reason proceeds no less safely and unembarrassed, and judges from proper evidence, in not measuring heavenly things by sensible, but judging of spiritual things by spiritual.

Here the scoffer can take no advantage, nor find absurdity to sport with ; for of God we must acknowledge that He *is*, and that He is *incomprehensible*, before we can be said to believe in Him at all ; and when we believe the one, continued thought will more convince us of the other.

What is revealed we understand as facts declared to the world in the same manner and propriety of terms as any which refer to any other facts. When we assent to the eternity, omniscience, and omnipotence of God, we assent to so many facts, confessing that we cannot comprehend them. We can comprehend that God must be eternal, omniscient, and omnipotent ; but eternity, omniscience, omnipotence, we cannot comprehend.

These mysteries are not contrary to reason. But what means this phrase, "contrary to reason" ? It can only fairly mean contrariety to our previous knowledge, and to those conclusions which we admit as true. But should we not pause, and inquire whether our knowledge be certainly accurate, and especially whether it be universal, or, if not universal, applicable to the subject propounded for our consideration ? The theory of modern astronomy concerning the earth's revolution round the sun, and upon its own axis, for instance, contradicts the knowledge which the evidence of the senses furnishes to the ignorant man, who, daily seeing the sun rise in the east, and make a circuit to the west, concludes by the same perception of his senses, that the earth remains immovable. Yet, let the ignorant man be instructed in the principles of this philosophy, and he will be led to conclude, that the declaration which appeared most contradictory to his knowledge is, nevertheless,

unquestionably true. It may be said that this proves that reason may be so improved by instruction, that things which before appeared contradictory, shall cease so to appear ; still human reason, in any advance or improvement, may *thus* be contradicted by infinite truth, and therefore, that a doctrine should be agreeable or contradictory to reason, is not a test of its truth.

But there is, in reality, a great and essential difference between things *above*, and things *contrary* to reason ; and one that needs to be the more insisted on, because it is generally overlooked. A thing is *above* reason when we do not perceive or comprehend how it can be ; a thing is *contrary* to reason when we do perceive that it cannot be, or that it is impossible. The one is of a negative, the other of a positive character. Now, the latter argues a perfect acquaintance, in the objector, with all the properties, attributes, and relations of the thing ; and if revealed truth be concerned, such acquaintance with the infinity of God. These things are perfectly distinct and dissimilar, though they are frequently confounded, for that which is *above* reason can never in truth be *contradictory to it*, as it is absurd to enthrone incomprehension as a sufficient judge where perfect comprehension is required. There are, and ever have been, captious persons, to whom scarcely anything is plain, but who must dispute almost every proposition, and especially of a religious kind ; men who profess great independence of mind and dignity of intellect, but who should learn that revealed truth is not to be invalidated by questions which proceed from the doubtings of limited understanding, and that the right of disputation against authoritative declaration can only be rightly founded on adequate and positive knowledge of the entire subject in question.

Whatever the mind clearly perceives, whatever is demonstrated to it, is true, but it does not, therefore, follow that what it does not thus clearly perceive, is not true ; and it is

not consequently to be concluded, that human reason is the standard of truth, such property, such function alone belonging to infinite reason. Whatever is the standard, the measure, the judge of any thing, must be equal to the thing adjudged, and to imagine the understanding of man to be the measure or standard of revealed truth, we must imagine it to be infinite. But how little is the light which we either have or can possess ; how imperfect our views ; how slender our attainments ; how limited our knowledge. There are many things not infinite which cannot be comprehended by us, and we should be proud indeed, did we conclude that infinity could alone outsoar our faculties. There is a wide region, upon which we have scarcely entered, before we arrive at infinity, which surpasses our comprehension, and baffles our attempts to explore its vastness. Human reason is only the standard of the truth which exceeds not its own capacity ; and to make it the supreme or ultimate court of appeal is absurd and irrational.

It is also to be remembered, that God does not require us to comprehend, but demands our belief of these mysteries. He has a right to do so, having sufficiently authenticated the revelation of these facts by palpable and indisputable evidence. The Christian and other miracles attest the revelation to which they refer, and with which they are connected as divine and authoritative ; and the facts, to which our assent is thus claimed, are all of them directly and unspeakably beneficial to mankind. God requires, in reference to these spiritual and divine facts, the same exercise of mind which we manifest concerning the facts of physical nature, the philosophy of many of which as truly exceeds the comprehension of the intellect as the mode of any religious truth can do ; and no Christian man can, for a moment, doubt that the authenticated declaration of an infinite God is as good evidence of the existence of divine realities, as the testimony of our senses can be of

physical phenomena. In neither case, in order to practical use, are we required to be acquainted with the *mode* of the facts, nor are we so acquainted with it in many instances ; but we are required to admit and act upon the existence of the facts of which we are assured by sensible demonstration, when the case admits of it, or by the authority of God when the thing admits not of other evidence. Our use of the facts of physical nature depends not upon our comprehension of their philosophy, but proceeds regularly and beneficially, notwithstanding their obscurity and our ignorance. If our profiting by Christianity depended upon our comprehension of all the details of its truth, then it would be reasonable to expect that all these would be within the grasp of the understanding : but we are to receive and profit by religion, not as philosophers, but as little children, and whoever, through pride or unbelief, refuses this method, cannot enter into the kingdom of heaven.

But objections to mysteries in religion are *inconsistent*, when viewed in connexion with the before-mentioned constant admission of mysteries in the inferior sciences. Those who withhold their assent from the propositions of revealed religion because they are incomprehensible, act upon a principle which, if adopted in other things, would lead them to an unbounded and incurable scepticism : for in how many subordinate subjects of inquiry are there numerous incontrovertible propositions which are, notwithstanding, incomprehensible ? As to Natural Philosophy, we only require to be reminded, that almost all our knowledge of the universe, its laws and phenomena, is but a collection and classification of circumstances of fact, with the consequences resulting from them, some of which lie nearer and others more remote from view : we may ascertain relations and dependencies, and can often predict what will occur in particular connexions ; but we know next to nothing of things in themselves, nor can we penetrate into their real, and sometimes not even into their proximate causes.

If men will hold that what is above reason is contradictory to it, and that reason cannot assent to anything which it does not comprehend, then is it certain, that their reason must, on their own showing, be confined much more narrowly than they imagine. They may thus argue against their own acknowledged standards of knowledge, sensible evidence, and demonstration, and dispute interminably about causes and effects, till they can find the reason of every property, and discover the essences of the things themselves. Nature has her secrets—her mysteries—her properties, of which no satisfactory account can be given : secrets referable in such a mind as Sir Isaac Newton's, in all his soarings above the sphere of ordinary understandings, to the infinite wisdom and almighty power of the supreme JEHOVAH. Moral Philosophy, too, has its difficulties not a few, and men may thus doubt whether they be reasonable creatures till they can accurately philosophize upon all their actions. Now if truths natural and moral have their difficulties, so that we cannot always account for the cause and manner of natural operations and mental developments, is it to be imagined that supernatural truths should be more open to our comprehension ? Is it consistent to *refuse to believe* what we cannot comprehend in revealed religion, when we *must and do believe* what we are not able to comprehend in natural things, and while we are unable to account for the most common and familiar effects about us ? God in the profundities of his being is equally incomprehensible in natural as in revealed religion, and the essences of things are equally impervious in a straw as in a sun. On this subject, Dr. Gregory observes : “ Philosophers and chemists have made very extraordinary discoveries respecting the various subjects of their researches, have in many cases determined the laws of their operation, and can frequently predict, with perfect confidence, what phenomena will occur in certain circumstances. They have demonstrated that the planetary motions are so regulated, that the squares of the times in

which the planets revolve about the focal luminary, are always proportioned to the cubes of their mean distances from that body ; that electric and magnetic attractions are inversely as the squares of the distances ; that at certain determinate temperatures, many solids become liquids, and liquids are transformed into aëriform fluids, etc. ; and these are points so incontrovertibly established, that no man of competent understanding, can possibly refuse his assent to them, though his conviction *must* be yielded previously to his receiving any satisfactory information as to the real nature of the things to which these propositions relate. For suppose a student were obstinately to suspend his assent till he received satisfactory answers to the following queries, it would inevitably follow, that he must remain perpetually ignorant of almost every useful truth in these sciences. What is the cause of attraction, of gravitation, of cohesion, of electricity, of magnetism, of congelation, of thawing ? How are the constituent gases of the atmosphere intermingled ? From what does the *essential* difference between solids and liquids, and between liquids and aëriform fluids arise ? In reply to these and similar inquiries, the querist gains nothing but words in current payment. Let it be asked, what is *force* ? If the answerer be candid his reply will be, I cannot tell, so as to satisfy every inquirer, or so as to enter into the essence of the thing. So of *matter*, of *motion*, and of *space*."

Who, we ask in addition, can explain the secrets of vegetation ? Who can tell how matter acts upon matter ?—how mind acts upon matter as in the connexion of our will with our physical motions ? Who, however skilled in the physiology of man, can explain and demonstrate the mystery of life ? The celebrated Hunter, "in searching for the principle of life, on the supposition that it was something visible, fruitlessly enough looked for it in the blood, the chyle, the brain, the lungs, and other parts of the body ; but not finding it in any of them exclusively, concluded that it must be a consequence

of the union of the whole, and depend upon organization. But to this conclusion he could not long adhere, after observing that the composition of matter does not give life, and that a dead body may have all the composition it ever had. Last of all, he drew the true, or at least the candid, conclusion, that he knew nothing about the matter."¹ Here inquiry must stay till it believes that there is true philosophy in the Scriptures.

We may well sum up those observations in the words of Stillingfleet.² "Although Christianity be a religion which comes in the highest way of credibility to the minds of men, although we are not bound to believe anything but what we have sufficient reason to make it appear that it is revealed by God ; yet that anything should be questioned whether it be of divine revelation, merely because our reason is to seek, as to the full and adequate conception of it, is a most absurd and unreasonable pretence ; and the asserters of it must run themselves on these unavoidable absurdities :—

"*First*, Of believing nothing either in nature or religion to be true, but what they can give a full and satisfactory account of, as to every mode and circumstance of it. *Secondly*, To commensurate the perfections of God with the narrow capacity of the human intellect ; which is contrary to the natural idea of God, for the manner whereby we form our conceptions of God, is by taking away all the imperfections we find in ourselves, from the conception we form of a Being absolutely perfect, and by adding infinity to all the perfections we find in our own nature. *Thirdly*, It must follow from this principle, that the pretenders to it must affirm the rules or maxims which they go by in the judgment of things, are the infallible standard of reason. *Fourthly*, Thus there can be no certainty of anything we are to believe ; for whatever the ground of unbelief be, if it be but baptized by the name of reason, it

¹ *Medico-Chirurgical Review*, Sept. 1822.

² *Origines Sacrae*, Book ii. ch. 8.

must by this principle, pass uncontrolled. But as to these sublime mysteries, our faith stands upon this twofold basis : *First*, That the being, understanding, and power of God doth infinitely transcend ours, and therefore he may reveal to us matters above our reach and capacity. *Secondly*, That whatever God doth reveal is undoubtedly true, though we may not fully understand it ; for this is a most undoubted principle, that God cannot and will not deceive any in those things which he reveals to men. It is not, therefore, repugnant to reason, that a doctrine may be true, which depends not on the evidence of the thing itself. Further, in matters whose truth depends not on the evidence of the things themselves, infallible testimony is the fullest demonstration of them.”

Having thus noticed the *heads* of an invaluable argument, those who inquire further are referred to the book itself, which with kindred works are too little read in these days of light literature and superficial thinking.

All that we demand is, that men would allow their minds to act in the same manner respecting the mysteries of religion, as they act in connexion with the secrets of ordinary science ; and certainly this is but fair. We demand, in the one case, the faith which is yielded in the other, and which it is manifestly inconsistent to refuse.

But, it may be asked, are we to believe every doctrine, however mysterious ?¹ To this we answer, that revelation makes

¹ “ On what account then do we reject the Doctrine of Transubstantiation, and the ubiquity of the body of Christ, as repugnant to reason, if we do not make reason judge in matters of faith ? I answer : 1. We reject these opinions, not only as repugnant to reason, but as insufficiently proved from Scripture ; whereas, the several doctrines of the Trinity, Incarnation, Resurrection of Bodies, etc., are only rejected on that account, that though Scripture seems to speak fair for them, yet it is otherwise to be interpreted, because supposed to be repugnant to reason. 2. Those Doctrines before mentioned are eminently serviceable to promote the great end of the gospel, and are inlaid in the very foundation of it, as that of the Trinity and Divinity of Christ ; but those we now mention (Transubstantiation, etc.) are no ways conducive to that end, but seem to

known subjects with which our reason is not conversant, and it is therefore to be expected, that some of its communications should exceed our comprehension ; yet these may be safely received upon that Divine authority which declares them. Christianity no more propounds contradictions for our belief, than it enjoins impossibilities for our practice, though, for the trial of our faith and obedience, it may exhibit things “hard to be understood,” and require the discharge of difficult duties. Our reason for believing such things is the strength and certainty of the evidence by which they are commended to our faith, and thus we are required to believe the truths of revealed religion. The evidence that they come from God is, we repeat, to reason itself, as incontrovertible a proof that they are true, as, in matters of human science, the evidence of sense or of mathematical demonstration would be.

Objections to the mysteries of Christianity do not originate in strength of mind and superiority of judgment, so much as in pride of heart,—this latter is the concealed, yet the true cause ; the others are paraded by men’s imaginations, and in their professions, to the deception of themselves and others. Restlessness is mistaken for genius, and captiousness for sagacity. Vigour of mind combined with soundness of judg-

thwart and overthrow it ; and Transubstantiation establisheth a way of worship contrary to the gospel. 3. All the foundation of Transubstantiation is laid upon ambiguous places of Scripture, which must of necessity have some tropes and figures in them ; but the doctrine of the Trinity is not only contained in plain Scripture, but is evidenced by visible appearance, as particularly, at the baptism of the Saviour. 4. There is far greater ground why we should reject Transubstantiation and Ubiquity, as inconsistent with reason, than that they should reject the Trinity on this account, because the grounds of reason on which we reject those opinions, are fetched from those essential and inseparable properties of bodies, which are inconsistent with those opinions ; now, these are things within the reach of our understandings ; but it is quite another thing, when we search into the incomprehensible nature of God, and pronounce with confidence that such things cannot be in God, because we cannot comprehend them ; which gives a sufficient answer to this objection.”—STILLINGFLEET’S *Origines Sacre*, Book ii. ch. 8.

ment, make their possessor modest, and will cause him to shun all temptation to that insufferable pride which would constitute his understanding the judge of all truth. This pride was one of the principal elements of man's original offence against God and his revelation, and indicated what have ever since been its characteristics—base ingratitude and the highest folly. He that demands demonstration for every article of his belief, owns no intellect superior to his own, no wisdom, no experience more extensive and perfect than that which he possesses, or of which he is capable. It never occurs to him that intellect may have developments and laws with which he is not acquainted, and with which he may possibly never become familiar ; or that he may not at all times have been placed in circumstances most favourable to the acquisition of knowledge, or to the improvement and perfecting of his powers. He claims a jurisdiction which only belongs to an intellect to which all things, in all their possible variations and combinations of circumstances, developments, and relations, are fully known, and to which future results can make no discovery of novelties of any kind whatever. There is such an intellect : the Supreme—the Divine mind, and the truths which the limited and proud understanding of man thus judges, are the revelation of the infinite God : the revelation of facts infinite in their nature, yet suited to man's instruction, connected with his well-being, and of which, and of their benevolent application to himself, he may know enough, and enjoy sufficient to secure his happiness, both in this and in a future life. Now, to use the language of Bishop Butler, in his incomparable *Analogy of Religion* : “The thing wanted, *i.e.*, what men require, is to have all difficulties cleared. And this is, or at least, for anything we know to the contrary, it may be the same, as requiring to comprehend the Divine nature, and the whole plan of Providence from everlasting to everlasting.”¹ The pride referred

¹ *Analogy*, Part ii. ch. 8.

to, however, hinders profitable knowledge and prevents enjoyment, as it abandons the position and dispositions of discipleship, and rebels against the method propounded by all perfect wisdom and goodness, for the communication of happiness to mankind.

But the revelation of mysteries is profitable, for in addition to all before stated, it has these beneficial, practical consequences. It abates the pride of knowledge, the most formidable bar to improvement ; directs our inquiries in the proper course ; and prescribes and defines the boundaries of investigation. It teaches humility, as it connects the certainty of what is known with the profound and undiscovered vastness of its verities. It inflicts no degradation on man, it originates no discouragement, it rather excites profitable inquiry, and indicates to him what must cheer the ennobled faculties of a divinely instructed and disciplined soul, the delightful and ever-increasing profitable employment of his intellectual powers amidst the future disclosures of infinite reality ; amidst the unfoldings of that mysterious love which, for us men and our salvation, is embodied in the sufferings of Christ and the following glories, which things angels, with their vast and unsullied intellects, *desire* to look into.

The existence of these mysteries obstructs not the practical improvement of the moral and spiritual lessons of Christianity. Let them be admitted and received as facts, upon the authority of the sufficiently authenticated Divine testimony, as we have shown they both may and ought to be ; and all practical lessons connected with them are plain and easily understood and observed by the faithful and sincere inquirer, while the connexion of the latter with the former class of truths, is calculated most powerfully to enforce our obedience, and to encourage our patient continuance in well-doing. True, these mysteries are such, that, under all circumstances, every human mind must be inadequate to comprehend their vastness. They

are stated as *facts* which we may reason *from*, but may not, with unsanctified temerity, reason *about*; but, whenever any principle of a religious, moral, or social nature is inculcated, it is conveyed in language that childhood may comprehend, and, with appeals so simple and convincing, that every well-ordered mind at once responds to them; and notwithstanding opposition on the one hand, and the imperfect development of Christianity, through the infirmities and faults of its professors, on the other, still this revelation has impressed upon the character of nations subject to its rule, a beneficence and a purity unknown to heathen communities. "The evidence of revelation is fully sufficient for all the purposes of *probation*; how far soever it is from being satisfactory as to the purposes of curiosity."¹ The profiting by this revelation depends upon a sincere intention and an unprejudiced and teachable mind, a state and temper which is to be obtained rather upon our knees in prayer, than in the speculations of abstruse learning or adventurous thought.

The fact is, that objection to mysteries in Christianity is taken mainly because the practical lessons of religion are displeasing. They thwart the sinful inclinations, condemn the selfishness, humble the pride, curb the passions, strike at the sensuality, and brand the conduct of man. Hence the opposition arises. The corruption of the heart is the fountain of this dire antagonism. It is this which is masked under all the sophistries of infidelity. Revelation, in its practical teaching, appeals to our moral sense, to our apprehensions of what is holy and just and good. It meets with the enmity of our carnal nature; and when men affirm that they cannot perceive the truthfulness of the Divine communications, we assert they *will* not see; there is light sufficient, but men love darkness rather than light, because their deeds are evil. Well does Cudworth remark, in illustration of the dependence of faith

¹ Butler's *Analogy*, Part ii. ch. 8.

upon the state of our affection, "That it is credible that were there any interest of life, any concernment of appetite and passion, against the truths even of geometrical theorems (as of a triangle having its three angles equal to two right angles), whereby men's judgment might be clouded and bribed, notwithstanding all demonstration of them, many would remain at least sceptical about them." Then allow us to impress upon you, that Christianity cannot be rightly understood, nor will its proofs be duly received, unless we are convinced of the necessity of our own redemption from sin, which we hate, and from its consequences, which we fear, and are disposed to receive the doctrines of the Gospel with humble, thankful, and teachable minds. With these qualifications the external and internal evidences of Christianity will influence our understandings and affect our hearts ; but without them, we shall walk in darkness in the midst of light, and shall fail to prove, what it is our most earnest prayer you may all experience, the vital power and saving energy of the religion of Christ.

The affectation of independent thinking is sadly too common, and to refer to authorities and examples too much discountenanced. Guard resolutely against the former, and have no sympathy with the latter habit, when religion is concerned. We shall not hesitate, therefore, to refer to believers in a mysterious revelation, for the encouragement of our own faith, among the intellectual giants of our own land. Men whose dignity of mind has never been surpassed, and rarely equalled, and who form a constellation of holy splendour of which their Christian countrymen may justly boast. Such were BOYLE, LOCKE, NEWTON, JOHNSON, BUTLER, WATSON, CHALMERS, and many others, who, though dead, yet speak, and who have impressed the type of their greatness, and of their piety, on not a few of their successors. The united verdict of these sages may be well expressed in the language of Lord Bacon, the father of our inductive philosophy, who directs reason to be

employed in studying "Holy mysteries, with this caution, that the mind for its module be dilated to the amplitude of the mysteries, and not the mysteries straitened and girt into the narrow compass of the mind. As to seek divinity in philosophy, is as if you would seek the living among the dead; so, on the other hand, to seek philosophy in divinity, is as if you would seek the dead among the living. The prerogative of God comprehends the whole man: whereby, as we are to *obey God's law*, though we find a reluctance in our *will*, so are we to *believe his word*, though we find a reluctance in our *reason*; for, if we believe only that which is *agreeable unto our reason*, we give assent to the *matter*, not to the *author*, which is no more than we would do towards a discredited witness."

The subject which has thus been briefly considered is capable of and has received an extension and elaboration which our limits will not allow us to imitate; nor, indeed, is it necessary in a lecture which is designed rather to suggest topics and right methods of thinking, than to exhaust the one, or supersede the necessity of the other. A valuable end will be obtained, if you be induced to seek, by as careful reading and diligent study as other claims will permit, a better acquaintance with the writings of those able men who have contended as successfully as earnestly for the faith once delivered to the saints (writings to which your respective ministers will gladly direct you), that in so doing your present convictions of the truth of our holy religion may be so confirmed, that no antagonist shall be able to weaken or destroy them by unsanctified philosophy, or by vain deceit. But, remembering the possibility of "holding the truth in unrighteousness," and fearing the lamentable consequences of such a practice, affection for the truth must be sought and cherished, as upon such love of the truth depends that godly improvement of its discoveries and directions which leads to present and eternal salvation. The

possession of an evil heart of unbelief must be recognised, its proneness to wander from God feared, and its cure must be sought. Highly value, and carefully guard those impressions which the Divine Spirit makes respecting your personal need of the remedial process of Christianity, and be thankful for the discoveries which He vouchsafes of its suitability to your condition, and its gracious nearness to your wants. In the contemplation of your sin on the one hand, and of the exceeding love of your Saviour on the other, you will find love to the mysterious facts of infinite condescension awakened ; and in the faithful improvement of these facts—in your continued heartfelt enjoyment of the blessings of the great salvation—such love will abide and increase, arming your souls with an impenetrable defence against all the darts and wiles of Satan. Thus will you be made to possess assured evidence of the truth, the divinity, and the transforming and comforting efficacy of Christianity, which shall not be overthrown by sophistry, or endangered by doubt.

In conclusion, the revelation of the infinite God must be mysterious ; and consequently, upon proof of such revelation, the noblest exercise of true and solid reason is submission to that authority which is unerring, and which rightly demands our faith. The celebrated John Locke, in the last year of his life, used the remarkable words which have now passed into a proverb : “ The Holy Scripture has God for its author, salvation for its end, and truth, without any mixture of error, for its matter ;”¹ and added, “ therefore I gratefully receive and rejoice in the light of revelation, which sets me at rest in many things, the manner whereof my poor reason can by no means make out to me.” In this we most heartily concur. We believe in Christianity because it is mysterious, and could not so believe, were it so plain as professed unbelievers would have

¹ *Posthumous Works*, p. 344.

it be. Pray we, then, to our "blessed Lord, who hath caused all Holy Scriptures to be written for our learning, that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of his holy Word we may embrace and ever hold fast the blessed hope of everlasting life which He hath given us in our Saviour, Jesus Christ. Amen."¹

¹ Collect, Second Sunday in Advent.

THE AGE WE LIVE IN.

BY

THE REV. JOHN CUMMING, D.D.



THE AGE WE LIVE IN.

MOST sincerely do I wish that the Lecture I am now to address to you were more worthy of this auditory. I am sure it is an audience that yields to none in importance or intelligence. No speaker before any audience in the country incurs a deeper responsibility ; certainly none ought to feel a richer interest than he who addresses it. But if I have not accomplished all that I could wish, I have done what I could. The subject you will admit to be a very comprehensive one,—a very stirring one,—but all we can expect to throw over it will be but lights and shadows intermingled, where others would cover it with a field of beauty and of glory.

“The age we live in,” is the topic upon which I am to speak to you. There have been many ages in the world. There was the age of Adam, amid the bloom and beauty of Paradise when the day had no overshadowing clouds, when the rose had no thorns, the heart no sorrows, and the body was conscious of no fatigue ; the age, in short, whose rich music had intermingling with it no melancholy minor, in which the cedars and the streams and the woods of the earth, like so many harp-strings, all made melody to man’s ear, and sung sweetness in man’s heart. That age passed away, and was succeeded by a cold shadow, the commencement of the earth’s aphelion, in which the rose that bloomed the day before in Paradise withered in the hands of her that gathered it, and the winds and the waters and the very framework of creation began that

plaintive Miserere which is not yet hushed. The flaming cherubim defended Paradise from all access to the lingering remains of Eden, and Adam and Eve went forth, under the sword-glare that flashed over them, to water the barren earth with their tears, and to fertilize it with the sweat of their brows.

The age of Cain succeeded. The crime of murder was then added to the calamity of the curse, and the guilt of the fratricide left its trail upon the earth he trod, and its brand upon his brow. Man's punishment upon earth was then felt to be the rebound of man's sin in Eden, and all creatures learned, what many creatures have still to learn, that to be at enmity with God is to be at war with the universe itself and all it contains.

The age of Noah followed. Man's wickedness and God's forbearance had then reached their maximum. At that day, when Noah was first forewarned of the flood and began to forewarn others, geologists proved to the satisfaction of the age that there was not enough of water in the sea to overflow the earth, and the antediluvian astronomers demonstrated to the satisfaction of their philosophical admirers that no attraction or planetary force could operate adequate to disturb the relative proportions of land and water. All the wits of the day, too, the writers in the antediluvian Punch or Charivari drew grotesque sketches of that old fanatic Noah, and laughed right merrily at his "stupid warnings." But, if it was the age of scepticism, it was the age of demonstration also. One day the sun rose just as he had risen upon other days. It rained very heavily, but it had rained before; and the giddy and the gay, startled for a moment by the premonitory symptom, laughed the more heartily and cried, "On with the dance." The rivers began to swell, but the Bacchanalians only proposed another toast. A hollow noise of the rending and splitting earth was heard, and the suspicion showed itself upon

clouded brows that all was not right. The braggadocio grew quiet, the astronomers and scientific men began to revise their calculations, the wits and charivari to review their jokes, but ere they had composed their minds, the waters, according to the warnings at which they had laughed, were rolling knee-deep; and abandoning, the one his figures and the other his fun, they rushed to the crags and the summits of the mountains, but the fierce flood, like an avenging fiend, pursued and overwhelmed them even there. Such was the age of Noah.

There was then the age of Job. A very beautiful spectacle was that eastern patriarch in the land of Uz; a Christian before Christ, living in the morning twilight, as we live in the evening twilight of Christianity. There was no church-building in Job's days! The skies were his sounding-board; the rocks and the road-side his pulpit; the birds were his choristers; and there was consecration everywhere! There was then no disputes about metallic or paper currency, about the circulation of gold or the restriction of bank-notes. If Job wanted a sheep, he gave a pig for it; if he wanted a cloak, he gave a bushel of wheat for it. There was but little inconvenience in this kind of circulation; but our *improved* system of currency has its crises and its suspensions and its convulsions; and it is extremely doubtful, after all, whether Job's was not the best. It may be, we have really only changed one aching side for another. There was no short-hour agitation, by the bye, in Job's time, for one and all took it easily; the sunbeams were the gaslights of those days. Some of you over-tasked young men have very often longed and wished for the patience of Job; I wonder you do not sometimes long for the trade of Uz and the service of Job.

I come now to another age, an age of beauty and holiness, an age that is the keystone of time—when the epochal hour sounded from the firmament, and was re-echoed from the earth below—“Unto us a Child is born, and unto us a Son is given.”

This was richer still than the music of the spheres. The wheels of time stood still upon their heated axles, and weary humanity listened then as on tiptoe, if it might catch but a chime of the new and glorious jubilee. Rome sheathed the sword, Greece was sick of her philosophy, and all men waited for an original voice to speak to their heart. Christ only could and did speak comfort to man's heart. Christ spake, and as man never spake ; Christ lived as man never lived ; and Christ died as never man died, and rose the first-fruits of them that slept. Christ came from his manger-cradle, his sorrowing life, his atoning death, his forsaken grave ; and he now liveth, a priest after the order of Melchisedec, to make intercession for us for ever. That blessed Book which he bequeathed to us is the receptacle of the truths and joys of Heaven—the depository of glory, the store-house of hope—and out of it, as from an exhaustless quarry, humanity must dig its joy, its beauty, its holiness, its hope for ever. There is not a babe upon its mother's knee that is not better for the birth of *that* babe ; there is not a sick-bed that is not made softer by his sorrows ; there is not a death-bed that is not illumined more or less by his words ; and there is not a grave in all creation that feels not more soft, and bright, and welcome, because Jesus Christ occupied it.

The long ages since have become more stirring and more remarkable. The age we live in is, probably, the Iron, the Brass, the Silver, and the Golden all molten into one. We have read of the age of Diocletian, when as the royal persecutor he stirred the fires that consumed Christians but only brightened Christianity. We have read of the age of Constantine, who raised Christians to civil grandeur, but corrupted Christianity with human additions. We have read of the age of Mohammed, when the fierce apostle of a new and dark superstition, concocted out of Rabbinical Judaism, Romish Christianity, and Pagan philosophy, a new and deleterious com-

pound, whose Saracenic missionaries rushed out, like the locusts of Egypt, into Christendom, and sheathed not the scimitar till the Crescent had supplanted the Cross in Constantinople, and the cry of the Muezzin overwhelmed the prayers and the praises of the Christian ministry in the East. After centuries of persecution endured by the Christians at the hands of autocratic priests, who boasted of the name while they polluted the purity, the beauty, and the truth of the Gospel—when the colossal image of the Popedom trampled on the instincts and scorned the rights and mocked at the miseries of mankind—in that dark time there appeared one, of whom I have spoken to you before, who was a MAN amid millions of *shams*,—a Christian amid a whole continent of hypocritical pretenders. That man was Luther. Martin Luther dared to look Popery in the face, and declare it was a lie from first to last. He toiled in God's strength till the remotest priest felt the vibration of his footsteps, and, startled like a snail, drew his head and horns into his shell. This was the age of Luther.

We come to another age—the age of the French Revolution. Men's sins and passions, as if ignited by some spark from below, blazed out through Paris, as through the orifice of a volcano, and poured its scorching lava over all that was green and beautiful in Europe, and sent its ashes across the Channel to kindle a conflagration here. Voltaire and Rousseau fanned and fed it. Robespierre, Chaumette, Marat, and troops of fiends, rode upon the fiery surges and howled out their imprecations against heaven and earth, against God and man. Humanity stood aghast at its own wickedness; it shuddered even at its own shadow; and then men saw actualized, the lesson we have learned in Scripture, what a hell upon earth men released from all restraint are able to kindle. More than learned, that there is no mixture on this side of hell so terrific, as a mixture of infidelity and popery poured into a nation's cup, by the united firm of Hildebrand, Voltaire, Robespierre, and Company—that

firm which has no sleeping partners, and no idle hands. One of the master spirits that arose out of this terrible convulsion, and embodied and impersonated its power, its hate, and its wickedness, was Napoleon, whose ambition prescribed his march, whose artillery and rolling musketry mowed down battalions as doth the scythe of the mower the green grass of the fields—whose words were battles—whose battles were victories—whose presence kindled the hearts of raw recruits into burning heroism, and made veteran warriors feel they were young again. But I need not describe him. I prefer to read to you one or two little extracts from an exquisite poem, written by a lady, partly because it contains true poetry, and partly because it will show that you gentlemen have not a monopoly of genius. I have often felt regret to see so many uncovered heads, and so few bonneted on these occasions. Next time I must give a lecture to ladies, and I am sure I shall have in them a right intellectual auditory.

CROWNED AND BURIED.

Napoleon ! Years ago, and that great word,
 Compact of human breath in haste and dread,
 And exultation, skied us overhead—
 An atmosphere whose lightning was the sword,
 Scathing the cedars of the world—drawn down,
 In burnings, by the metal of a crown.

Napoleon ! Nations, while they cursed that name,
 Shook at their own curse ; and while others bore
 Its sound, as of a trumpet on before,
 Brass-fronted legions justified its fame—
 And dying men, on trampled battle-sods,
 Near their last silence, uttered it for God's.

Napoleon ! Sages, with high foreheads drooped,
 Did use it for a problem ; children small,
 Leapt up to greet it, as at manhood's call :

Priests blessed it from their altars overstooped
 By meek-eyed Christs,—and widows with a moan
 Spake it, when questioned why they sat alone.
 That name consumed the silence of the snows
 In Alpine keeping, holy, and cloud-hid !
 The mimic eagles dared what Nature's did,
 And over-rushed her mountainous repose
 In search of eyries ; and the Egyptian river
 Mingled the same word with its grand "For ever."
 That name was shouted near the pyramidal
 Egyptian tombs, whose mummied habitants,
 Packed to humanity's significance,
 Motioned it back with stillness ! Shouts as idle
 As hireling artist's work of myrrh and spice,
 Which swathed last glories round the Ptolemies.
 The world's face changed to hear it ! Kingly men
 Came down in chidden babe's bewilderment,
 From autocratic places—each content
 With sprinkled ashes for anointing !—then
 The people laughed or wondered for the nonce,
 To see one throne a composite of thrones.
 Napoleon ! And the torrid vastitude
 Of India felt, in throbbings of the air,
 That name which scattered by disastrous blare
 All Europe's bound-lines,—drawn afresh in blood !
 Napoleon—from the Russias, west to Spain !
 And Austria trembled—till ye heard her chain.
 And Germany was 'ware—and Italy,
 Oblivious of old fames—her laurel-locked,
 High-ghosted Cæsars passing uninvoked—
 Did crumble her own ruins with her knee,
 To serve a newer ! Ay ; and Frenchmen cast
 A future from them, nobler than her past.
 For, verily, though France angustly rose,
 With that raised NAME, and did assume by such
 The purple of the world,—none gave so much
 As she in purchase—to speak plain, in loss—
 Whose hands to freedom stretched, dropped paralysed,
 To wield a sword, or fit an undersized

King's crown to a great man's head ! And though along
 Her Paris streets, did float on frequent streams
 Of triumph, pictured or enmarbled dreams,
 Dreamt right by genius in a world gone wrong,—
 No dream, of all so won, was fair to see,
 As the lost vision of her liberty.

Napoleon ! 'twas a high name lifted high !
 It met at last God's thunder sent to clear
 Our compassing and covering atmosphere,
 And open a clear sight, beyond the sky,
 Of supreme empire ! this of earth's was done—
 And kings crept out again to feel the sun !

The kings crept out—the people sat at home—
 And finding the long-invoked peace,
 A pall embroidered with worn images
 Of rights divine, too scant to cover doom,
 Such as they suffered—cursed the corn that grew
 Rankly, to bitter bread, on Waterloo !

A deep gloom centred in the deep repose—
 The nations stood up mute to count their dead—
 And *he* who owned the NAME which vibrated
 Through silence—trusting to his noblest foes,
 When earth was all too grey for chivalry—
 Died of their mercies, 'mid the desert sea.

O wild St. Helen ! very still she kept him,
 With a green willow for all pyramid—
 Which stirred a little if the low wind did,
 A little more if pilgrims overwept him,
 And parted the lithe boughs to see the clay,
 Which seemed to cover his for judgment-day.

Nay ! Not so long !—France kept her old affection,
 As deeply as the sepulchre the corse,
 Until, dilated by such love's remorse
 To a new angel of the resurrection,
 She cried, “ Behold, thou England ! I would have
 The dead whereof thou wottest, from that grave.”

And England answered in the courtesy
 Which ancient foes turned lovers, may befit,—
 “ Take back thy dead ! and when thou buriest it,

Throw in all former strifes 'twixt thee and me."

Amen, mine England ! 'tis a courteous claim—
But ask a little room, too, for thy shame !

Because it was not well, it was not well,
Nor tuneful with thy lofty-chanted part
Among the oceanides,—that heart
To bind and bare, and vex with vulture fell,
I would, my noble England ! men might seek
All crimson stains upon thy breast—not cheek !

I would that hostile fleets had scared thy bay,
Instead of the lone ship which waited moored
Until the princely purpose was assured,
Then left a *shadow* not to pass away—
Not for to-night's moon, nor to-morrow's sun !
Green watching hills, ye witnessed what was done !

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Napoleon ! he hath come again—borne home
Upon the popular ebbing heart—a sea
Which gathers its own wrecks perpetually,
Majestically moaning. Give him room !—
Room for the dead in Paris ! Welcome solemn
And grave-deep, 'neath the cannon-moulded column !

And yet—Napoleon !—the recovered name
Shakes the old casements of the world ! and we
Look out upon the passing pageantry,
Attesting that the Dead makes good his claim
To Gaul a grave—another kingdom won—
The last—of few spans—by Napoleon !

Blood fell like dew beneath his sunrise—sooth !
But glittered dew-like in the covenanted
And high-rayed light. He was a tyrant—granted !
But the *avros* of his autocratic mouth
Said yea i' the people's French ! he magnified
The image of the freedom he denied.

And if they asked for rights, he made reply,
"Ye have my glory !"—and so, drawing round them
His ample purple, glorified and bound them,

In an embrace that seemed identity.

He ruled them like a tyrant—true! but none
Were ruled like slaves. Each felt Napoleon.

I do not praise this man; this man was flawed
For Adam—much more Christ!—his knee unbent
His hand, unclean—his aspiration, pent
Within a sword-sweep—pshaw! but since he had
The genius to be loved, why, let him have
The justice to be honoured in his grave.

I think this nation's tears, poured thus together,
Nobler than shouts! I think this funeral
Grander than crownings, though a Pope bless all;
I think this grave stronger than thrones! But whether
The crowned Napoleon or the buried clay
Be better, I discern not—Angels may.

So can a female write.

Having spoken of the past, I now come to speak of the present. It is difficult to speak impartially of any age, and most so of the age in which we live. It is quite possible, without stating what is untrue, to alter by light and shade and colour and tone, the character of the age. The angle at which we look—the light of morning, noon, or evening—the medium through which we look, the interest or the apathy that we feel, all must give their colouring to the age. The brightest colours of the most beautiful flower darken in the shadow of him who bends over it to examine it. One's own creed, profession, prejudices, party, are all powerful influences. There cannot be a vacuum in nature, and so scarcely can there be a vacuum in morals. It is scarcely possible to empty one's mind entirely of all prepossessions and prejudices; and hence every estimate of the age has its tone and colour from the consideration of him that makes it. The churchman takes his view of the age from the top of a steeple, a dissenter from the roof of a chapel. A Tory takes his view from the steps of the throne or the townhouse of a rotten borough; a Whig stands on the shoulders of the multitude, and looks through spectacles

made of the parchment of the Reform Bill. A Radical looks at the age and examines it from the window of a Great Western Express carriage, proceeding at the rate of seventy miles an hour. A Chartist takes a peep at the age from a seat upon the orifice of a volcano. One man sees in it the thickening gloom, another brightness and sunshine; one picks up nothing but withered leaves, another nothing but beautiful flowers. One is the ancient philosopher who laughed at everything, another is the rival philosopher who cried at everything. You see, therefore, how difficult it is to hit on the *juste milieu*. The history of the past is a specimen of it. Take the life of Cromwell for example. Hume, Lingard, D'Aubigné, Carlyle, and Alison, each under the name of Cromwell, depict a totally different person. Some dip their pen in honey, others in gall, others in vinegar, and a few in nitric acid. One paints the age like a Rembrandt or a Caravaggio, dark and awful; another, like Salvator Rosa, with a pencil dipped in sunshine. One looks around him, and he sees the years come on clad in sackcloth and sprinkled with ashes, for anointing to take each its place, as at a funeral procession. Another depicts them dancing as they advance with chaplets of flowers as if bride's-maids for a bridal. Our age has, perhaps, neither the one nor the other of these characteristics. It has smiles, but it has tears also; it has tombs, but it has also temples; it has a warp of sorrow, but there runs through it a woof of gladness, and the years as they rush are the flying shuttles that work up the web of our existence. It is not an age of scepticism nor yet of Christianity; it is not an age of tyrant despotism, nor yet of democratic crow-bars. Our jails and hospitals, our palaces and arsenals, all are more or less huddled together. There is not a spot upon the earth that may be called a Paradise, if I except a happy home, and there is scarcely one that can be called a Pandemonium, except, it may be, a long-hour warehouse in the city of London. The age we live

in is coloured more by our own country, that is, Old England (and it is very fair in a Scotsman to say so) than any other. Its religion, its liberty, freedom, power, are stamping the impress of Old England upon the currency of years, and the age we live in receives an English hue. I do not think that the sun, after all, shines on, or the age sweeps over a finer country, with all its faults, than this same old country of ours:—

“Ay, let them rail, those haughty ones,
While safe thou dwellest with thy sons ;
They know not in their hate and pride,
How true, how good, thy graceful maids
Make bright, like flowers, thy valley shades ;

What generous men,
Spring like thine oaks from hill and glen ;
How faith is kept, and truth revered,
And man is loved, and God is feared.

In woodland homes,
And where the solemn ocean foams,
There's freedom at thy gates, and rest
For earth's down-trodden and opprest,
A shelter for the hunted head,
For the starved labourer toil and bread.

Power at thy bounds,
Stops and calls back his baffled hounds.”

Our literature, our science, our depressions, our successes, our exertions, our influence, are all felt by the world. Britain is the barometer of commerce. Men look at it everywhere to ascertain the weight or the lightness of the pressure of the commercial air. It is the market of the earth. Missionaries in a thousand lands look back to Britain as their home : Bibles in one hundred and thirty tongues are the product of the British press. Our influence for good or for evil is travelling up the Ganges, and the Niger, and the Nile, the Missouri, and the Mississippi, and the backwoods of America. A British tinge is colouring the age. What a contrast is there in the

present state of our country and age and its inhabitants, with the period when the Sabines ate acorns and the Saxons swayed the Heptarchy ! What a contrast to the New Zealander is afforded at this day ! The New Zealander's whole stock in trade is a club and a canoe, and they are his only means of subsistence ; but a European sails across the sea, by day and night, by steam or by sails, at the rate of ten miles an hour. He leaves the headlands, and by the aid of the magnetic needle ploughs the wide ocean. By the aid of a few glass lenses, he can tell the precise spot he is in upon the vast superficies of ocean. Should the lightnings burst upon the topmast, he can guide it down into the sea as gently as the mother guides her babe. Should a pirate-craft pursue him for plunder, he takes a spoonful of black powder, puts after it a little ball, touches it with a spark, and the craft is rent in shivers. He descends into a drawing-room called a cabin, and he reads books of every age, and eats food from every climate, and he does not pause an instant in prosecuting his voyage. There is no question that the age we live in is vastly superior to any preceding age. It is the product, the flower, and the cream of every age. It has its faults ; grievous faults. Intellectually, practically, and I may say morally, it is vastly superior to any age that has preceded it. One great feature of the age we live in is the vast development of mind. Men are now no longer mere recipients of stereotyped opinions, or mere automata mortgaged to old and antiquated theories. Men are not talkers but thinkers ; they are not readers only, but writers ; they are not buyers only of works of art, but creators of them. They think what former ages only dreamt of, and they do what others only thought ; and they triumph where others signally and altogether failed.

Another characteristic of our age is the great spirit of inquiry that is abroad. Old axioms are rejected ; established postulates are refused ; ancient stereotypes are broken up.

Everything is in the crucible in this age. The age summons all things to trial ; and all things hear and rush to the assize. No institution, however venerated, is allowed to escape its searching analysis. Costume has lost its sacredness ; lawn sleeves and ermine their prestige ; lineage and rank are placed in the scale, and lord and duke and bishop are all exactly weighed out. All strata, however thick, and whether right or wrong ; all acres, however consecrated, are pierced by the great auger of the age. Some precious things are injured ; much worthless currency, I believe, will be burnt up. Eternal truth will gain the supremacy ; all temporal plausibilities will perish in the ordeal.

This is the age of great discoveries in all directions. The railroad has become the magician's rod, the electric telegraph a wire of wonders, and ether and chloroform mysterious alchemies. A tooth can be extracted, a leg cut off, or an incision made into the most sensitive parts, and the patient at the close ask if the operation has begun. Gutta Percha from Australia is turned into boots in England. There are now extempore shoemakers as well as extempore preachers. Such is the perfection to which this has arrived that every man may now become his own shoemaker. Speeches uttered at ten o'clock at night are printed while we are asleep, and they appear in beautiful type upon our breakfast tables at eight o'clock in the morning. The rapidity with which change follows change is also remarkable. Things that took a century to do some time ago, are now finished off in the course of a day. Event follows upon event, crisis comes crashing on crisis, with so kindling succession, that we no sooner begin to wonder at one than we are overwhelmed by the startling splendour of another. The whirlwind is the chariot of the nineteenth century ; the lightnings are its lamps. Everybody is in the Great Western express. Days disappear like mile-posts, politicians and cabinets like stations, and occasional

crashes only serve to urge on at greater speed those who are behind. Everybody seems to act as if he felt the time was too short, and the remainder of the world barely sufficient to accomplish the great work he has to do. On they rush and hurry, and if any one falls down, like the wolves of old who ate up the weary ones, he is trodden down and cast away.

A new feature, however, of the present age, is, that religious men have ceased to be afraid as they used to be, of the discoveries of science. Religious men, on the contrary, hate them. They used to be in fear lest light from the stars should put out the Sun of righteousness ; they used to be apprehensive lest the hammer of the geologist should break the Rock of ages, or lest some arrangement among the strata of the earth discovered by some Buckland, should discredit the truth of God. "The world moves," cried Galileo. "Imprison the heretic," shouted Pope and Cardinals in unison. It is not so now. Do not be afraid of the discoveries of science ; do not stand in the way of truth with your silly fears. Let truth emerge from the mine. Let it come from the laboratory of the chemist ; let it descend from the observatory of the astronomer ; it will fall in with and not darken the truths of the Gospel, for all truths are radii from the infinite circumference, and all shall meet and mingle and cluster in Christ the centre. Another interesting feature is, that mind, genius, and talent, are much more appreciated, in the present day, under whatever guise, or garb, or denomination they appear. I do see, and I say it advisedly, a new and noble aristocracy appearing in shops and warehouses, at the desk and behind the counter ; the aristocracy of mind, and ready to take "the shine" out of the great aristocracy that has preceded them ; and though genius still pays the penalty of its existence, it has a fairer chance, and a freer field than in former days. Petrarch and Dante wrote their illustrious poems in banishment. Ariosto and Tasso both lived in want, and one died in despair. Cervantes, the

author of *Don Quixote*, could not command bread. Galileo saved his life by recanting the conclusive inductions of science. Locke was banished from Oxford ; Selden was thrown into the Tower ; Milton sold the copyright of *Paradise Lost* for five pounds. In contrast with this, it is only needful to refer to the immense sums received for their writings by Scott, Byron, Dickens, Warren, and others. Let first-rate talent be displayed in any one, and there is a market for its product, a respect for its possessor. There is no elevation in the social pyramid short of the throne, to which genius, sustained and directed by true piety and unfaltering industry, may not carry you. Such is the force of real genius, that it will publish itself, though its possessor should be dumb, and command the homage of all, while it appears to be the willing servant of all. Once it had no chance of emerging from obscurity, except by being tied to some great patron's tail. Society had its strata, and there was rarely to be discovered a drift through which genius might shoot upwards, and show the precious things around and below. Now, the noblest patronage is fair opportunity. Mind is admitted to be a competent element of true greatness. Coronets, prebends, purple robes, and lawn sleeves, M.A.s and D.D.s, are more and more felt to be mere wrappage ; while the goods are in the inner man, the substance is the soul. In short, the diploma that gives currency to credit is that which is first received from God, and in its absence, all the degrees that all the universities of the earth can give are but mere waste paper. As I have already said, genius sustained by true merit is incapable of being hid ; and it will find patrons and outlets and recognition everywhere. I may state to every young man in this assembly, that the son of a village draper sits upon the Archiepiscopal throne of York in the year 1848. We prefer to all patronage free and unfettered opportunity : intellect will then rise, and reach the place of rank which God has marked upon her brow. Repression to its

energies acts like resistance to the electric fluid ; it adds to its volume and augments its intensity ; it makes it flash with coruscations of greater brilliancy and splendour. It is mind that shapes the actions of mankind by moulding their opinions ; and if there be kings upon the earth, surely, surely it is those who rule the minds of mankind, and stamp the signet of their genius on the thoughts and literature of the age. One of my most earnest desires is, to kindle within your breast a Divine flame—to waken within you a consciousness of endless capabilities—an inextinguishable sense of your superiority to the mere mechanical or manual or commercial means by which you earn your bread. You are to toil as I must, that you may live ; but you are to live that you may think ; and your thinking is to rise from earth to heaven ; and guided by the lamp of everlasting truth, to send upwards its soaring thoughts till they cluster and glow around the throne of Deity. Shrink not, I beseech you, into mere calculating machines. Be cenobites or paupers, be old bachelors even if you like, rather than pieces of mere animal mechanism. Be not chisels if you can be statuaries. Let no statement or pretension enter your mind unexamined, because you prefer indolence to active effort ; and let no statement escape your lips on which you have not previously concentrated light, thought, and investigation. Do not bow to circumstances ; make circumstances bow to you. Make the world feel its want of you, and it will respect you. It is not the situation that makes the man great, but the great man that makes the situation shine.

This, too, is the age of the diffusion of knowledge. The *thesaurus* of a past age is the pamphlet of the present. The libraries of Ptolemy and Augustus are now found in the shape of Murray's or Bohn's circulating libraries. The folio compiled for the few, is now distributed among the many ; and systems of theology are broken up into tracts. The oligarchy of literature is now republic. The learning, once banked up in univer-

sities, has burst its restraints, and spread far and wide its waters, so that where few drank before, millions now slake their thirst. In short, learning has ceased to be the monopoly of a few, to become the possession of many. The hearer in the pew can judge of all the preacher says from the pulpit. A pompous *ipse dixit* or a bombastic flourish goes for nothing, though episcopal lips give utterance to it. A divine truth which finds an echo in man's conscience, or shines in its own light, or is seen to be sustained by the Word of God, or by the reasoning of unprejudiced mind, is hailed as a herald from the skies, and responded to by accepting thousands, though it should be enunciated from a tub, or uttered in the market-place.

Progress is visible in every part of the earth. This is an age of speed. Our steam-ships ascend the Nile ; our railways are in preparation from Cairo to Suez ; and the astonished tribes of Ishmael witness the majestic steamer riding on the waters that cover the wrecks of the chivalry of Pharaoh. Our literature, science, and language, and not a little of our Christianity, ascend the Euphrates, the Tigris, the Indus, and the Ganges. The walls of Algiers have fallen before the armies of France, and opened new spheres in Africa for the entrance of European arts, and learning, and religion. The hundred millions of China are accessible to our country. The Crescent, that once shed terror from the minarets of Constantinople, and successfully opposed the extension of the Gospel, now wanes. The castes of India are daily experiencing disintegration and decay ; and even the autocrat of all the Russias begins to think that a throne based on the affections of a free people is firmer than a throne surrounded by the bayonets of all the soldiers in the empire. The Southern States of America begin to think slaves have souls, and that Frederick Douglass has the feelings of a human being ; that humanity has its rights as well as its duties. Employers are gradually discovering that young men are not animals or machines, but their equals as men, and their servants only from

circumstances. And these young men have discovered, too—witness the assembly around me—that they have yet nobler elements within than the instincts of the animal, and a nobler destiny before them than mere mechanical actions. The subjects, too, in which you have felt an interest, in this course of lectures (some of which I have read), indicate you have listened to instructive lessons. They have not been mere amusement for babes, but solid information for grown men. We shall have congregations more able to appreciate solid reasoning on Sundays, because better instructed in the week-days. I have no faith in Pope's couplet—or crotchet—

“A little learning is a dangerous thing,
Drink deep, or taste not the Pierian spring.”

A little knowledge, I say, is good, just like a little money : put it out to interest, and it will accumulate. Believe not the poet. Poets lie. Drink—drink deep if you can ; but if you cannot drink deep, drink, and the taste will lead you to drink deeper by and by.

Another feature of the age is an interesting one. War is not popular in our country. Neither statesmen nor people seem to like it. Whether it be from love of ease, or love of gain, or quiet, or a disinclination to fight, I know not, but war, men begin to think, is not a noble thing. In fact, if physical strength is to be the great trial among men, why, a donkey will kick much harder than your greatest giant ; and if intellectual tactics and skill are the great recommendation of war, a warm fireside, on a winter's evening, with the chessboard, would be a more magnificent display of it. Depend upon it, it is only when a nation's mind has no thoughts to fill it, that the nation's forces go forth to battle. Far preferable to see an approximation to the fulfilment of that promise, “The nations shall beat their swords into ploughshares, and their spears into pruning-hooks.” In fact, it must be obvious that our iron is

being absorbed into rails ; our shot is being manufactured into steam-engines. And I say again, prosaic as you may call me, that a steam-engine manufactory is a nobler sight than a gun-powder mill, and a railway station than military bivouacs ; and a Great Western express, at fifty or sixty miles an hour, is to me a more splendid sight than a battle-field, with shot hurtling over it like hail ; and a steam-whistle is far more musical, after all, than the war-trumpet or the rolling drum ; and a counter at least as poetical as a canteen ; and a yard measure more useful than a Damascus blade. I have already spoken of the steam-engine, and I must speak of it again. A steam-engine, on the iron rail or on the billowy deep, is a striking phenomenon. It is the marvel of the nineteenth century. It toils in cold, in heat, by night and by day. It will ride on the crested wave, or lurch in the trough of the sea. It laughs at the fiercest winds, and flings from its path the salt sea spray with glorious scorn. It is never weary, never grumbles : powerful as a thousand giants, it is obedient as a babe on the mother's knee. A little fire and water are wedded together, and the mighty progeny is steam ; the servant of man, at whose bidding the engine will excavate the earth, bring its ores and minerals to day, or face the storms of the Atlantic ; it will either forge anchors, or spin gossamer threads, or take a whole village on its back, and travel with them at the rate of fifty miles an hour. Poets have sung the works of nature : we want a poet yet to celebrate those of art.

Then, as if one wonder were not enough for the age, we have another, still more striking, in the electric telegraph. This is the last triumph of the science of the age. We have made the winds, and the waves, steam, and pigeons, do our bidding in carrying messages ; but beyond these, that element which men used to dread—until Benjamin Franklin drew a lapful from the clouds, and showed it had its temper, and needed only to be humoured—the live lightning, man has laid

his hands on, and made it his messenger and postman. Why, what happened the other day? The President's message was delivered at Washington; it was spoken at twelve, sent off as it was spoken, and by half-past ten it was conveyed to a place two thousand miles away. The message was sent by telegraph as it was spoken, at twelve, and it was actually read two thousand miles off at half-past ten the same day. This seems impossible. The simple explanation is, that the sun was approaching the farther west, and the lightning travelled faster than the sun, or, philosophically speaking, than the earth could come round. I do not suppose it is at all impossible that a mother in London having a son in Calcutta, may go to the telegraph office, near the Exchange, and make a signal that she wants to speak to him; the son in Calcutta on being signalled, may go to the office there, and thus they may talk together as if they were at their own fireside.

“Thou wondrous whispering wire,
 Thou time and space annihilating wand,
 Thy marvels are beyond
 All thought to which our intellect may aspire.

It needs me but to say,
 Waft me a message to yon far-off friend,—
 Instant thy lightning (what can this transcend?)
 Echoes the thought a thousand miles away.

What is the secret of thy magic power,
 How does the wondrous influence go and come,
 Science is mute, profoundest thought is dumb,
 And doubtless will be to life's latest hour.

The how, the why, we see not. Still
 Enough we know
 Thy viewless messenger does come and go
 Bearing whatever thought or touch we will.”

But there is a greater and a sublimer wonder than the electric telegraph still. It was discovered more than two thousand

years ago. It is proclaimed in an old-fashioned book called the Bible ; and in the sixty-fifth chapter of Isaiah, and the twenty-fourth verse you will find, "And it shall come to pass that *before* they call I will answer ; and *while they are yet speaking*, I will hear, saith the Lord."

We live in an age, too, of loud and boastful pretensions. I told you I must give the dark as well as the bright side of the picture. These ever accompany realities. Specifics, and quacks, and charlatanism are always rife. The "march of intellect," and "the nineteenth century," and "public opinion," are the standing penates, the household gods of the day ; like almanacs calculated for all meridians, and like lucifer-matches "warranted to keep in all climates." There is much of mere word-philosophy in these standing aphorisms. They are in the mouths mostly of the superficial ; deep thinkers and great scholars become more and more convinced of their own ignorance, and with all its progress, of the comparatively backward state of even the nineteenth century. Our century has light ; but is only the morning dawn. It has begun to march, but it is clogged and obstructed by many obstacles. Public opinion, beyond all dispute, has its excellencies, but it has also its evils. It is frequently appealed to ; it determines measures, creates laws, and colours speeches ; yet nobody can determine what public opinion is, where it is, or through what oracles it emits its decisions. Certainly it has not been always pure. It once shouted "Not this man, but Barabbas," and subsequently it shouted "Great is Diana of the Ephesians." Occasionally it burned heretics, and canonized their murderers. Still it exists, and if used as an auxiliary, and repudiated as an autocrat, it may soften despotism, repress democracy, and aid the enactment of good, and arrest the progress of evil measures. Let us use it, not servilely obey it. Let us be thankful when it is pure, firm when it becomes the reverse. Let us try to make public opinion, not to be made by it. Let us be animated by

one sentiment, and inspired by one principle,—that sentiment always a noble one, and that principle always a divine one. Let our creed be in all places, not what the best say, nor what the most say, nor yet what the worst wish, but what the Word of God says. He that builds his faith on public opinion, or upon the word of man in any form, may tremble before the word of man ; but he that builds his faith upon the Word of God fears not “ though the earth be removed, and the mountains be carried into the midst of the sea, and the earth shake with the swelling thereof.”

Some of the movements of the age, I must notice, are of a character neither good nor evil, but simply grotesque. For instance, it is proposed especially to regulate all the clocks of the empire by Greenwich time ; so that the instant the great pontiff at Greenwich strikes twelve, all the clocks of the empire, like an obedient hierarchy, shall echo his voice. These people have forgotten that the earth takes twenty-four hours to turn itself round. It is therefore absolutely impossible that a spot fifteen degrees west from Greenwich can be anything short of an hour behind it. Now to make Exeter, and Plymouth, and Glasgow all preserve the same time as Greenwich, is just to make them tell lies—unblushing chronological lies—to make the church bells tell lies, ladies and gentlemen’s chronometers to lie ; in fact, to enact lying by the law of the land. I think Pope Pius the Ninth, that cunning chieftain of the Papacy, or his friend Dr. Pusey, must be at the bottom of this conspiracy. It is essentially Popish, for it is sacrificing truth to uniformity. It is making men tell lies, and to hide reality in order to keep up the appearance of unbroken unity with a central regulating power. Should any of you young men be placed at the head of influential establishments at a distance from London—in Glasgow, Exeter, and so on—as I hope you will be, I hope you will keep Protestant watches. Set them by the sun in the sky, which the Greenwich pontiff

cannot cover, and tell Londoners upon their arrival at Glasgow, or Bristol, or Exeter, that they must keep Glasgow, Bristol, and Exeter time ; that is, true time, for God never designed that we should set our creed by that of any Pope, Patriarch, or Archbishop, at Rome, Constantinople, or London, but by the Sun of Righteousness, whose rays and beams are texts in the Word of God. It was plainly never meant that we should set our watches and clocks in Glasgow by those of Greenwich, as long as the sun shines and shows a gnomon on every sun-dial like a very Martin Luther to stand up and protest against it.

Ours is also an age of special providential judgments. One of the first was the failure of the potato crop. This was no slight derangement ; it was a serious blow, not less so because of the mystery in which it was wrapped ; impenetrable to science, to investigation, and to experience. We were full—lifted up. We said, “I sit as a queen, I am no widow, and I shall see no sorrow.” An unseen hand touched the meanest root or esculent we had, and the stability of the empire was shaken, our treasury was exhausted, and Ireland became an Acedama. We were elated at our gigantic progress by rail on land, and by steam on sea. Such was our facility of intercourse, that we hurled defiance at wind and tide, and boasted in our power, that we had annihilated space and lengthened time. One year the winds of the Atlantic wafted to our shores the tidings of the *President* buried, with crew, and cargo, and passengers in the fathomless sea ; and ere the echo of this catastrophe had died away, the *Great Britain*, that noblest monument of naval art, was lying a miserable wreck upon our shores. “Let not the wise man glory in his wisdom, nor the strong man in his strength.” Our railways came to be all but canonized. A whole generation offered all they had as incense, and rushed as victims to the irresistible mania of railway enterprise. The year 1845 came down upon this complicated creation like a thunderbolt, splitting and crashing in all

directions. The sea of prosperity ebbed, and forthwith the proud vessels, that set sail with such magnificent promise, were left utter wrecks, high and dry, upon the strand. The railway shock slowly subsided, the potato disease declined, and famine was mitigated by an abundant harvest. We returned to our former faults ; vain-glory broke out again. We made new laws on corn, and Europe was pronounced our granary. Future harvests in England were declared immaterial. One great house gave way ; it is the key-stone, and twenty go with it. Another and another, like the successive shocks of an earthquake, followed, till men became suspicious one of another, commercial confidence decayed, and men's hearts feared at the things that were come upon the earth. All things move : everything was loosened, as if all were waiting for some word of power to arrange and adjust themselves on new principles, and according to new affinities. This has partially passed off. We are now threatened with the yet more terrible scourge, the cholera ; and its arrival is all but certain. And, if this was not sufficient, the French seem seized again with the evil spirit of 1793 ; bent on invading, plundering, and subjugating our country. Were this last effort successful, our glory would speedily be buried in the dust ; and England would cease to be what England has been. Trust in God ; bear true allegiance to him first, chiefest ; then lay hold on means. There are means. The hand that has been lifted up in prayer, is the hand that will not hold least firmly the musket ; and the heart that has asked God for its strength, is the heart that will least falter at the shock ; and the old hero of a thousand fights may live to see that the spirit of Nelson and of Wellington are not yet laid in the dust. If war come, we have no fear for its issue. Surely,

“ The flag that's braved a thousand years,
The battle and the breeze,”

is not to be put down by the tricolor rag, nor the armies of

Queen Victoria, that smote down Napoleon's imperial guards, to fear Prince Joinville's recruits ; nor the sons of sires that fell at Trafalgar and the Nile, to turn tail.¹

“ The spirits of our fathers
 Shall start from every wave !
 For the deck it was their field of fame,
 The ocean was their grave.
 Britannia needs no bulwark,
 No towers along the steep ;
 Her march is o'er the mountain waves,
 Her home is on the deep.
 The meteor-flag of England
 Shall yet terrific burn ;
 Till danger's troubled night depart,
 And the star of peace return !”

I wish, in commenting upon the age in which we live, there were less of absorbing and grinding toil in this boasted and boasting age. I see the authentic signature of care and anxiety too legible on every countenance. The shoulder seems in this age to be perpetually at the wheel. I have often looked down Cheapside and mused upon it, and this same Cheapside has seemed to me to be but a splendid treadmill. Each man must move, exhausted, and heated, and weary, well knowing that if he stand still he will be trodden down and ground to pieces. Weary heads and aching hearts make old age at forty. Every one is in harness. I think the shepherd on the hill-side, breathing the fresh air and gazing on the blue sky and the bright stars, and listening to the rush of winds and the tinkle of brooks, has a princely life in comparison. What a terrible standard is that by which the city estimates man ! Availability in the shape of £ s. d. is the grand criterion. To be a “respectable” man means to be rich. You gauge a man's

¹ Since these words were uttered, one of the most startling phenomena of the age has burst on Europe, in the shape of the third French Revolution within about half a century.

purse in order to record his character. Every one must ride quarantine till his banker's book is examined. Everything is placed in the market. A lady's hand, heart, or face has no charm unless these be sustained by a considerable amount in the three-and-a-quarter per cents. The question asked is, What is she worth? not what she *is*. This terrible selfishness, this intense adoration of cash, has, like a foul serpent, crawled through shops and counting-houses, and even into the house of God, and left its unclean trail on all. The poetry of life is faded; the reciprocities of Christian life are trampled down by the hoof of Mammon, and the *auri sacra fames* is the universal thirst. Employers and employed, set your faces against it. Owe no man anything but love. Tell the rich fool that, worship him who may, you will not; that you have weighed his pretensions, and have come to the conviction that folly remains folly though set in gold, and that wisdom shines with undiminished lustre when its only setting is poverty and rags. We will not be gold and glitter and purple worshippers. Rank without Christian worth we will pity; wealth without virtue, and pretension without mind we will scorn. We will reverence nothing upon earth but truth and righteousness, and we will worship none in heaven but God himself.

In concluding my remarks and these Lectures, I may give a short practical advice. Shrink from the company of infidels and sceptics as much as may be. Depend upon it, ignorance or vice is the key to nine-tenths of popular infidelity. There is nothing magnanimous in it. The sceptic talks big and looks wise, but in his secret moments he is a wretched creature. He constantly parades his opinions, not from depth of conviction, but because he wants something to keep his conscience quiet, as school-boys whistle in dark places to keep their courage up. When you cannot dispose of a sceptic's objection recollect it is your preparation that is at fault, not his argument that is strong; inquire, and you will reach the fact that

extinguishes him. His depth is easily sounded, his resources are very limited. Yours are infinite and inexhaustible springs, and your ground the Rock of Ages. Do not be led into the false position that to sneer at the Gospel is wit, to make *double ententes* at its expense is cleverness, and to reject it as a fable the signature of a profound mind. It is all the other way. Great thinkers cannot find rest till they find it in the Gospel of Jesus Christ.

“Redemption is the science and the song
Of all eternity. Archangels day
And night into its glories look. Saints
And elders round the throne, old in the years
Of heaven, examine it perpetually,
And every hour get clearer, ampler views
Of right and wrong ; see virtue’s beauty more ;
See vice more utterly depraved and vile,
And *this* with a more perfect hatred hate—
That daily love with a more perfect love.”

I have said, flee infidelity ; I say also, flee Popery. Flee Puseyism too, which is infant Popery. Puseyism is just Popery in a Protestant cradle, rocked by Dr. Pusey. It is but a shabby Popery after all, nothing but a stunted Popery ; it is Pius IX. personated by Tom Thumb ; Hildebrand without his tiara ; a mutilated breviary—neither fish, flesh, nor fowl. If man’s senses are the rightful judges between Puseyism and Popery, they will give a unanimous verdict for the latter ; for Popery has all the splendour, the pomp, and the pageantry that the senses love. If conscience, truth, the oracles of God, are the only criteria, they condemn both. I must say, I dread the priest in the present day more than any. Ecclesiastical domination is the polarity of the ecclesiastical air : the mitre and the crown upon one man’s head is a formidable spectacle. I would rather have a British Parliament decide and dictate than any church convocation, court, or convention upon earth ; for when the priest can say, “Give me your mind without examination,” a prince

will soon follow, who will add, "Give me your liberty without control." I therefore dislike Popery in all its shapes, colours, and pretensions: it is anti-social, anti-spiritual, and anti-national. If I might define it shortly, it is a religion that holds that sanctity is not in the man, but in the office; not in clean hands and pure hearts, but in an unbroken succession. It is a religion that worships the altar instead of God; that trusts in the crucifix instead of Christ; that substitutes maceration of the flesh for mortification of the passions: that makes a powerful stomach the test of a pure conscience; that makes length of fasting an atonement for shortness of creed; that bows down the soul by ceremonies, instead of captivating it by love; a faith of broad phylacteries; a cleansing the outside of the platter, and genuflexions; in contrast to that sublime faith, the sentiment of which is, "God is a spirit, and He must be worshipped in spirit and in truth." Cleave to the good old ways of Protestant Christianity; the religion that has made our country to be great, glorious, and free. Prefer any of its formularies—I care not what denomination you select, provided it be Protestant. Give me the Protestantism of the Church of England—the Church of Scotland—the United Presbyterian Church—the Free Presbyterian Church—the Congregational Church—Baptist—or Wesleyan—and I will make you a present of all the rest. But that system which argues thus—

"If Chaldee, Syriac, Hebrew, will not bend,
And stubborn Greek refuse to be your friend;
If languages and copies all cry 'No,'
The Church has said it, and it must be so,"

I cannot agree with for a moment.

Fear not for the issue. All things are in progress, and all will, ere long, beautify the temple, or bring incense to the claims of the everlasting gospel. Everything upon this earth has its mission. The ever-sounding ocean has its mission in connexion with the cross. Steam shall move before the ark of the Lord,

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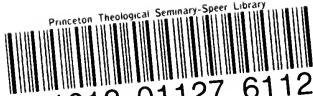
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