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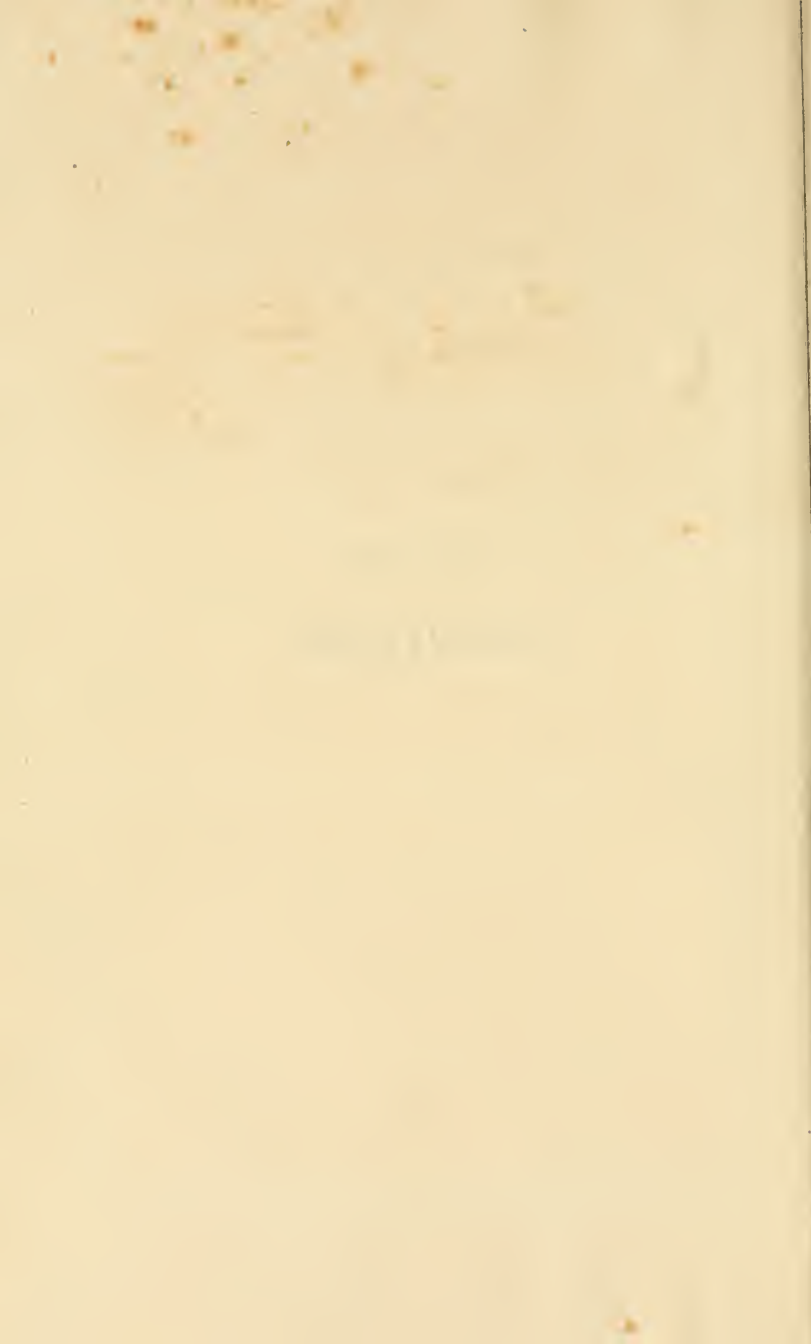






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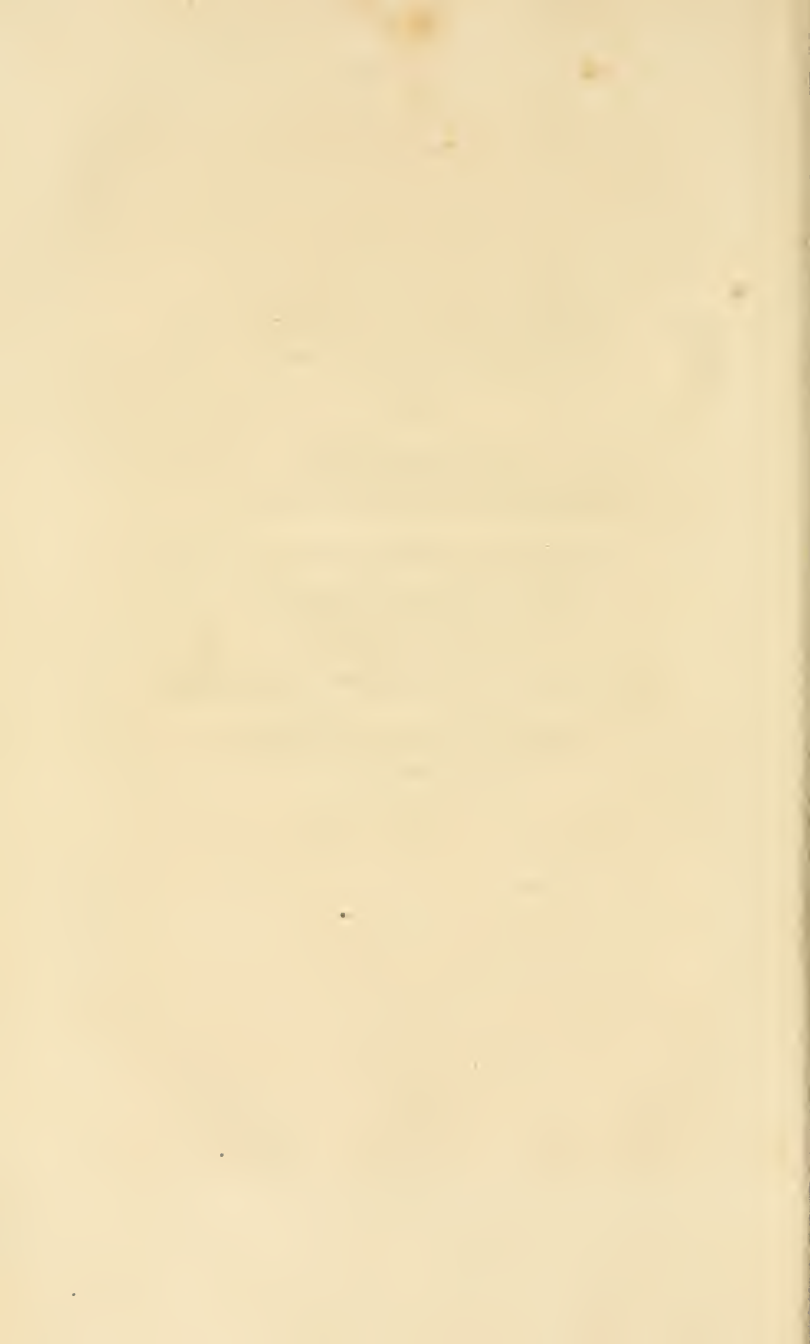
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TO
MY PARENTS,
THE REV. FRANCIS WAYLAND,
AND
MRS. SARAH WAYLAND,
OF SARATOGA SPRINGS, N. Y.

THIS VOLUME IS RESPECTFULLY INSCRIBED
AS AN EXPRESSION OF GRATITUDE,
BY THEIR SON,
THE AUTHOR.



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THE
MORAL DIGNITY
OF THE
MISSIONARY ENTERPRISE.

MATTHEW XIII. 38.

THE FIELD IS THE WORLD.

PHILOSOPHERS have speculated much concerning a process of sensation, which has commonly been denominated the emotion of sublimity. Aware that, like any other simple feeling, it must be incapable of definition, they have seldom attempted to define it; but, content with remarking the occasions on which it is excited, have told us that it arises, in general, from the contemplation of whatever is vast in nature, splendid in intellect, or lofty in morals. Or, to express the same idea somewhat varied, in the language of a critic of antiquity,* “that alone is truly sublime, of which the conception is vast, the effect irresistible, and the remembrance scarcely if ever to be erased.”

* Longinus, Sec. VII.

But although philosophers only have written about this emotion, they are far from being the only men who have felt it. The untutored peasant, when he has seen the autumnal tempest collecting between the hills, and, as it advanced, enveloping in misty obscurity, village and hamlet, forest and meadow, has tasted the sublime in all its reality ; and, whilst the thunder has rolled and the lightning flashed around him, has exulted in the view of nature moving forth in her majesty. The untaught sailor boy, listlessly hearkening to the idle ripple of the midnight wave, when on a sudden he has thought upon the unfathomable abyss beneath him, and the wide waste of waters around him, and the infinite expanse above him, has enjoyed to the full the emotion of sublimity, whilst his inmost soul has trembled at the vastness of its own conceptions. But why need I multiply illustrations from nature? Who does not recollect the emotion he has felt, whilst surveying aught, in the material world, of terror or of vastness?

And this sensation is not produced by grandeur in material objects alone. It is also excited on most of those occasions in which we see man tasking, to the uttermost, the energies of his intellectual or moral nature. Through the long lapse of centuries, who, without emotion, has read of LEONIDAS and his three hundred's throwing themselves as a barrier before the myriads of XERXES, and contending unto death for the liberties of Greece!

But we need not turn to classic story to find all that is great in human action ; we find it in our own times and in the history of our own country. Who

is there of us that even in the nursery has not felt his spirit stir within him, when with child-like wonder he has listened to the story of WASHINGTON? And although the terms of the narrative were scarcely intelligible, yet the young soul kindled at the thought of one man's working out the deliverance of a nation. And as our understanding, strengthened by age, was at last able to grasp the detail of this transaction, we saw that our infantile conceptions had fallen far short of its grandeur. O! if an American citizen ever exults in the contemplation of all that is sublime in human enterprise, it is when, bringing to mind the men who first conceived the idea of this nation's independence, he beholds them estimating the power of her oppressor, the resources of her citizens, deciding in their collected might that this nation should be free, and through the long years of trial that ensued, never blenching from their purpose, but freely redeeming the pledge which they had given, to consecrate to it, "their lives, their fortunes, and their sacred honor."

"Patriots have toil'd, and in their country's cause
Bled nobly, and their deeds, as they deserve,
Receive proud recompense. We give in charge
Their names to the sweet lyre. The historic muse,
Proud of her treasure, marches with it down
To latest times; and sculpture in her turn
Gives bond, in stone and ever-during brass,
To guard them and immortalize her trust."

It is not in the field of patriotism only that deeds have been achieved to which history has awarded the palm of moral sublimity. There have lived men, in whom the name of patriot has been merged in that of philanthropist; who, looking with an eye of compassion

over the face of the earth, have felt for the miseries of our race, and have put forth their calm might to wipe off one blot from the marred and stained escutcheon of human nature; to strike off one form of suffering from the catalogue of human wo. Such a man was HOWARD. Surveying our world, like a spirit of the blessed, he beheld the misery of the captive, he heard the groaning of the prisoner. His determination was fixed. He resolved, single handed, to gauge and to measure one form of unpitied, unheeded wretchedness, and, bringing it out to the sunshine of public observation, to work its utter extermination. And he well knew what this undertaking would cost him. He knew what he had to hazard from the infection of dungeons, to endure from the fatigues of inhospitable travel, and to brook from the insolence of legalized oppression. He knew that he was devoting himself upon the altar of philanthropy, and he willingly devoted himself. He had marked out his destiny, and he hastened forward to its accomplishment, with an intensity "which the nature of the human mind forbade to be more, and the character of the individual forbade to be less."* Thus he commenced a new era in the history of benevolence. And hence the name of HOWARD will be associated with all that is sublime in mercy, until the final consummation of all things.

Such a man is CLARKSON, who, looking abroad, beheld the sufferings of Africa, and, looking at home, saw his country stained with her blood. We have seen him, laying aside the vestments of the priesthood, consecrate himself to the holy purpose of rescuing a

* Foster's Essay.

continent from rapine and murder, and of erasing this one sin from the book of his nation's iniquities. We have seen him and his fellow philanthropists for twenty years never waver from their purpose. We have seen them persevere amidst neglect, and obloquy, and contempt, and persecution, until the cry of the oppressed, having roused the sensibilities of the nation, the "Island Empress" rose in her might, and said to this foul traffic in human flesh, Thus far shalt thou come, and no farther.

It will not be doubted that in such actions as these, there is much which may be truly called the moral sublime. If, then, we should attentively consider them, we might perhaps ascertain what must be the elements of that enterprise, which may lay claim to this high appellation. It cannot be expected that on this occasion, we should analyze them critically. It will, however, we think, be found, upon examination, that to that enterprise alone has been awarded the meed of sublimity, of which the OBJECT was vast, the ACCOMPLISHMENT arduous, and the MEANS to be employed simple but efficient. Were not the *object vast*, it could not arrest our attention. Were not its *accomplishment arduous*, none of the nobler energies of man being tasked in its execution, we should see nothing to admire. Were not the *means* to that accomplishment *simple*, our whole conception being vague, the impression would be feeble. Were they not *efficient*, the intensest exertion could only terminate in failure and disgrace.

And here we may remark, that wherever these elements have combined in any undertaking, public

sentiment has generally united in pronouncing it sublime, and history has recorded its achievements among the noblest proofs of the dignity of man. Malice may for a while have frowned, and interest opposed; men who could neither grasp what was vast, nor feel what was morally great, may have ridiculed. But all this has soon passed away. Human nature is not to be changed by the opposition of interest or the laugh of folly. There is still enough of dignity in man to respect what is great, and to venerate what is benevolent. The cause of man has at last gained the suffrages of man. It has advanced steadily onward, and left ridicule to wonder at the impotence of its shaft, and malice to weep over the inefficacy of its hate.

And we bless God that it is so. It is cheering to observe, that amidst so much that is debasing, there is still something that is ennobling in the character of man. It is delightful to know, that there are times when his morally bedimmed eye "beams keen with honor;" that there is yet a redeeming spirit within him, which exults in enterprises of great pith and moment. We love our race the better for every such fact we discover concerning it, and bow with more reverence to the dignity of human nature. We rejoice that, shattered as has been the edifice, there yet may be discovered, now and then, a massive pillar, and, here and there, a well turned arch, which remind us of the symmetry of its former proportions, and the perfection of its original structure.

Having paid this our honest tribute to the dignity of man, we must pause, to lament over somewhat which reminds us of any thing other than his dignity.

Whilst the general assertion is true, that he is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, at which he can gaze unmelted and unmoved. The pen of inspiration has recorded, that the cross of Christ, whose mysteries the angels desire to look into, was to the tasteful and erudite Greek, foolishness. And we fear that cases very analogous to this may be witnessed at the present day. But why, my hearers, should it be so? Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who dwell upon the footstool? Why is it, that the man, whose soul swells with ecstasy whilst viewing the innumerable suns of midnight, feels no emotion of sublimity, when thinking of their Creator? Why is it, that an enterprise of patriotism presents itself to his imagination beaming with celestial beauty, whilst the enterprise of redeeming love is without form or comeliness? Why should the noblest undertaking of mercy, if it only combine among its essential elements the distinctive principles of the gospel, become at once stale, flat, and unprofitable? When there is joy in heaven over one sinner that repenteth, why is it that the enterprise of proclaiming peace on earth, and good will to man, fraught, as it would seem, with more than angelic benignity, should to many of our fellow men appear worthy of nothing better than neglect or obloquy?

The reason for all this we shall not on this occasion pretend to assign. We have time only to express our

regret that such should be the fact. Confining ourselves therefore to the bearing which this moral bias has upon the missionary cause, it is with pain we are obliged to believe, that there is a large and most respectable portion of our fellow citizens, for many of whom we entertain every sentiment of personal esteem, and to whose opinions on most other subjects we bow with unfeigned deference, who look with perfect apathy upon the present system of exertions for evangelizing the heathen; and we have been greatly misinformed, if there be not another, though a very different class, who consider these exertions a subject for ridicule. Perhaps it may tend somewhat to arouse the apathy of the one party, as well as to moderate the contempt of the other, if we can show that this very missionary cause combines within itself the elements of all that is sublime in human purpose, nay, combines them in a loftier perfection than any other enterprise, which was ever linked with the destinies of man. To show this, will be our design; and in prosecuting it, we shall direct your attention to the **GRANDEUR OF THE OBJECT**; the **ARDUOUSNESS OF ITS EXECUTION**; and the **NATURE OF THE MEANS** on which we rely for success.

1st. **THE GRANDEUR OF THE OBJECT.** In the most enlarged sense of the terms, *The Field is the World*. Our design is radically to affect the temporal and eternal interests of the whole race of man. We have surveyed this field, *statistically*, and find, that of the eight hundred millions who inhabit our globe, but two hundred millions have any knowledge of the religion of Jesus Christ. Of these we are willing to allow that but one half are his real disciples, and that

therefore there are seven of the eight hundred millions to whom the gospel must be sent.

We have surveyed this field, *geographically*. We have looked upon our own continent, and have seen that, with the exception of a narrow strip of thinly settled country, from the Gulf of St. Lawrence, to the mouth of the Mississippi, the whole of this new world lieth in wickedness. Hordes of ruthless savages roam the wilderness of the West, and men almost as ignorant of the spirit of the gospel, are struggling for independence in the South.

We have looked over Europe, and beheld there one nation putting forth her energies in the cause of evangelizing the world. We have looked for another such nation ; but it is not to be found. A few others are beginning to awake. Most of them, however, yet slumber. Many are themselves in need of missionaries. Nay, we know not but that the movement of the cause of man, in Europe, is at present retrograde. There seems too evidently a coalition formed of the powers that be, to check the progress of moral and intellectual improvement, and to rivet again on the human mind the manacles of papal superstition. God only knows how soon the re-action will commence, which shall shake the continent to its centre, scatter thrones and sceptres, and all the insignia of prescriptive authority, like the dust of the summer's threshing floor, and establish, throughout the Christian world, representative governments, on the broad basis of common sense and inalienable right.

We have looked over Africa, and have seen that upon one little portion, reclaimed from brutal idolatry

by missionaries, the Sun of Righteousness hath shined. It is a land of Goshen, where they have light in their dwellings. Upon all the remainder of this vast continent, there broods a moral darkness, impervious as that which once veiled her own Egypt, on that prolonged and fearful night when no man knew his brother.

We have looked upon Asia, and have seen its northern nations, though under the government of a Christian prince, scarcely nominally Christian. On the west, it is spell-bound by Mahomedan delusion. To the south, from the Persian gulf, to the sea of Kamschatka, including also its numberless islands, except where here and there a Syrian church, or a missionary station twinkles amidst the gloom; the whole of this immense portion of the human race is sitting in the region and shadow of death. Such then is the field for our exertion. It encircles the whole family of man, it includes every unevangelized being of the species to which we belong. We have thus surveyed the missionary field, that we may know how great is the undertaking to which we stand committed.

We have also made an estimate of the *miseries* of this world. We have seen how in many places the human mind, shackled by ignorance and enfeebled by vice, has dwindled almost to the standard of a brute. Our indignation has kindled at hearing of men, immortal as ourselves, bowing down and worshipping a wandering beggar, or paying adoration to reptiles and to stones.

Not only is intellect, every where, under the dominion of idolatry, prostrated; beyond the boundaries of

Christendom, on every side, the dark places of the earth are filled with the habitations of cruelty. We have mourned over the savage ferocity of the Indians of our western wilderness. We have turned to Africa, and seen almost the whole continent a prey to lawless banditti, or else bowing down in the most revolting idolatry. We have descended along her coast, and beheld villages burnt or depopulated, fields laid waste, and her people, who have escaped destruction, naked and famishing, flee to their forests at the sight of a stranger. We have asked, What fearful visitation of Heaven has laid these settlements in ruins? What destroying pestilence has swept over this land, consigning to oblivion almost its entire population? What mean the smoking ruins of so many habitations? And why is yon fresh sod crimsoned and slippery with the traces of recent murder? We have been pointed to the dark slave-ship hovering over her coast, and have been told that two hundred thousand defenceless beings are annually stolen away, to be murdered on their passage, or consigned for life to a captivity more terrible than death!

We have turned to Asia, and beheld how the demon of her idolatry has worse than debased, has brutalized the mind of man. Every where his despotism has been grievous; here, with merciless tyranny, he has exulted in the misery of his victims. He has rent from the human heart all that was endearing in the charities of life. He has taught the mother to tear away the infant as it smiled in her bosom, and cast it, a shrieking prey, to contending alligators. He has taught the son to light the funeral pile, and to witness,

unmoved, the dying agonies of his widowed, murdered mother !

We have looked upon all this ; and our object is, to purify the whole earth from these abominations. Our object will not have been accomplished till the tomahawk shall be buried forever, and the tree of peace spread its broad branches from the Atlantic to the Pacific ; until a thousand smiling villages shall be reflected from the waves of the Missouri, and the distant valleys of the West echo with the song of the reaper ; till the wilderness and the solitary place shall have been glad for us, and the desert has rejoiced and blossomed as the rose.

Our labors are not to cease, until the last slave-ship shall have visited the coast of Africa, and, the nations of Europe and America having long since redressed her aggravated wrongs, Ethiopia, from the Mediterranean to the Cape, shall have stretched forth her hand unto God.

How changed will then be the face of Asia ! Bramins and sooders and castes and shasters will have passed away, like the mist which rolls up the mountain's side before the rising glories of a summer's morning, while the land on which it rested, shining forth in all its loveliness, shall, from its numberless habitations, send forth the high praises of God and the Lamb. The Hindoo mother will gaze upon her infant with the same tenderness which throbs in the breast of any one of you who now hears me, and the Hindoo son will pour into the wounded bosom of his widowed parent, the oil of peace and consolation.

In a word, point us to the loveliest village that

smiles upon a New-England landscape, and compare it with the filthiness and brutality of a Caffrarian kraal, and we tell you that our object is to render that Caffrarian kraal as happy and as gladsome as that New-England village. Point us to the spot on the face of the earth where liberty is best understood and most perfectly enjoyed, where intellect shoots forth in its richest luxuriance, and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise ; point us to the loveliest and happiest neighborhood in the world on which we dwell ; and we tell you that our object is to render this whole earth, with all its nations, and kindreds, and tongues, and people, as happy, nay, happier than that neighborhood.

We have considered these beings as immortal, and candidates for an eternity of happiness or misery. And we cannot avoid the belief that they are exposed to eternal misery. Here, you will observe, the question with us is not, whether a heathen, unlearned in the gospel, can be saved. We are willing to admit that he can. But, if he be saved, he must possess holiness of heart ; for, without holiness, no man shall see the Lord. And where shall we find holy heathen? Where is there the vestige of purity of heart among unevangelized nations? It is in vain to talk about the innocence of these children of nature. It is in vain to tell us of their graceful mythology. Their gods are such as lust makes welcome. Of their very religious services, it is a shame even to speak. To settle the question concerning their future destiny, it would only seem necessary to ask, What would be

the character of that future state, in which those principles of heart which the whole history of the heathen world develops, were suffered to operate in their unrestrained malignity?

No! solemn as is the thought, we do believe, that, dying in their present state, they will be exposed to all that is awful in the wrath of Almighty God. And we do believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Our object is to convey to those who are perishing the news of this salvation. It is to furnish every family upon the face of the whole earth with the word of God written in its own language, and to send to every neighborhood a preacher of the cross of Christ. Our object will not be accomplished, until every idol temple shall have been utterly abolished, and a temple to Jehovah erected in its room; until this earth, instead of being a theatre on which immortal beings are preparing by crime for eternal condemnation, shall become one universal temple, in which the children of men are learning the anthems of the blessed above, and becoming meet to join the general assembly and church of the first-born, whose names are written in heaven. Our design will not be completed, until

“One song employs all nations, and all cry
Worthy the Lamb, for he was slain for us;
The dwellers in the vales, and on the rocks,
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round.”

The object of the missionary enterprise embraces every child of Adam. It is vast as the race to whom its operations are of necessity limited. It would confer upon every individual on earth, all that intellectual or moral cultivation can bestow. It would rescue a world from the indignation and wrath, tribulation and anguish, reserved for every son of man that doeth evil, and give it a title to glory, honor, and immortality. You see, then, that our object is, not only to affect every individual of the species, but to affect him in the momentous extremes of infinite happiness and infinite wo. And now we ask, What object ever undertaken by man can be compared with this same design of evangelizing the world? Patriotism itself fades away before it, and acknowledges the supremacy of an enterprise, which seizes, with so strong a grasp, upon both the temporal and eternal destinies of the whole family of man.

But all this is not to be accomplished without laborious exertion. Hence we remark,

2d. THE MISSIONARY UNDERTAKING IS ARDUOUS ENOUGH TO CALL INTO ACTION THE NOBLEST ENERGIES OF MAN.

Its arduousness is explained in one word, our *Field is the World*. Our object is to effect an entire moral revolution in the whole human race. Its arduousness, then, results of necessity from its magnitude.

I need not say to an audience acquainted with the nature of the human mind, that a large moral mass is not easily and permanently affected. A little leaven does not soon leaven the whole lump. To produce a change even of speculative opinion upon a single

nation, is an undertaking not easily accomplished. In the case before us, not a nation, but a world, is to be *regenerated*; therefore, the change which we would effect is far from being merely speculative. If any man be in Christ, he is a new creature. Nothing short of this new creation will answer our purpose. We go forth, not to persuade men to turn from one idol to another, but to turn universally from idols to serve the living God. We call upon those who are earthly, sensual, devilish, to set their affections on things above. We go forth exhorting men to forsake every cherished lust, and present themselves a living sacrifice, holy and acceptable unto God. And this mighty moral revolution is to be effected, not in a family, a tribe, or a nation, but in a world which lieth in wickedness.

We have to operate upon a race divided into different nations, speaking a thousand different languages, under every different form of government, from absolute inertness to unbridled tyranny, and inhabiting every district of country, salubrious or deadly, from the equator to the poles. To all these nations must the gospel be sent, into all these languages must the Bible be translated, to all these climes, salubrious or deadly, must the missionary penetrate, and under all these forms of government, mild or despotic, must he preach Christ and him crucified.

Besides, we shall frequently interfere with the more sordid interests of man; and we expect him to increase the difficulties of our undertaking. If we can turn the heathen to God, many a source of unholy traffick will be dried up, and many a convenience of unhal-

lowed gratification taken away. And hence we may expect that the traffickers in human flesh, the disciples of mammon, and the devotees of pleasure, will be against us. From the heathen themselves we have the blackest darkness of ignorance to dispel. We have to assault systems venerable for their antiquity, and interwoven with every thing that is proud in a nation's history. Above all, we have to oppose the depravity of the human heart, grown still more inveterate by ages of continuance in unrestrained iniquity. In a word, we go forth to urge upon a world, dead in trespasses and sins, a thorough renewal of heart, and a universal reformation of practice.

Brief as is this view of the difficulties which surround us, and time will not allow us to state them more in detail, you see that our undertaking is, as we said, arduous enough to task to the uttermost the noblest energies of man.

This enterprise requires consummate wisdom in the missionary who goes abroad, as well as in those who manage the concerns of a society at home. He who goes forth unprotected, to preach Christ to despotic or badly governed nations, must be wise as a serpent, and harmless as a dove. With undeviating firmness in every thing essential, he must combine the most yielding facility in all that is unimportant. And thus, while he goes forth in the spirit and power of Elias, he must at the same time become all things to all men, that by all means he may gain some. Great abilities are also required in him who conducts the mission at home. He must awaken, animate, and direct the sentiments of a very large portion of the

community in which he resides, whilst at the same time, through a hundred different agents, he is exerting a powerful influence upon half as many nations, a thousand or ten thousand miles off. Indeed it is hazarding nothing to predict, that if efforts for the extension of the gospel continue to multiply with their present ratio of increase, as great abilities will, in a few years, be required for transacting the business of a missionary society, as for conducting the affairs of a political cabinet.

The missionary undertaking calls for perseverance; a perseverance of that character, which, having once formed its purpose, never wavers from it till death. And if ever this attribute has been so exhibited as to challenge the respect of every man of feeling, it has been in such instances as are recorded in the history of the missions to Greenland and to the South Sea Islands, where we beheld men, for fifteen or twenty years, suffer every thing but martyrdom, and then, seeing no fruit from their labor, resolve to labor on till death, if so be they might at last save one benighted heathen from the error of his ways.

This undertaking calls for self denial of the highest and holiest character. He who engages in it must, at the very outset, dismiss every wish to stipulate for any thing but the mere favor of God. His first act is a voluntary exile from all that a refined education loves; and every other act must be in unison with this. The salvation of the heathen is the object for which he sacrifices, and is willing to sacrifice, every thing that the heart clings to on earth. For this object he would live; for this he would die; nay, he

would live any where, and die any how, if so be he might rescue one soul from everlasting wo.

Hence you see that this undertaking requires courage. It is not the courage which, wrought up by the stimulus of popular applause, can rush, now and then, upon the cannon's mouth; it is the courage which, alone and unapplauded, will, year after year, look death, every moment, in the face, and never shrink from its purpose. It is a principle which will "make a man intrepidly dare every thing which can attack or oppose him within the whole sphere of mortality, retain his purpose unshaken amidst the ruins of the world, and press towards his object while death is impending over him."* Such was the spirit which spake by the mouth of an Apostle when he said, And now I go bound in the spirit unto Jerusalem, not knowing the things which shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. Yet none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus.

But, above all, the missionary undertaking requires faith, in its holiest and sublimest exercise. And let it not be supposed that we speak at random, when we mention the sublimity of faith. "Whatever," says the British moralist, "withdraws us from the power of the senses; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings."† And when

* Foster.

† Tour to the Hebrides. Iona.

we speak of faith, we refer to a principle which gives substance to things hoped for, and evidence to things not seen ; which, bending her keen glance on the eternal weight of glory, makes it a constant motive to holy enterprise ; which, fixing her eagle eye upon the infinite of future, makes it bear right well upon the purposes of to-day ; a principle which enables a poor feeble tenant of the dust to take strong hold upon the perfections of Jehovah ; and, fastening his hopes to the very throne of the Eternal, “ bid earth roll, nor feel its idle whirl.” This principle is the unfailing support of the missionary through the long years of his toilsome pilgrimage ; and, when he is compared with the heroes of this world, it is peculiar to him. By as much then as the Christian enterprise calls into being this one principle, the noblest that can attach to the character of a creature, by so much does its execution surpass in sublimity every other.

3d. Let us consider THE MEANS BY WHICH THIS MORAL REVOLUTION IS TO BE EFFECTED. It is, in a word, by the preaching of Jesus Christ and him crucified. It is by going forth and telling the lost children of men, that God so loved the world, that he gave his only begotten Son to die for them ; and by all the eloquence of such an appeal to entreat them, for Christ’s sake, to be reconciled unto God. This is the lever by which, we believe, the moral universe is to be raised ; this is the instrument by which a sinful world is to be regenerated.

And consider the commanding simplicity of this means, devised by Omniscience to effect a purpose so glorious. This world is to be restored to more than

it lost by the fall, by the simple annunciation of the love of God in Christ Jesus. Here we behold means apparently the weakest, employed to effect the most magnificent of purposes. And how plainly does this bespeak the agency of the omnipotent God! The means which effect his greatest purposes in the kingdom of nature, are simple and unostentatious; while those which man employs are complicated and tumultuous. How many intellects are tasked, how many hands are wearied, how many arts exhausted, in preparing for the event of a single battle; and how great is the tumult of the moment of decision! In all this, man only imitates the inferior agents of nature. The autumnal tempest, whose sphere of action is limited to a little spot upon our little world, comes forth attended by the roar of thunder and the flash of lightning; while the attraction of gravitation, that stupendous force which binds together the mighty masses of the material universe, acts silently. In the sublimest of natural transactions, the greatest result is ascribed to the simplest, the most unique of causes. He spake and it was done; he commanded and it stood fast.

Contemplate the benevolence of these means. In practice, the precepts of the gospel may be summed up in the single command, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. We expect to teach one man obedience to this command, and that he will feel obliged to teach his neighbor, who will feel obliged to teach others, who are again to become teachers, until the whole world shall be peopled with one family of brethren. Ani-

mosity is to be done away, by inculcating, universally, the obligation of love. In this manner, we expect to teach rulers justice, and subjects submission; to open the heart of the miser, and unloose the grasp of the oppressor. It is thus we expect the time to be hastened onward when men shall beat their swords into ploughshares, and their spears into pruning hooks; when nations shall no more lift up sword against nation, neither shall they learn war any more.

With this process, compare the means by which men, on the principles of this world, effect a melioration in the condition of their species. Their almost universal agent is, threatened or inflicted misery. And, from the nature of the case, it cannot be otherwise. Without altering the disposition of the heart, they only attempt to control its exercise. And they must control it, by showing their power to make the indulgence of that disposition the source of more misery than happiness. Hence, when men confer a benefit upon a portion of their brethren, it is generally preceded by a protracted struggle to decide which can inflict most, or which can suffer longest. Hence, the arm of the patriot is generally, and, of necessity, bathed in blood. Hence, with the shouts of victory from the nation which he has delivered, there arises also the sigh of the widow, and the wail of the orphan. Man produces good, by the apprehension or the infliction of evil. The gospel produces good, by the universal diffusion of the principles of benevolence. In the former case, one party must generally suffer; in the latter, all parties are certainly more happy. The one, like the mountain torrent, may fertilize,

now and then, a valley beneath, but not until it has wildly swept away the forest above, and disfigured the lovely landscape with many an unseemly scar. Not so the other ;

“It droppeth as the gentle rain from heaven
Upon the place beneath ; it is twice blessed,
It blesseth him that gives, and him that takes.”

Consider the efficacy of these means. The reasons which teach us to rely upon them with confidence may be thus briefly stated.

1. We see that all which is really terrific in the misery of man results from the disease of his moral nature. If this can be healed, man may be restored to happiness. Now the gospel of Jesus Christ is the remedy devised by Omniscience specifically for this purpose, and therefore we do certainly know that it will inevitably succeed.

2. It is easy to be seen, that the universal obedience to the command, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, would make this world a heaven. But nothing other than the gospel of Christ can persuade men to this obedience. Reason cannot do it ; philosophy cannot do it ; civilization cannot do it. The cross of Christ alone has power to bend the stubborn will to obedience, and to melt the frozen heart to love. For, said one who had experienced its efficacy, the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead ; and that he died for all, that they which live should not live to themselves, but unto Him who died for them, and rose again.

3. The preaching of the cross of Christ is a remedy for the miseries of the fall which has been tried by the experience of eighteen hundred years, and has never in a single instance failed. Its efficacy has been proved by human beings of all ages, from the lisping infant to the sinner a hundred years old. All climates have witnessed its power. From the ice-bound cliffs of Greenland to the banks of the voluptuous Ganges, the simple story of Christ crucified has turned men from darkness to light, and from the power of Satan unto God. Its effect has been the same with men of the most dissimilar conditions; from the abandoned inhabitant of Newgate, to the dweller in the palaces of kings. It has been equally sovereign amidst the scattered inhabitants of the forest and the crowded population of the metropolis. Every where and at all times, it has been the power of God unto salvation to every one that believeth.

4. And lastly, we know from the word of the living God, that it will be successful, until this whole world has been redeemed from the effects of man's first disobedience. As truly as I live, saith Jehovah, all the earth shall be filled with the glory of the Lord. Ask of me, saith he to his Son, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. In the Revelation which he gave to his servant John of things which should shortly come to pass; I heard, said the Apostle, great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. Here then is the ground of our unwavering confidence.

heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the word of God, until all be fulfilled. Such, then, are the means on which we rely for the accomplishment of our object, and such the grounds upon which we rest our confidence of success.

And now, my hearers, deliberately consider the nature of the missionary enterprise. Reflect upon the dignity of its object; the high moral and intellectual powers which are to be called forth in its execution; the simplicity, benevolence, and efficacy of the means by which all this is to be achieved; and, we ask you, does not every other enterprise to which man ever put forth his strength dwindle into insignificance, before that of preaching Christ crucified to a lost and perishing world?

Engaged in such an object, and supported by such assurances, you may readily suppose, we can very well bear the contempt of those who would point at us the finger of scorn. It is written, In the last days there shall be scoffers. We regret that it should be so. We regret that men should oppose an enterprise, of which the chief object is, to turn sinners unto holiness. We pity them, and we will pray for them; for we consider their situation far other than enviable. We recollect that it was once said by the Divine Missionary, to the first band which he commissioned, He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. So that this very contempt may at last involve them in a controversy infinitely more serious than they at present anticipate. The reviler of missions, and the missionary of the

cross, must both stand before the judgment seat of Him who said, Go ye into all the world, and preach the gospel to every creature. It is affecting to think, that whilst the one, surrounded by the nation, which, through his instrumentality, has been rescued from everlasting death, shall receive the plaudit, Well done, good and faithful servant ; the other may be numbered with those despisers who wonder and perish. O that they might know, even in this their day, the things which belong to their peace, before they are hidden from their eyes !

You can also easily perceive how it is that we are not soon disheartened by those who tell us of the difficulties, nay, the hopelessness, of our undertaking. They may point us to countries once the seat of the church, now overspread with Mahomedan delusion ; or, bidding us look at nations who once believed as we do, now contending for what we consider fatal error, they may assure us that our cause is declining. To all this we have two answers. First, the assumption that our cause is declining, is utterly gratuitous. We think it not difficult to prove, that the distinctive principles which we so much venerate, never exerted so powerful an influence over the destinies of the human race as at this very moment. Point us to those nations of the earth to whom moral and intellectual cultivation, inexhaustible resources, progress in arts, and sagacity in council, have assigned the highest rank in political importance, and you point us to nations whose religious opinions are most closely allied to those which we cherish. Besides, when was there a period, since the days of the Apostles, in which so

many converts have been made to these principles, as have been made, both from Christian and Pagan nations, within the last five and twenty years? Never did the people of the saints of the Most High look so much like going forth in serious earnest, to take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven, as at this very day. We see, then, nothing in the signs of the times which forebodes a failure, but every thing which promises that our undertaking will prosper. But secondly, suppose the cause did seem declining; we should see no reason to relax our exertions, for Jesus Christ has said, Preach the gospel to every creature. Appearances, whether prosperous or adverse, alter not the obligation to obey a positive command of Almighty God.

Again, suppose all that is affirmed were true. If it must be, let it be. Let the dark cloud of infidelity overspread Europe, cross the ocean, and cover our own beloved land. Let nation after nation swerve from the faith. Let iniquity abound, and the love of many wax cold, even until there is on the face of this earth, but one pure church of our Lord and Saviour Jesus Christ. All we ask is, that we may be members of that one church. God grant that we may throw ourselves into this Thermopylæ of the moral universe.

But, even then, we should have no fear that the church of God would be exterminated. We would call to remembrance the years of the right hand of the Most High. We would recollect there was once a time, when the whole church of Christ, not only could be, but actually was, gathered with one accord in one

place. It was then that that place was shaken as with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day, three thousand were added to the Lord. Soon, we hear, they have filled Jerusalem with their doctrine. The church has commenced her march. Samaria has with one accord believed the gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in despair, Great is Diana of the Ephesians! Licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arm to arrest the spreading "superstition." But the progress of the faith cannot be stayed. The church of God advances unhurt, amidst racks and dungeons, persecutions and death; yea, "smiles at the drawn dagger, and defies its point." She has entered Italy, and appears before the walls of the Eternal City. Idolatry falls prostrate at her approach. Her ensign floats in triumph over the Capitol. She has placed upon her brow the diadem of the Cæsars!

After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, *Our Field is the World*. The more arduous the undertaking, the greater will be the glory. And that glory will be ours; for God Almighty is with us.

This enterprise of mercy the Son of God came down from heaven to commence, and in commencing it, he laid down his life. To us has he granted the high privilege of carrying it forward. The legacy

which he left us, as he was ascending to his Father and our Father, and to his God and to our God, was, Go ye into all the world, and preach the gospel to every creature; and, lo, I am with you always, even unto the end of the world. With such an object before us, under such a Leader, and supported by such promises, other motives to exertion are unnecessary. Each one of you will anxiously inquire, how he may become a co-worker with the Son of God, in the glorious design of rescuing a world from the miseries of the fall!

Blessed be God, this is a work in which every one of us is permitted to do something. None so poor, none so weak, none so insignificant, but a place of action is assigned to him; and the cause expects every man to do his duty. We answer, then,

1. You may assist in it by your prayers. After all that we have said about means, we know that every thing will be in vain, without the influences of the Holy Spirit. Paul may plant, and Apollos water, it is God who giveth the increase. And these influences are promised, and promised only, in answer to prayer. Ye then who love the Lord, keep not silence, and give him no rest, until he establish and make Jerusalem a praise in the whole earth.

2. You may assist by your personal exertions. This cause requires a vigorous, persevering, universal and systematic effort. It requires that a spirit should pervade every one of us, which shall prompt him to ask himself every morning, What can I do for Christ, to-day? and which should make him feel humbled and ashamed, if at evening, he were obliged to confess that

he had done nothing. Each one of us is as much obliged as the missionaries themselves, to do all in his power to advance the common cause of Christianity. We, equally with them, have embraced that gospel, of which the fundamental principle is, *None of us liveth to himself*. And not only is every one bound to exert himself to the uttermost, the same obligation rests upon us so to direct our exertions, that each of them may produce the greatest effect. Each one of us may influence others to embark in the undertaking. Each one whom we have influenced, may be induced to enlist every individual of that circle of which he is the centre, until a self-extending system of intense and reverberated action shall embody into one invincible phalanx, "the sacramental host of God's elect." Awake, then, brethren, from your slumbers! Seek first the kingdom of God and his righteousness. And recollect that what you would do, must be done quickly. The day is far spent; the night is at hand. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

3. You may assist by your pecuniary contributions. An opportunity of this kind will be presented this evening. And here, I trust, it is unnecessary to say that in such a cause we consider it a privilege to give. How so worthily can you appropriate a portion of that substance which Providence has given you, as in sending to your fellow men, who sit in the region and shadow of death, a knowledge of the God who made them, and of Jesus Christ whom he hath sent? We pray you, so use the mammon of unrighteousness, that

when ye fail, they may receive you into everlasting habitations. But, I doubt not, you already burn with desire to testify your love to the crucified Redeemer. Enthroned in the high and holy place, he looks down at this moment upon the heart of every one of us, and will accept of your offering, though it be but the widow's mite, if it be given with the widow's feeling. In the last day of solemn account, he will acknowledge it before an assembled universe, saying, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me!

May God of his grace enable us so to act, that on that day we may meet with joy the record of the doings of this evening; and to his name shall be the glory in Christ. Amen.

THE
DUTIES
OF
AN AMERICAN CITIZEN.

DISCOURSE I.

LUKE XXI. 25.

AND THERE SHALL BE UPON THE EARTH, DISTRESS OF
NATIONS WITH PERPLEXITY.

THE season has arrived, my brethren, when in conformity with the usages of our forefathers, we are assembled to supplicate the blessings of God on the labors of the advancing year. Custom has permitted that, on such occasions, the minister of religion, digressing somewhat from the path of his ordinary duty, should exhibit to his hearers, some truths not expressly revealed in the gospel of Jesus Christ. He is allowed to select a theme, which may be rather of national interest, and is commanded to abstain only from such discussion, as would enkindle those feelings of party animosity, to which a free people, in the

present imperfect condition of human nature, must be always liable. If, then, I should on this day direct your attention to a subject somewhat unlike those which you are accustomed to hear from this sacred place, I trust the example of wiser and better men will plead for me an apology.

But I find, in the occasion that has called us together, an apology, with which I must confess myself far better satisfied. We have come here as citizens of the United States, to implore the blessing of God upon our common country. At such a time, it cannot be unsuitable to inquire, how may the interests of that country be promoted? The destinies of this, are intimately connected with those of other nations, and it surely becomes us to ascertain the duties which that connexion imposes upon us. I remember that, on every question decided in this community, each one of you has an influence. I am addressing an assembly, whose voice is heard, through the medium of its representatives, not only in our halls of legislation, and in our cabinet, but throughout the legislatures and the cabinets of the civilized world. In the attempt, then, to enlighten you upon any of those great questions, on which the well-being of our country, as well as of other countries, is virtually interested, I seem to myself to be discharging a duty not improperly devolving upon a profession, which is expected to watch, with sedulous anxiety, over every change that can have a bearing upon the moral or religious interests of a community. Impressed with these considerations, I shall proceed to offer you some reflections, on what appears to be the present intellect-

ual and political condition of the nations of Europe ; the relations which we sustain to them ; and the duties which devolve upon us, in consequence of those relations.

I shall, this morning, direct your attention to some reflections upon **THE PRESENT INTELLECTUAL AND POLITICAL CONDITION OF THE NATIONS OF EUROPE.**

You are doubtless aware that society, throughout Christendom, has been undergoing very striking alterations, since the era of the Reformation, and the invention of the printing press. The effect of the new impulse, which was then given to the human mind, has been every where visible. The attempt to delineate it would require a volume, instead of a paragraph. It will only be possible here to state, that it has been produced by the more universal diffusion of the means of information ; it has been characterized by a more unrestrained liberty of thinking ; and has every where resulted in elevating the rank, and improving the condition, of what are generally denominated the lowest classes of society.

But it must be obvious to all of you, that, especially within the last fifty years, the intellectual character of the middling and lower classes of society throughout the civilized world has materially improved, and that the process of improvement is at present going forward with accelerated rapidity. A taste for that sort of reading, which requires considerable reflection, and even some acquaintance with the abstract sciences, is every day becoming more widely disseminated. And not only is the number of newspapers multiplying beyond any former precedent, but it is found necessary

to enlist in their service a far greater portion of literary talent than at any other period.*

For this increase of the reading and thinking population of Europe at this particular time, many causes may be assigned. It is owing, in part, to that slow but certain progress, which the human mind always makes after it has once commenced the career of improvement. It may also have been considerably accelerated by the various wars, which have of late so frequently desolated the continent. The momentous events to which every campaign gave birth, have quickened the desire of intelligence in every class of society, and taught men more or less to reflect upon the principles which led to so universal commotions. And, beside this, the range of information among those attached to the army must have been materially enlarged by visiting other countries, and becoming in a considerable degree acquainted with their inhabitants, and familiar with their institutions.

And here truth obliges us to state, that this melioration owes much of its late advancement to the pious zeal of Protestant Christians. Desirous to extend the means of salvation to the whole human race, these benevolent men have laboured with perseverance and success, not only to circulate the Bible, but to enable men to read it. Hence have arisen the British and Foreign Bible Society, the British and Foreign School Society, the Baptist Irish Society, the multiplied free schools, and the innumerable Sabbath Schools, which are so peculiarly the glory of the present age of the

* Note A.

church. And surely it is delightful to witness the disciples of Him, who went about doing good, thus girding themselves to the work of redeeming their fellow men from ignorance and sin. O! it is a goodly thing to behold the rich man pouring forth from his abundance, and the poor man casting in his mite; the old man directing by counsel, and the young man seconding him by exertion; the matron visiting the prison, and the young woman instructing the Sabbath School; and all pledging themselves, each one to the other, that, God helping them, this world shall be the better for their having lived in it. The effects of these exertions are every year becoming more distinctly visible. In a short time, if the church be faithful to herself, and faithful to her God, what are now called the lower classes of society will cease to exist; men and women will be reading and thinking beings; and the word *canaille* will no longer be applied to any portion of the human race, within the limits of civilization.

In connexion with these facts, we would remark, that in consequence of this general diffusion of intelligence, nations are becoming vastly better acquainted with the physical, moral and political conditions of each other. Whatever of any moment is transacted in the legislative assemblies of one country, is now very soon known, not merely to the rulers, but also to the people of every other country. Nay, an interesting occurrence of any nature cannot transpire in an insignificant town of Europe or America, without finding its way, through the medium of the daily journals, to the eyes and ears of all Christendom.

Every man must now be, in a considerable degree, a spectator of the doings of the world, or he is soon very far in the rear of the intelligence of the day. Indeed, he has only to read a respectable newspaper, and he may be informed of the discoveries in the arts, the discussions in the senates, and the bearings of public opinion, all over the world.

The reasons for all this, as we have intimated, may be found chiefly in that increased desire of information, which characterizes the mass of society in the present age. Intelligence of every kind, and especially political intelligence, has become an article of profit; and, when once this is the case, there can be no doubt that it will be abundantly supplied. Beside this, it is important to remark, that the art of navigation has been within a few years materially improved, and commercial relations have become vastly more extensive. The establishment of packet ships between the two continents has brought London and Paris as near to us as Pittsburgh and New-Orleans. There is every reason to believe, that, within the next half century, steam navigation will render the communication between the ports of Europe and America as frequent, and almost as regular, as that by ordinary mails. The commercial houses of every nation are establishing their agencies in the principal cities of every other nation, and thus binding together the people by every tie of interest; while at the same time they are furnishing innumerable channels, by which information may be circulated among every class of the community.

Hence it is that the moral influence, which nations

are exerting upon each other, is greater than it has been at any antecedent period in the history of the world. The institutions of one country, are becoming known, almost of necessity, to every other country. Knowledge provokes to comparison, and comparison leads to reflection. The fact that others are happier than themselves, prompts men to inquire whence this difference proceeds, and how their own melioration may be accomplished. By simply looking upon a free people, an oppressed people instinctively feel that they have inalienable rights; and they will never afterwards be at rest, until the enjoyment of these rights is guaranteed to them. Thus one form of government, which in any pre-eminent degree promotes the happiness of man, is gradually but irresistibly disseminating the principles of its constitution, and from the very fact of its existence, calling into being those trains of thought, which must in the end revolutionize every government, within the sphere of its influence, under which the people are oppressed.

And thus is it that the field in which mind may labour, has now become wide as the limits of civilization. A doctrine advanced by one man, if it have any claim to interest, is soon known to every other man. The movement of one intellect, now sets in motion the intellects of millions. We may now calculate upon effects, not upon a state or a people, but upon the melting, amalgamating mass of human nature. Man is now the instrument which genius wields at its will; it touches a chord of the human heart, and nations vibrate in unison. And thus he who can rivet the attention of a community upon an

elementary principle hitherto neglected in politics or in morals, or who can bring an acknowledged principle to bear upon an existing abuse, may, by his own intellectual might, with only the assistance of the press, transform the institutions of an empire or a world.

In many respects, the nations of Christendom collectively are becoming somewhat analogous to our own Federal Republic. Antiquated distinctions are passing away, and local animosities are subsiding. The common people of different countries are knowing each other better, esteeming each other more, and attaching themselves to each other by various manifestations of reciprocal good will. It is true, every nation has still its separate boundaries and its individual interests ; but the freedom of commercial intercourse is allowing those interests to adjust themselves to each other, and thus rendering the causes of collision of vastly less frequent occurrence. Local questions are becoming of less, and general questions of greater importance. Thanks be to God, men have at last begun to understand the rights, and to feel for the wrongs, of each other. Mountains interposed do not so much make enemies of nations. Let the trumpet of alarm be sounded, and its notes are now heard by every nation whether of Europe or America. Let a voice borne on the feeblest breeze tell that the rights of man are in danger, and it floats over valley and mountain, across continent and ocean, until it has vibrated on the ear of the remotest dweller in Christendom. Let the arm of oppression be raised to crush the feeblest nation on earth, and there will be

heard every where, if not the shout of defiance, at least the deep-toned murmur of implacable displeasure. It is the cry of aggrieved, insulted, much-abused man. It is human nature waking in her might from the slumber of ages, shaking herself from the dust of antiquated institutions, girding herself for the combat, and going forth conquering and to conquer; and wo unto the man, wo unto the dynasty, wo unto the party, and wo unto the policy, on whom shall fall the scath of her blighting indignation.

Now it must be evident, that this progress in intellectual cultivation must be effecting important changes in the political condition of the nations of Europe. This moral power has been applied almost exclusively to one portion of the social mass. The rulers remain very much as they were half a century ago; but the people have advanced with a rapidity, of which the former history of the world furnishes us with no similar example. The relations which once subsisted between the parties having changed, the institutions of society must change with them. A form of government to be stable, must be adapted to the intellectual and moral condition of the governed; and when from any cause it has ceased to be so adapted, the time has come when it must inevitably be either modified or subverted.

These remarks seem to us to apply with special force to the present condition of many of the nations of Europe. I will proceed then, and remark some of the changes which this progress in intellectual improvement is effecting in their political condition.

II. We shall commence this part of our subject by remarking, that the various forms of government

under which society has existed may, with sufficient accuracy, be reduced to two; GOVERNMENTS OF WILL, and GOVERNMENTS OF LAW.

A government of will supposes that there are created two classes of society, the rulers and the ruled, each possessed of different and very dissimilar rights. It supposes all power to be vested by divine appointment in the hands of the rulers; that they alone may say under what form of government the people shall live; that law is nothing other than an expression of their will; and that it is the ordinance of Heaven that such a constitution should continue unchanged to the remotest generations; and that to all this, the people are bound to yield passive and implicit obedience. Thus say the Congress of Sovereigns, which has been styled the Holy Alliance: "All useful and necessary changes ought only to emanate from the free will and intelligent conviction of those, whom God has made responsible for power." You are well aware, that on principles such as these rest most of the governments of continental Europe.

The government of law rests upon principles precisely the reverse of all this. It supposes that there is but one class of society, and that this class is the people; that all men are created equal, and therefore that civil institutions are voluntary associations, of which the sole object should be to promote the happiness of the whole. It supposes the people to have a perfect right to select that form of government under which they shall live, and to modify it, at any subsequent time, as they shall think desirable. Supposing all power to emanate from the people, it considers the

authority of rulers purely a delegated authority, to be exercised in all cases according to a written code, which code is nothing more than an authentic expression of the people's will. It teaches that the ruler is nothing more than the intelligent organ of enlightened public opinion, and declares that if he ceases to be so, he shall be a ruler no longer. Under such a government, may it with truth be said of law, that "her seat is the bosom" of the people, "her voice the harmony" of society; "all men in every station do her reverence; the very least as feeling her care, and the very greatest as not exempted from her power; and though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." I need not add, that our own is an illustrious example of the government of law.

Now, which of these two is the right notion of government, I need not stay to inquire. It is sufficient for my purpose to remark, that whenever men have become enlightened by the general diffusion of intelligence, they have universally preferred the government of law. The doctrines of what is called legitimacy, have not been found to stand the scrutiny of unrestrained examination. And beside this, the love of power is as inseparable from the human bosom as the love of life. Hence men will never rest satisfied with any civil institutions, which confer exclusively upon a part of society, that power which they believe should justly be vested in the whole; and hence it is evident that no government can be secure from the effects of increasing intelligence, which is not conformed in its principles to the nature of the human heart, and which

does not provide for the exercise of this principle, so inseparable from the nature of man.

We see then that the people under arbitrary governments, whenever they have become enlightened, must begin to desire some change in the existing institutions. On the contrary, it is not unreasonable to suppose, that to such change the rulers would every where be opposed. Instances have been rare in the history of man, in which the possessor of power, has surrendered it to any thing but physical force. The rulers every where will, to the utmost of their ability, maintain the existing institutions. This is not conjecture. The Holy Alliance has declared its determination to bring its whole power to bear upon any point, from which there was reason to fear that the love of change, or, in other words, the love of liberty, would be disseminated. They have announced that "the powers have an undoubted right to assume an hostile attitude, in relation to those States in which the overthrow of governments may operate as an example."

You perceive then, that if the people of Europe have become dissatisfied with the government of will, and if the rulers have determined to support it, the present progress of intelligence must be rapidly dividing the whole community into two great classes. The one is composed of the monarchy, the aristocracy and the army, and in general of all those whose wealth, whose rank, or whose influence depend on the continuance of the existing system. The other is composed of the middling and lower classes of society, of the men who understand the nature of liberal institutions,

and who are groaning under the weight of civil and religious oppression. The question at issue is, whether a nation shall be governed by men of its choice, or by men whose only title to rule is derived from hereditary descent ; whether laws shall be made for the benefit of the whole or of a part ; and whether they shall be the expression of a monarch's will, or the unbiassed decisions of an enlightened community. It is a question between precedent and right ; between old notions and new ones ; between rulers and ruled ; between governments and people. It has already agitated Spain, Portugal, Italy, France, Germany, Prussia, and South America. Hence you see that the parties formed in those nations have all taken their names from their attachments to one or the other of these notions of government. Hence we hear of constitutionalists and royalists, of liberals and anti-liberals, of legitimates and reformers. It is, in a word, the same question, though modified by circumstances, which wrought out the revolution under Charles I., and in which the best blood of this country was shed at Lexington and at Bunker-Hill, at Saratoga, and at Yorktown.

But we cannot pass from this subject without remarking another fact, which renders the present state of Europe doubly interesting to every friend of the religion of Jesus Christ. You are well aware that what is called Christianity is at the present day exhibited to the world under two very different forms. The one supposes man amenable to no created being for his religious opinions, and that, provided he do not disturb the peace of society, he is perfectly at liberty to worship God according to the dictates of his

own conscience. It supposes, moreover, the Bible to be a sufficient and the only rule of faith and practice ; a book of ultimate facts in morals, which is to be put into the hands of every one, which every one is at liberty to interpret for himself, and that with his interpretation neither any man nor body of men has any right to interfere. The other form, which also professes to be Christianity, supposes, on the contrary, that religious opinion must be subject to the will of man ; and that, for disbelieving the religion of the State, the citizen is justly liable to fine, disfranchisement, imprisonment, and death. It denies to man the right of reading the scriptures, and substitutes in their place monkish legends of fabulous miracles. It stamps the traditions and the decisions of men with the authority of a revelation from heaven, and thus places conscience, by far the strongest of those principles which agitate the human bosom and direct the human conduct, entirely under the control of ambitious statesmen and avaricious priests. You perceive, I have alluded to the Protestant and Catholic forms of Christianity, such as they generally exist on the continent of Europe.

These systems, as you must be convinced, depend upon principles very different, the one from the other. The one pleads for the universal circulation of the scriptures ; the other, from its highest authority, forbids it. The one labours for the improvement of the lower classes of society, and lives, and moves, and has its being, in the atmosphere of religious liberty ; the other has never been able to retain its influence over the mind, any longer than whilst enforcing its doctrines

by relentless persecution. And hence are the scriptures supposed to have designated this church by that awful appellation, "drunk with the blood of the saints." Here then we see that the adherents of these two systems must be at issue on that question, of all others dearest to man, the question of liberty of conscience.

But it is here of importance to observe, how nearly the line which is drawn in this division coincides with that other on the question of civil liberty, of which we have just spoken. The government of will has never been able to support itself, without an alliance with the ecclesiastical power. Having no hold upon the understanding, or upon the affections of man, it must control his conscience, or it cannot be upheld. And, on the contrary, the Catholic religion cannot carry its principles into practice, without the assistance of the civil arm. The State needs the anathema of the Church to check the spirit of inquiry, and the Church needs the physical power of the State, to silence by force when it cannot convince by argument. These systems are, as you see, the natural allies of each other; and hence in fact have they always been found very closely united. Hence is it that we behold at present, among the sovereigns of the Holy Alliance, so evident an attempt to re-establish the influence of the papal see; and hence, to use the language of the CHRISTIAN OBSERVER,* "do we perceive throughout Europe the mournful advances of that superstitious and persecuting church, whose much abused power we had hoped was crumbling to decay."

* Ch. Observer, Vol. 24, p. 401.

And, on the contrary, it is equally evident, that popular institutions are inseparably connected with Protestant Christianity. Both rest upon the same fundamental principle, the absolute freedom of inquiry. Neither accepts of any support not derived from the suffrages of a free, intelligent, and virtuous community. Though each is perfectly independent, yet neither could long exist without giving birth to the other. And here, were it necessary, it would not be difficult to show that the doctrines of Protestant Christianity are the sure, nay, the only bulwark of civil freedom. A survey of the history of Europe, since the era of the Reformation, would teach us, that man has never correctly understood nor successfully asserted his rights, until he has learned them from the Bible; and, still more, that those nations have always enjoyed the most perfect freedom, who have been most thoroughly imbued with the doctrines of Jesus Christ. But a discussion of this sort would lead us too far from the range of this discourse. Enough has, we trust, been said to convince you, that the very existence of Protestantism in Europe, is at stake on the issue of the question, which appears so soon about to agitate that continent.

And hence, if the human mind only continues to advance at its present rate of improvement, a general division of the people in Christendom seems inevitable. The questions at issue are the most momentous that can be presented, and the most active principles of the human heart must oblige every man to rank himself on the one side or on the other. It is the question, whether man shall surrender up into the

hands of other men those rights, which he holds immediately from God; whether, in fact, he shall bow to nothing but law, or tremble at the frown of a despot. It is whether the human mind shall advance steadily onward in the career of improvement, or whether it shall lose all that it has gained, and sink back again into the gloom of monkish superstition. On the issue of this controversy depends the question, whether the light of divine revelation shall shine far and wide over our benighted world, pointing out to our fellow men the path to everlasting life; or whether that light shall be extinguished, and the generations which follow, the prey to a designing priesthood, shall be led in ignorance to everlasting wo.

Such seem to us to be some of the circumstances attending the present political condition of Europe. That two parties are forming in every country, you have abundant evidence; it is equally evident that the question on which they are divided is of the utmost magnitude; and that it is, in every nation, substantially the same.

In concluding, it may be worth our while to remark, very briefly, the condition and the prospects of these two opposite parties.

1. As to their present state, we may observe, that the one has enlisted the greatest numbers, while the other wields the most effective force. The one comprises the lower and middling classes of society, which are of course by far the most numerous, and the other, the rulers and their immediate dependants. The physical power of any nation always resides with the governed, and it is the governed who are the

friends of free institutions. But it is to be remarked, that the millions who desire reform are scattered abroad over immense tracts of country, each one by his own fireside, without concert, and destitute of the means for organized operation; on the contrary, the force of the rulers is always collected, and can at any moment be brought to bear upon any portion of territory, in which there might appear the least movement towards revolution.

But the friends of popular institutions are opposed, in every nation, by more than the force of their own rulers. Whilst they are powerful only at home, the rulers are able to bring all their forces to bear upon a single point in any part of the civilized world. To accomplish this purpose, seems the principal design of the Holy Alliance; and hence they have pledged the physical force of the whole to each other, whenever a question shall be agitated in any country, on which depends the rights of the people.

2. If we compare their prospects, we shall find that the power of the popular party is increasing with amazing rapidity. Nations are already flocking to its standard. Fifty years ago, and it could be hardly said to exist, only as the voice of indignant freemen was heard in yonder hall,* the far famed "cradle of liberty." From that moment, its progress has been right onward. A continent has since declared itself free. In the old world, the principles of liberty are becoming more universally received, more thoroughly understood, and more ably supported. Education is becoming

* Fanueil Hall, Boston.

every day more widely disseminated ; and every man, as he learns to think, ranks himself with the friends of intellectual improvement. The trains of thought are already at work, which must effect important modifications in the social edifice, or that edifice, undermined from its foundations, must crumble into ruin.

And thus, from these very causes, the other party is rapidly declining. Nations are leaving it. The people are loathing it. It cannot ultimately succeed, until it has changed the ordinances of heaven. It cannot prosper, unless it can check that tendency to improvement, with which God endowed man at the first moment of his creation. Every report of oppression weakens it. Every Sabbath School, every Bible Society, nay, every mode of circulating knowledge weakens it. And thus, unless by some combined and convulsive effort it should for a little while recover its power, it may almost be expected that within the present age, it will fall before the resistless march of public opinion, and give place every where to governments of law.

DISCOURSE II.

PSALM LXVII. 1, 2.

GOD BE MERCIFUL UNTO US, AND BLESS US, AND CAUSE HIS FACE TO SHINE UPON US; THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS.

PURSUING the train of thought which was commenced this morning, I shall proceed to consider the relation which this country sustains to the nations of Europe, and some of the duties which devolve upon us in consequence of this relation.

I. Let us consider THE RELATION WHICH THIS COUNTRY SUSTAINS TO THE NATIONS OF EUROPE. Here we shall observe, in the first place, that this country is evidently at the head of the popular party throughout the civilized world. The statement of a few facts will render this remark sufficiently evident.

1. This nation owes its existence to a love of those very principles for which the friends of liberty are now contending. Rather than bow to oppression, civil or ecclesiastical, our fathers fled to a land of savages, determined to clear away in an inhospitable wilderness, one spot on the face of the earth where

man might be free. *Ense petit placidam sub libertate quietem.**

2. This nation first proclaimed these principles, as the only proper basis of a constitution of government. Here was it first declared by a legislative assembly : "We hold these truths to be self-evident, that all men are created equal ; that they are endowed by their Creator with certain inalienable rights ; that among these are life, liberty, and the pursuit of happiness ; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed ; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."†

3. This nation first contended for those principles with perfect success. In other countries, attempts had been made to re-model the institutions of government. But in some cases, the attempt was arrested in its outset by overwhelming force ; in others, the first movement having been succeeded by anarchy, anarchy gave place to military despotism, and this at last yielded to a restoration of the former dynasty. In our country first was the contest commenced, in simplicity of heart, for the rights of man ; and when these were secured, here alone did the contest cease.

* The armorial bearing on the shield of Massachusetts.

† Declaration of Independence.

Since our revolution, other nations have followed our example, and many more are preparing to follow it. But when the most glorious success shall have attended their struggle for liberty, they are but our imitators; and the greatest praise of any subsequent revolution must be that it has resembled our own. Our heroic struggle, its perfect success, its virtuous termination, have rivetted the eyes of the people of Europe specially upon us, and they cannot now be averted. To us do they look, when they would see what man can do; and while sighing under their oppressions, they yet hope to be free.

4. And lastly, our country has given to the world the first ocular demonstration, not only of the practicability, but also of the unrivalled superiority of a popular form of government. It was not long since fashionable to ridicule the idea, that a people could govern themselves. The science of rulers was supposed to consist in keeping the people in ignorance, in restraining them by force, and amusing them by shows. The people were treated like a ferocious monster, whose keepers could only be secure while its dungeon was dark, and its chain massive. But the example of our own country is rapidly consigning these notions to merited desuetude. It is teaching the world that the easiest method of governing an intelligent people is, to allow them to govern themselves. It is demonstrating that the people, so far from being the enemies, are the best, nay, the natural friends of wholesome institutions. It is showing that kings, and nobles, and standing armies, and religious establishments, are at best only very useless appen-

dages to a form of government. It is showing to the world that every right can be perfectly protected, under rulers elected by the people ; that a government can be stable, with no other support than the affections of its citizens ; that a people can be virtuous, without an established religion ; and, more than this, that just such a government as it was predicted could no where exist but in the brain of a benevolent enthusiast, has actually existed for half a century, acquiring strength, and compactness, and solidity with every year's duration. And it is manifest that no where else have men been so free, so happy, so enlightened, or so enterprising, and no where have the legitimate objects of civil institutions been so triumphantly attained. Against facts such as these, it is difficult to argue ; and they furnish the friends of free institutions with more than an answer to all the theories of legitimacy.

It is unnecessary to pursue this subject further. You are doubtless convinced that this country stands linked by a thousand ties to the popular sentiment of Europe. We have no sympathies with the rulers. The principles, in support of which they are allied, are diametrically opposed to the very spirit of our constitution. All our sympathies are with the people ; for we are all of us the people. And not only are we thus amalgamated with them in feeling, we are manifestly at the head of that feeling. We first promulgated their sentiments, we taught them their rights, we first contended successfully for their principles ; and for fifty years we have furnished incontrovertible evidence that their principles are true. These principles

have already girded us with Herculean strength, in the very infancy of our empire, and have given us political precedence of governments, which had been established on the old foundation, centuries before our continent was discovered. And now what nation will be second in the new order of things, is yet to be decided; but the providence of God has already announced, that, if true to ourselves, we shall be inevitably first.

Now to say that any country is at the head of popular sentiment, is only to say, in other words, that it is in her power to direct that sentiment. You are then prepared to proceed with me, and remark, in the next place, that it devolves on this country to lead forward the present movement of public opinion, to freedom and independence.

It devolves on us to sustain and to chasten the love of liberty among the friends of reform in other nations. It is not enough that the people every where desire a change. The subversion of a bad government is by no means synonymous with the establishment of a better. A people must know what it is to be free; they must have learned to reverence themselves, and bow implicitly to the principles of right, or nothing can be gained by a change of institutions. A constitution written on paper is utterly worthless, unless it be also written on the hearts of a people. Unless men have learned to govern themselves, they may be plunged into all the horrors of civil war, and yet emerge from the most fearful revolution, a lawless nation of sanguinary slaves. But if this country remain happy, and its institutions free, it will render the

common people of other countries acquainted with the fundamental principles of the science of government; this knowledge will silently produce its practical result, and year after year will insensibly train them to freedom.

But suppose that the spirit of freedom have been sustained to its issue, the blow to have been struck, and, either by concession or by force, the time to have arrived when the institutions of the old world are to be transformed; then will the happiness of the civilized world be again connected most intimately with the destinies of this country. Ancient constitutions having been abolished, new ones must be adopted by almost every nation in Europe. The old foundations will have been removed; it will still remain to be decided on what foundations the social edifice shall rest. From the relation which we now sustain to the friends of free institutions, as well as from all the cases of revolution which have lately occurred,* it is evident that to this nation they will all look for precedent and example. Thus far our institutions have conferred on man all that any form of government was ever expected to bestow. Should the grand experiment which we are now making on the human character succeed, there can be no doubt that other governments, following our example, will be formed on the principles of equality of right. To illustrate the subject by an example;—who does not see, that if France had been illuminated in the era of her revolution by the light which our fifty years' experience

* Note B.

has shed upon the world, unstained with the blood of three millions of her citizens, she might now have been rejoicing in a government of law ?

We have thus far spoken only of the effects which this country might produce upon the politics of Europe, simply by her example. It is not impossible, however, that she may be called to exert an influence still more direct on the destinies of man. Should the rulers of Europe make war upon the principles of our constitution, because its existence "may operate as an example ;" or should a universal appeal be made to arms, on the question of civil and religious liberty ;— it is manifest that we must take no secondary part in the controversy. The contest will involve the civilized world, and the blow will be struck which must decide the fate of man for centuries to come.

Then will the hour have arrived, when, uniting with herself the friends of freedom throughout the world, this country must breast herself to the shock of congregated nations. Then will she need the wealth of her merchants, the prowess of her warriors, and the sagacity of her statesmen. Then, on the altars of our God, let us each one devote himself to the cause of the human race ; and in the name of the Lord of Hosts go forth unto the battle. If need be, let our choicest blood flow freely ; for life itself is valueless, when such interests are at stake. Then, when a world in arms is assembling to the conflict, may this country be found fighting in the vanguard for the liberties of man. God himself hath summoned her to the contest, and she may not shrink back. For this hour may He by his grace prepare her.

How a contest of this kind would terminate, we should doubt, if our trust were in an arm of flesh. But we doubt not. We believe that the cause of man will triumph, because the Judge of the whole earth will do right. The wrath of man shall praise him, and the remainder of wrath he will restrain. And yet again we doubt not; for we believe that on the issue of this controversy, the dearest interests of the church of Christ are suspended. That day will decide, whether the light of revelation shall shine far abroad among the nations, or whether it shall be extinguished, and its place be supplied by the legends of a monkish superstition. We cannot believe that the blood of martyrs has flowed so much in vain. We cannot believe that God will suffer his church to go back again for ages, after he has showed her, in these latter days, so many tokens for good. Therefore, though the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder and cast away their cords from us; he that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. For he hath set his King upon his holy hill of Zion. God is our refuge and strength, a very present help in trouble. The Lord of Hosts is with us; the God of Jacob is our refuge.

And if the cause of true religion and of man shall eventually triumph, as we trust in God it will, who can tell how splendid are the destinies which will then await this country! One feeling, the love of liberty,

will have cemented together all the nations of the earth. Though speaking different languages and inhabiting different regions, all will be but one people, united in the pursuit of one object, the happiness of the whole. And at the head of this truly holy alliance, if faithful to her trust, will then this nation be found. The first that taught them to be free; the first that suffered in the contest; the nation that most freely and most firmly stood by them in the hour of their calamity; — at her feet will they lay the tribute of universal gratitude. Each one bound to her by every sentiment of interest and affection, she will be the centre of the new system, which shall then emerge out of the chaos of ancient institutions. Henceforth she will sway for ages the destinies of the world.

Who of us does not kindle into enthusiasm as he contemplates the mighty interests connected with the prosperity of this country? With the success of our institutions, the cause of man throughout the civilized world seems indissolubly interwoven. What, then, let us inquire, are

II. THE DUTIES TO WHICH WE ARE SUMMONED BY THE RELATION THAT WE SUSTAIN TO OUR BRETHREN OF THE HUMAN RACE? This is the *last* topic to which I shall direct your attention.

And here it is scarcely necessary to remark, that it cannot be our duty to do any thing which shall at all interfere with the internal concerns of any other government. We should thus compromise the fundamental principle of our constitution, that civil institutions are to be established or modified only in obedience to the will of the majority. But this *will* can be ascer-

tained only by allowing each nation to select for itself that form of government, which it shall choose. If the majority in any nation are willing to be slaves, no power on earth can make them free. It is certainly their misfortune; but physical force can do them no good. We may extend to them every facility for the dissemination of knowledge and of religion; this we owe to them as brethren of the human race; and having done this, we must commit them to the decisions of an all-wise and holy Providence.

It is evident, then, that unless called to defend the cause of liberty in the field, all we can do for it must be done at home. Our power resides in the force of our example. It is by exhibiting to other nations the practical excellence of a government of law, that they will learn its nature and advantages, and will in due time achieve their own emancipation.

The question, then, what can we do to promote the cause of liberty throughout the world, resolves itself into another, what can we do to ensure the success of that experiment which our institutions are making upon the character of man?

In answering it, it is important to remark, that whatever we would do for our country, must be done for **THE PEOPLE**. Great results can never be effected in any other way. Specially is this the case under a republican constitution. Here the people are not only the real but also the acknowledged fountain of all authority. They make the laws, and they control the execution of them. They direct the senate, they overawe the cabinet, and hence it is the moral and intellectual character of the people which must give

to the "very age and body of our institutions their form and pressure."

So long, then, as our people remain virtuous and intelligent, our government will remain stable. While they clearly perceive, and honestly decree justice, our laws will be wholesome, and the principles of our constitution will commend themselves every where to the common sense of man. But should our people become ignorant and vicious; should their decisions become the dictates of passion and venality, rather than of reason and of right, that moment are our liberties at an end; and, glad to escape from the despotism of millions, we shall flee for shelter to the despotism of one. Then will the world's last hope be extinguished, and darkness brood for ages over the whole human race. .

Not less important is moral and intellectual cultivation, if we would prepare our country to stand forth the bulwark of the liberties of the world. Should the time to try men's souls ever come again, our reliance under God must be, as it was before, on the character of our citizens. Our soldiers must be men whose bosoms have swollen with the conscious dignity of freemen, and who, firmly trusting in a righteous God, can look unmoved on embattled nations leagued together for purposes of wrong. When the means of education every where throughout our country shall be free as the air we breathe; when every family shall have its Bible, and every individual shall love to read it; then and not till then shall we exert our proper influence on the cause of man; then and not till then shall we be prepared to stand forth between

the oppressor and the oppressed, and say to the proud wave of domination, Thus far shalt thou come and no farther.

It seems then evident, that the paramount duty of an American citizen, is, to put in requisition every possible means for elevating universally the intellectual and moral character of our people.

When we speak of intellectual elevation, we would not suggest that all our citizens are to become able linguists, or profound mathematicians. This, at least for the present, is not practicable; it certainly is not necessary. The object at which we aim will be attained, when every man is familiarly acquainted with what are now considered the ordinary branches of an English education. The intellectual stores of one language are then open before him; a language in which he may find all the knowledge that he will ever need to form his opinions upon any subjects on which it will be his duty to decide. A man who cannot read, let us always remember, is a being not contemplated by the genius of our constitution. Where the right of suffrage is extended to all, he is certainly a dangerous member of the community who has not qualified himself to exercise it. But on this part of the subject I need not enlarge. The proceedings of our National and State Legislatures already furnish ample proof that our people are tremblingly alive to its importance. We do firmly believe the time to be not far distant, when there will not be found a single citizen of these United States, who is not entitled to the appellation of a well informed man.*

* Note C.

But supposing all this to be done, still only a part, and by far the least important part of our work will have been accomplished. We have increased the power of the people, but we have left it doubtful in what direction that power will be exerted. We have made it certain that a public opinion will be formed ; but whether that opinion shall be healthful or destructive, is yet to be decided. We have cut out channels by which knowledge may be conveyed to every individual of our mighty population ; it remains for us, by means of those very channels, to instil into every bosom an unshaken reverence for the principles of right. Having gone thus far, then, we must go farther ; for you must be aware that the tenure by which our liberties is held can never be secure, unless moral, keep pace with intellectual cultivation. This leads us to remark, in the second place, that our other and still more imperative duty is, to cultivate the moral character of our people.*

On the means by which this may be effected, I need not detain you. We have in our hands a book of tried efficacy ; a book which contains the only successful appeal that was ever made to the moral sense of man ; a book which unfolds the only remedy that has ever been applied with any effect to the direful maladies of the human heart. You need not be informed that I refer to the Holy Scriptures of the Old and New Testament.

As to the powerful, I had almost said miraculous effect of the sacred Scriptures, there can no longer be a doubt in the mind of any one on whom fact can

* Note D.

make an impression. That the truths of the Bible have the power of awakening an intense moral feeling in man under every variety of character, learned or ignorant, civilized or savage ; that they make bad men good, and send a pulse of heathful feeling through all the domestic, civil, and social relations ; that they teach men to love right, to hate wrong, and to seek each other's welfare, as the children of one common parent ; that they control the baleful passions of the human heart, and thus make man a proficient in the science of self government ; and finally, that they teach him to aspire after conformity to a Being of infinite holiness, and fill him with hopes infinitely more purifying, more exalting, more suited to his nature than any other, which this world has ever known ; are facts, incontrovertible as the laws of philosophy, or the demonstrations of mathematics. Evidence in support of all this can be brought from every age in the history of man, since there has been a revelation from God on earth. We see the proof of it every where around us. There is scarcely a neighbourhood in our country where the Bible is circulated, in which we cannot point you to a very considerable portion of the population, whom its truths have reclaimed from the practice of vice, and taught the practice of whatsoever things are pure, and honest, and just, and of good report.

That this distinctive and peculiar effect is produced upon every man to whom the gospel is announced, we pretend not to affirm. But we do affirm, that beside producing this special renovation to which we have alluded, upon a part, it, in a most remarkable

degree, elevates the tone of moral feeling throughout the whole of a community. Wherever the Bible is freely circulated, and its doctrines carried home to the understandings of men, the aspect of society is altered ; the frequency of crime is diminished ; men begin to love justice, and to administer it by law ; and a virtuous public opinion, that strongest safeguard of right, spreads over a nation the shield of its invisible protection. Wherever it has faithfully been brought to bear upon the human heart, even under most unpromising circumstances, it has within a single generation revolutionized the whole structure of society ; and thus within a few years done more for man, than all other means have for ages accomplished without it. For proof of all this, I need only refer you to the effects of the gospel in Greenland, or in South Africa ; in the Society Islands, or even among the aborigines of our own country.

But before we leave this part of the subject, it may be well to pause for a moment, and inquire whether, in addition to its moral efficacy, the Bible may not exert a powerful influence on the intellectual character of man.

And here it is scarcely necessary that I should remark, that of all the books with which, since the invention of writing, this world has been deluged, the number of those is very small which have produced any perceptible effect on the mass of human character. By far the greater part have been, even by their contemporaries, unnoticed and unknown. Not many an one has made its little mark upon the generation that produced it, though it sunk with that generation to

utter forgetfulness. But after the ceaseless toil of six thousand years, how few have been the works, the adamantine basis of whose reputation has stood unhurt amid the fluctuations of time, and whose impression can be traced through successive centuries on the history of our species.

When, however, such a work appears, its effects are absolutely incalculable ; and such a work, you are aware, is the *ILIAD OF HOMER*. Who can estimate the results produced by this incomparable effort of a single mind ! Who can tell what Greece owes to this first-born of song ! Her breathing marbles, her solemn temples, her unrivalled eloquence, and her matchless verse, all point us to that transcendent genius, who by the very splendour of his own effulgence woke the human intellect from the slumber of ages. It was Homer who gave laws to the artist ; it was Homer who inspired the poet ; it was Homer who thundered in the senate ; and, more than all, it was Homer who was sung by the people ; and hence a nation was cast into the mould of one mighty mind, and the land of the *Iliad*, became the region of taste, the birth-place of the arts. Nor was this influence confined within the limits of Greece. Long after the sceptre of empire had passed westward, genius still held her court on the banks of the *Ilyssus*, and from the country of Homer gave laws to the world. The light which the blind old man of *Scio* had kindled in Greece, shed its radiance over Italy ; and thus did he awaken a second nation to intellectual existence. And we may form some idea of the power which this one work has to the present day exerted over the

mind of man, by remarking, that "nation after nation, and century after century has been able to do little more than transpose his incidents, new-name his characters, and paraphrase his sentiments."*

But considered simply as an intellectual production, who will compare the poems of Homer with the Holy Scriptures of the Old and New Testament? Where in the Iliad shall we find simplicity and pathos to vie with the narrative of Moses, or maxims of conduct to equal in wisdom the Proverbs of Solomon, or sublimity which does not fade away before the conceptions of Job, or David, of Isaiah, or St. John? But I cannot pursue this comparison. I feel that it is doing wrong to the mind which dictated the Iliad, and to those other mighty intellects on whom the light of the holy oracles never shined. Who that has read his poem has not observed how he strove in vain to give dignity to the mythology of his time? Who has not seen how the religion of his country, unable to support the flight of his imagination, sunk powerless beneath him? It is in the unseen world that the master spirits of our race breathe freely and are at home; and it is mournful to behold the intellect of Homer striving to free itself from the conceptions of materialism, and then sinking down in hopeless despair, to weave idle fables about Jupiter and Juno, Apollo or Diana. But the difficulties under which he laboured are abundantly illustrated by the fact, that the light which he poured upon the human intellect taught other ages how unworthy was the religion of his day of the man who

* Johnson. Preface to Shakspeare.

was compelled to use it. "It seems to me," says Longinus, "that Homer, when he ascribes dissensions, jealousies, tears, imprisonments, and other afflictions to his deities, hath, as much as was in his power, made the men of the Iliad gods, and the gods men. To man when afflicted, death is the termination of evils; but he hath made not only the nature but the miseries of the gods eternal."

If then so great results have flowed from this one effort of a single mind, what may we not expect from the combined efforts of several, at least his equals in power over the human heart? If that one genius, though groping in the thick darkness of absurd idolatry, wrought so glorious a transformation in the character of his countrymen, what may we not look for from the universal dissemination of those writings, on whose authors was poured the full splendour of eternal truth? If unassisted human nature, spell-bound by a childish mythology, have done so much, what may we not hope for from the supernatural efforts of pre-eminent genius, which spake as it was moved by the Holy Ghost?

To sum up in a few words what has been said. If we would see the foundations laid broadly and deeply, on which the fabrick of this country's liberties shall rest to the remotest generations; if we would see her carry forward the work of political reformation, and rise the bright and morning star of freedom over a benighted world; let us elevate the intellectual and moral character of every class of our citizens, and especially let us imbue them thoroughly with the principles of the gospel of Jesus Christ.

You are well aware, that to carry into effect this design, is one of the objects in which good men of every denomination are now so actively engaged. Having observed that the precepts of the Bible take more immediate effect when repeatedly inculcated upon man by teachers set apart for this purpose, missionary societies have been formed to furnish such teachers to the destitute. Having found that the proportion of ministers of the gospel is lamentably insufficient to meet the wants of our increasing population, they have formed societies, and endowed institutions, with the design of qualifying a greater number for the pastoral office. And again, it has been observed, that youth is the season for instilling into man the elements of knowledge, and the principles of piety ; and hence the Christian world is universally engaged in the benevolent work of Sabbath school instruction. And here, in passing, I cannot but remark, that if indeed our country shall be saved from that ruin which has awaited other republics, and shall move steadily onward in that career of glory which Providence has opened before her ; next to the circulation of the Scriptures, to the Sabbath school more than to any thing else, do I verily believe that salvation will be owing.

You see then that these institutions all have one common object in view, to elevate the intellectual and moral character of our people. Here is true philanthropy ; here is Christian patriotism. And this is one reason why we so often present these charities to your notice. When, therefore, we ask you to aid us in circulating the Bible, in sending the gospel to the

destitute, or in educating the ignorant, you must not look unkindly at us; for we plead the cause of our country, of liberty, and of man. Let us all unite in spreading abroad the means of knowledge and of religion; let us do our utmost to render our nation a church of our Lord Jesus Christ;

Then, howe'er crowns and coronets be rent,
A *virtuous populace* shall rise the while,
And stand a wall of fire, to guard their native soil.

And lastly, I would urge you, my brethren, to activity in these labours of charity, by presenting at a single view, the momentous results with which they seem to me indissolubly connected; but I feel myself utterly incompetent to the task.

When I reflect that some of you who now hear me will see fifty millions of souls enrolled on the census of these United States; when I think how small a proportion our present efforts bear to the pressing wants of this mighty population, and how soon the period in which those wants can be supplied will have forever elapsed; when, moreover, I reflect how the happiness of man is interwoven with the destinies of this country;—I want language to express my conceptions of the importance of the subject; and yet I am aware that those conceptions fall far short of the plain, unvarnished truth. When I look forward over the long tract of coming ages, the dim shadows of unborn nations pass in solemn review before me, and each, by every sympathy which binds together the whole brotherhood of man, implores this country to fulfil that destiny to which she has been summoned

by an all-wise Providence, and save a sinking world from temporal misery and eternal death.

In view of all these considerations, let me again urge you to be in earnest in this cause. I would plead with you, instead of engaging in political strife, to put forth your hands to the work of making your fellow citizens wiser and better. I pray you think less of parties and more of your country; and instead of talking about patriotism, to be indeed patriots. And especially would I charge you to give to this cause not only your active exertions, but your unceasing prayers. Ye who love the Lord, keep not silence, and give him no rest, until he establish this his Jerusalem, and make her a praise in the whole earth. God be merciful to us and bless us, and cause his face to shine upon us; that his name may be known on earth, and his saving health unto all nations. And to him shall be the glory, forever. Amen.

THE
DEATH
OF
THE EX-PRESIDENTS.

2 SAMUEL I. 19.

HOW ARE THE MIGHTY FALLEN!

EVENTS yet fresh in your recollection, brethren, sufficiently explain my reasons for the choice of these words on the present occasion. Our two most distinguished fellow citizens, men whose exertions have led to greater results than perhaps any others of the present age, have within a few days been gathered to their fathers. A remarkable train of circumstances attending these events, has seemed to me to intimate that God has designed by them to teach us some important and very definite lesson of instruction. This is my apology, if apology be needed, for deviating so far from my usual practice, as to devote a portion of this day to the consideration of aught which does not bear directly upon the great question of your souls' salvation.

I am yet more encouraged to attempt an improvement of the present occasion, by the consideration that the events to which I have alluded, have awakened but one train of feeling throughout the whole people of the United States. All mourn equally, and equally for each of the patriots who have fallen. The agitation of party for a moment subsides, and every man instinctively lays aside the badges of political distinction, as he draws near to that grave which is receiving to its bosom the venerated remains of the fathers of his country. It is a moment most favourable to national reflection. The attempt to direct so universal a sensation to some profitable result, cannot surely be unworthy of a minister of the gospel of Jesus Christ.

It is my design, this afternoon, briefly to enumerate the services, and sketch the characters of the two late Presidents of the United States, and then direct your attention to such reflections as seem most naturally to arise out of the circumstances of their lives and their deaths.

JOHN ADAMS and THOMAS JEFFERSON, entered upon active life, during the most eventful period of this country's history, at the commencement of that contest which led to our national independence. The intellectual superiority of each was immediately discovered, and each shone with distinguished brilliancy in that constellation of pre-eminent talent, with which the native State of each was at that time illuminated. Both took an active part in the revolutionary measures adopted by their respective Colonial Legislatures, both were members of the first Continental Congress, both stood in the very first rank among the great men

of whom that assembly was composed, and no assembly on earth could ever boast of greater, both were members of the committee for drafting the Declaration of Independence : they alone composed the sub-committee ; the one drafted it, and the other seconded and most eloquently supported the motion for its adoption ; and both, in veriest truth, putting their hands to that memorable instrument, pledged to the support of it, their lives, and fortunes, and their sacred honor.

During the whole contest for our national independence, each in his appropriate sphere devoted his undivided efforts to the object of securing the liberties of this country. Both were called to stations of the utmost responsibility ; and each so discharged every trust, as to increase that confidence which his fellow citizens had before reposed in him. Both were charged with important embassies to the most distinguished courts of Europe, and both conciliated the favor of nations hostile to each other, towards these new Republics of the West. Both returned home to fill yet more distinguished stations in the councils of their native country. Each, in the order of age, was called to the highest office in the gift of the people ; each was at the head of a powerful and opposing political party, and each retired from office, followed by the mingled praise and reprobation of his fellow citizens. Both lived to see the animosity of party disappear, and to receive, in a greater share than has fallen to the lot of any other man, Washington only excepted, all the homage which the world could render to talents and to virtue. Both have lived to behold the princi-

ples which they so ably advocated, and which but for them had perhaps never prevailed, triumph in another portion of this vast continent, and agitate the nations of Europe with aspirations after liberty. Both lived to witness that sun arise, which ushered in the second half century after the signature of the declaration of independence, and ere that sun had descended, both had fallen asleep. He who drafted the instrument, died on the hour in which it was signed, and he who seconded the motion for its adoption, on the hour in which it was first promulgated.

If great action indicates great talent, then has the human race numbered but few men more talented than these. If it be in the power of man, nay, I had almost said, of Providence itself, to confer distinction, then were these men distinguished. If it be any glory to lay the foundation of a mighty nation, and erect the superstructure at a crisis as appalling as the world has ever seen ; if it be any glory to impart a new and a happier direction to the public sentiment of the age, and to pour the gladness of a brighter hope upon the destinies of futurity, then were the lives glorious of the two late Presidents of the United States of America.

The talents of these illustrious men, though of the highest order, were, in many respects, dissimilar. Each was peculiarly formed by Divine Providence for that station which he was called to fill, and for the temperament of that people whom he was designed to influence. If the almost metaphysical acuteness of the one, was better fitted for the calculating habits of the North, the glowing imagination of the other, was better adapted to the kindling impetuosity of the South.

The power of the one, was more visible in the firmness, that of the other, in the elasticity of his intellectual movement. The one, was distinguished for logical conclusion, the other, for intuitive perception. The one, convinced by unanswerable argument, the other, by self-evident illustration. In the one, the powers of the understanding were more exclusive, in the other, they were more combined with those of the imagination. The natural bias of the one, was probably towards ethics, that of the other, towards philosophy. The papers of Mr. Adams, signed Novanglus, and published at the commencement of the Revolution, for legal erudition, for manly vigor, for subtle discrimination, and political shrewdness, are surpassed by nothing that I have ever seen in the English Language. The philosophical works, and the diplomatic correspondence of Mr. Jefferson, have taken the rank of acknowledged models in those species of composition.

Both were thoroughly learned, but their learning was of a different character. The researches of the one, were more confined within the limits of his original profession; those of the other, were more expanded over the wide field of human investigation. The one, was more remarkable for the depth, the other, for the extent of his acquisitions. The one, was the greater lawyer, the other, the more original philosopher. Both were enthusiastic admirers of the ancient classics, and specially of the ancient orators; but whilst the one occupied his leisure in the study of their ethics, the other surrendered himself at will, to the magic of their poetry.

As to their patriotism, it is impossible to institute a comparison. Patriotism is a disposition of mind, of which the differences can only be measured by greater and less. But the patriotism of these illustrious men admitted of no such distinction. Each consecrated his entire self to the public good. There was no sacrifice which one would and the other would not have made for his country; for either of them, for that country, would have sacrificed his all. Each at the commencement of the Revolution relinquished the most flattering prospects when he embarked in the cause of liberty; each stood unmoved and immovable in the most fearful hour of his country's trial; each afterwards pursued measures which he knew to be unpopular, because he believed them to be wise; and, after lives devoted exclusively to the public service, and in situations of confidential trust, the one died in the possession of a bare competence, and the other, under many and distressing embarrassments.

As statesmen, they had different views of the means by which the prosperity of this country might be most successfully advanced. The one looked with more favor upon commercial, the other upon agricultural enterprise. The bias of the one, was towards a more efficient, and that of the other, towards a more popular form of civil constitution. It is somewhat remarkable, that the notions of the one, though he lost his popularity, prevailed, while those of the other, though he retained his influence, have been abandoned. No one at the present day will deny, that they differed from honest and patriotic conviction. That powerful arguments may be urged in favor of both of these courses of

national policy, no reflecting man can doubt; but which is the true policy for this country, nothing but the experience of a century can decide. It must depend upon events which no being but Omniscience can foresee. And even after this shall have been decided, it will perhaps be equally impossible to declare which was endued with the farthest and most clear-sighted forecast; for the attachment of each to the one or to the other system, may very fairly be attributed to the different place, and the dissimilar associations, of their early education.

They differed, perhaps, more as politicians than in any other aspect of character. The one moved, with inconceivable power, the more visible; the other touched, with incomparable address, the more occult springs of human action. The one felt with accuracy the stronger throb of public sentiment; the other observed, with unerring tact, its finer pulsations. The talents of the one, bold, vehement, and yet wary, would have been more fully developed as the leader of an opposition; while those of the other, equally bold, but collected and foresighted, would have shone with more distinction at the head of an administration. The one, was liable to err from inflexibility of purpose; the other, to be led astray by the brilliancy of a first conception. The first, unbending in purpose, would have wrought out the greatest possible amount of result from any measure which he could have carried; the other, inexhaustible in expedient, if he could not carry one measure, would have carried another, and out of several which might be presented, would have accomplished his purposes with almost equal certainty.

In manners, both were emphatically simple and unostentatious, and in the various relations of private life, both are represented to have been amiable and exemplary. Each left his family and his own immediate neighborhood, the seat of sincere and deepfelt lamentation. Each, since his retirement from public life, has devoted himself to the benefit of the rising generation. The one, has been for several years assiduously engaged in organizing a university for his native State ; the other, from his own limited finances, has endowed an academy in his native town.

With the circumstances attending the last moments of these illustrious men, you are already well acquainted. I shall not, therefore, attempt to awaken your sympathies by their recital. The occasion does not demand it. Every instance of mortality conveys its own appropriate lesson ; and though that lesson be always solemn, it is not always, nor is it in the present case, particularly mournful. By a remarkable train of coincidences in the present instance, Divine Providence seems to have designed to direct our attention to some lesson of peculiar instruction. Let us then, rather, endeavour to improve the present dispensation by deriving from it those admonitions, which it is so evidently intended to convey.

1. The lives of these two distinguished men, teach us then, in the first place, the evanescent nature of party excitement.

Many of you will very well remember, when these two men, whose memory we all so deeply and universally revere, were the leaders of violent and opposing parties, and when each reaped his full share of political

adulation and political abuse. The success of the one over the other was celebrated with the intoxicated joy of a national deliverance, or deplored with the bitter lamentation of a national calamity. And when the parties, which each had respectively led, passed into other hands, the warfare was continued with unabated fury. Each was made in his retirement the object of unqualified abuse. The spirit of party pervaded all ranks of society, and mingled its bitter waters with all the relations of civil and domestic life. It kindled into a flame the baser passions of the ignorant and vicious. Our cities were disgraced with mobs, and in some cases polluted with blood. A line of distant, and decided separation was drawn, between even the more intelligent adherents of the two conflicting interests. A man might expect that his bosom friend would look coldly upon him, if he were bold enough to allow either purity of motive, or wisdom of conduct, to the measures of his opponents. The most intimate ties of relationship were sundered. The father was arrayed against the son, and the son against the father; a man's foes became those of his own household. And yet more, I am ashamed to say, this same spirit of party infused its hateful influences into the services and devotions of the sanctuary of God. You would hear a congregation of immortal beings, nay, you would hear pious men, asking concerning a minister of the gospel, not, Is he devout, but, What are his politics? The very *sine qua non* of his acceptableness, was his supporting their candidate, and approving their measures; and it was no serious disqualification if he were prepared, when the occasion

presented, to anathematize their opponents. And thus the pulpit was desecrated by political philippics and personal abuse. Nothing could be heard or talked of but politics. It seemed as though the intellectual and moral vision of our citizens were distorted, and nothing within the whole compass of knowledge could be seen but in its relation to the interests of party. A universal mania had seized upon the whole community. The ordinary topics of conversation were tame, and the ordinary occupations of life uninteresting; nay, the salvation of the soul itself seemed unimportant, in comparison with the all absorbing question, which of these two political parties should be uppermost.

And now, what has become of all this mighty clamour? Passed away, and, we devoutly hope, forever! Where are the causes for this wide spread commotion, which threatened to shake our union to its centre? I do not believe there is one of you who can now remember them. You are surprised to find that you could have imagined so broad distinctions, where there was so little difference, and decided so promptly where there was so much reason to hesitate. The most zealous partisan among you is most ashamed of those actions in which he then most publicly exulted. And how changed is the feeling of all of us towards the two illustrious leaders, whose death we deplore! Separated, though for a while they were in life, in their deaths they cannot be divided. The eulogy of the one, is by the Providence of God, of necessity, as well as of choice, the eulogy of the other. Throughout this whole continent, their

former adherents and their former opponents, bend over their common grave without one discordant feeling, and in the weeds of undissembled sorrow, render their homage of heartfelt admiration equally to each. The man would not now be tolerated in any assembly of this country, who should attempt to eulogize one at the expense of the other. So transient is the excitement of party. Thus certainly does time correct the decisions of passion. It is to me, evident, that to teach us this lesson is one of the designs of Divine Providence in the present dispensation. In it, I hear the voice of God calling upon the citizens of this country, to bury in this common grave every vestige of party animosity, and to treasure up the instruction of this day's recollections for the benefit of succeeding ages.

2. The events which we have noticed teach us the utter worthlessness of party distinctions.

These venerable men were once, as we have remarked, the leaders of two opposite political parties. Each held as uncontrollable a sway over the movements of his adherents, and each was as worthy of that rank, as any men who have ever been thus elevated. But now that the excitement of party has subsided, who considers this as adding one iota to their well earned reputation? Who records this upon the catalogue of their glories? Of all the millions who have mourned their deaths and honored their memories, who is there that has thought or has cared which was the federalist, and which was the republican? We see, every where, a disposition universal, as it is honorable, to pass over this question in silence, and to consider

these events as accidents, which, though they could not be avoided, are not now to be remembered. This silence teaches us, that at this moment, we consider their party elevation as forming the shade, rather than the light, upon the picture of their history. We do not so readily forget what is illustrious in the memory of the beloved dead.

You cannot then but perceive, that, in the deliberate opinion of their fellow citizens, party eminence adds nothing to their reputation. No, great as they were by nature, and distinguished by circumstances, with no other claim to respect than that which political party confers, so soon as the excitement which upheld them had subsided, both would have sunk to unhonored graves. And thus must it be always. Party distinction must, of necessity, be as evanescent as the excitement from which it arises is fluctuating. It must always be the sport of circumstances, beyond the foresight and out of the control of any being but the Omniscient and Almighty God. The man who yesterday rode upon the curling crest of its topmost wave, is to-day descending to the abyss; and it is well if he be not to-morrow cast off, the helpless and pitiable victim of misguided ambition.

3. We are taught by these events the true basis of political reputation.

The meteor glare which once shone upon the names of John Adams and Thomas Jefferson is extinguished, but these names are yet resplendent with glory. No one thinks of them as politicians, and yet they are remembered, and will be remembered forever. They lived for their country, and although they were

by accident they leaders of party, the loved not their party, but their country. *They conferred substantial benefits upon man, and man will never forget them.* On this adamant basis rests their hope of earthly immortality.

A momentary popularity may confer evanescent distinction, or it may conduct a man to elevated office, but it cannot work impossibilities. It cannot make falsehood fact, nor turn the truth into a lie. It cannot make the man who has not sought his country's good, his country's benefactor. And let us all remember that history will inquire, nay, the deliberate judgment of our own age will inquire, not what a man has said, but what has he done; and the meed of praise will be awarded to him alone who has done worthily.

Here then, we pray you, ye men of the world, learn a lesson of wisdom. Ye would be numbered among your country's benefactors; be then what ye profess to be, the benefactors of your country. Ye inveigh continually against hypocrisy in religion, and in this we cordially join with you. But tell us, can any hypocrisy be more disgusting than that which is ringing perpetual changes on the sacred names of country, and principles, and freedom, and patriotism, when every reflecting man knows that ye believe not the one half of what ye utter, and are only promoting the interests of a particular party, or grasping at the emoluments of an ardently desired office.

And here permit me to remark, that unless I have utterly misjudged, a laxity of sentiment is liable to prevail to a most alarming degree upon this very important subject. It seems now almost taken for

granted, that a man who takes any share in political arrangements must, under all circumstances, act with his party, let them act right or wrong. Forswearing, at the outset, allegiance to conscience and to common sense, he must obey his political leader, let him commend what he will; and applaud or decry a citizen in office or a candidate for office, not on account of his merits or demerits, but because he is or is not numbered with the adherents to a particular name. And, what is worse than all, I fear that there are not wanting professors of the religion of Jesus Christ to whom these remarks do in simple truth apply.

Now, whether a Christian may or may not be a politician, I have no question whatever to raise. It must be left to his own conscience and to the providence of God, and may be innocent, or praise-worthy, or wrong, according to the circumstances of the particular case. But this question decided, we beg leave to say, that a Christian has no right, any where, or under any circumstances, to be any thing else than a Christian. He must ask about a political as well as about any other act, the question, Is it right, or is it wrong? and by the answer to that question must he be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God, at a caucus, as any where else. To prefer our own interests or the interests of party to that of our country, is treason against that country, and sin against God. And it matters not whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to

his religion, than by frequenting any circle which he must enter without his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "*There, is no shuffling.*" "Whosoever denieth me before men, him will I deny before my Father which is in heaven."

4. I remark, in the last place, that the lives which we have contemplated, will furnish to religious men a pleasing illustration of the nature of faith.

Faith, we have often told you, is that which brings the future to bear upon the present, with all the power of a visible reality. It is the substance of things hoped for, and the evidence of things not seen. It was by political faith, that these illustrious men, and their no less illustrious associates, overcame. I can illustrate this in no manner so well, as by an extract from a letter written by one of them on the fifth of July, 1776, the day after the signature of the declaration of Independence. "Yesterday the greatest question was decided which was ever debated in America, that these United States are and ought to be free and independent. The 4th of July will be a memorable epoch in the history of America. I am apt to believe it will be celebrated by succeeding generations as the great American festival. I am well aware of the toil and blood and treasure it will cost to maintain this declaration, and support and defend these States; yet through all the gloom, I can see the rays of light and glory. I can see that the end is worth more than all the means, and that posterity will triumph, although you and I may rue it, which I hope

we shall not." Now it was precisely by this noble disdain of the present and the visible, and by the yet more noble acting for the invisible and the future, that our fathers achieved the independence of their country, and surrounded their names with imperishable glory. And, on the contrary, the men who on that trying hour acted only for the present and the visible, lost even the too well beloved object of their base-born idolatry, and have consigned their names to merited and enduring contempt.

We all duly appreciate the victories achieved by political faith. We all can estimate the glory of anticipating the events of a coming half century. Tell me, then, how much more glorious is it to anticipate the events of a coming eternity? It is to this that the gospel exhorts us. Too many of you are at this moment under a bondage more galling than the yoke of political oppression. The visible and tangible world engrosses all your cares, and occupies all your affections. In the mean time, eternity is forgotten, and ye are living utterly reckless of your weal or wo beyond the grave. The voice of God is calling you to break loose from the fetters which surround you, to set your affections on things above, and not on things on the earth. The crown of eternal life is promised to him that overcometh. The retributions of a happy or of a miserable immortality are set before you, and Jesus Christ hath said, Unless a man deny himself, and take up his cross and follow me, he cannot be my disciple. Such, my hearers, is the condition of our being. God hath ordained that the future can be obtained only by a contempt of the present; nay,

more, the present can be enjoyed only by living for the future.

The great question of this short life then is, whether we will live by faith or by sight, for this life or for the next, for time or for eternity. The difference of result in either case, is precisely analogous to that which we have noticed when speaking of political faith. He who lives for the world that now is, loses the approbation of the heart-searching God, and his end is shame and everlasting contempt. He who, at the present, denies himself ungodliness and worldly lusts, and lives soberly, righteously, and godly, enjoys, while here, the peace which passeth all understanding, and is crowned, at the last, with glory, honor, and immortality. To this choice, every one of you is called; and let me tell you, every one of you is, of necessity, making it. You contemplate with wonder the mighty interests which were suspended on that moment which decided this nation's independence. But each one of you is called to a graver and more momentous decision. It is not, whether the sojourners on earth shall for a few years govern or be governed; but whether immortal beings, and those beings yourselves, shall suffer or enjoy throughout the long, long ages of an infinite eternity.

I have spoken of the glories of patriotism and of the honors bestowed by an approving country. But here it is my duty to tell you, that the record of the patriot is written upon a world that shall be burnt up. The praise of man breaks not the silence of the grave, nor is it heard in that region which is beyond it. The only freedom celebrated there, is freedom from sin.

The song which is sung by the multitude which no man can number, is unto Him that hath loved us, and washed us in his own blood, and made us kings and priests unto God. Better were it then, and therefore better is it now, that the tear of penitence gathered in your eye, than that the plaudits of a world should burst upon your ear. And at the last half hour of my life, were the country that I love bending before me in grateful admiration of patriotic service, much as I might prize her tribute before every thing earthly, I would turn away from the overwhelming spectacle, and, renouncing every claim to merit, would draw near to the throne of the Holy One of Israel, with the prevalent plea of the self-condemned publican, "God, be merciful to me, a sinner." Let us then by faith anticipate that solemn half hour, and the judgment day that is beyond it, and whilst we labor without ceasing for the welfare of the country which is our dwelling place for the night, fix our eye steadfastly on the morning of the resurrection, and look for a city which hath foundations, whose builder and maker is God. Amen.

THE
CERTAIN TRIUMPH
OF
THE REDEEMER.

1 CORINTHIANS, XV. 25.

FOR HE MUST REIGN, TILL HE HATH PUT ALL ENEMIES
UNDER HIS FEET.

OF the probability of a future event, considered simply and by itself, we can know absolutely nothing. Thus, were it demanded whether or not at some point in the regions of infinite space, a planetary system existed similar to our own, I certainly could not answer. To affirm or to deny, would be alike unphilosophical; for upon such a supposition, there is nothing upon which an opinion can be reasonably founded. If, however, any relations could be traced between the existence of such a system and some clearly established fact, the case would at once be altered. In proportion to the multiplicity and the strength of these relations, would our belief be strengthened, until it arrived at a degree of conviction very little short of that produced either by mathematical demonstration, or by the evidence of the senses.

The same principles apply, if we were called upon to answer any other question that might be asked respecting such a planetary system. Were it demanded whether its inhabitants were happy or miserable, I could not answer. To affirm or deny, would be equally premature ; for no media of proof on either side have been as yet advanced. Could it, however, be shown under what circumstances the inhabitants in question had been created, and what relations subsisted between their happiness or misery and the laws which God had established for the government of his creatures, then, as in the other case, might an opinion be reasonably entertained.

You observe, then, that in considering the probability of a future event, considered simply and by itself, there is no room for argument ; for, from the nature of the case, there is no evidence on which conviction can be founded. Argument is employed in examining the relations which exist between one event that is known, and another that is unknown or doubtful. These relations we have the ability to trace with greater or with less accuracy. Here is the true field for human investigation. It is thus that the probability of a future event is brought within the grasp of scientific investigation. Mere assertion here will avail nothing. If one man affirm, he must show why ; and if another deny, he must prove not only that the previous showing is inconclusive, but also that a contrary showing can be maintained. He who does otherwise, waives his claim to the character of a philosopher.

The text asserts the certainty of a future event. It becomes a reasonable man to judge of its probability,

upon the same principles as he would judge of the probability of any other future event.

It is said that Jesus Christ must reign, until he have put all enemies under his feet. The language is metaphorical, and the metaphor is derived from the language of monarchical governments. A prince reigns wherever his laws are obeyed. By Christ's universal reign, then, it must be meant that his laws will be universally obeyed. These laws are contained in the New Testament, a book which purports to be a revelation from God to man. Hence, Jesus Christ will have triumphed universally, or will have put all enemies under his feet, when the supreme authority of the Bible over the conscience of man shall be universally acknowledged, and when its precepts shall be obeyed by people of every nation and of every language.

Beside this, various benefits resulting from this obedience to the Gospel are also predicted. These are briefly comprised in the promises, which teach that the miseries of the fall shall be abolished, and this earth become the abode of happiness and peace.

Now, considering the event simply and by itself, no one could decide, either for or against its probability. Our only mode of ascertaining any thing certain in regard to it, is to consider the relations which it sustains to things which exist, or to the laws which God has established for the government of the universe. Thus, we may inquire whether the moral system contained in the Gospel have any such relations to the sensitive part of our nature as will warrant us to expect its universal reception. We may examine whether the Being, who, by the acknowledgment of all, governs

the universe, have given any intimations on this subject. Or we may observe whether the moral forces, which direct the movement of society, have not been so combined that such an event must be the necessary result. Now all these, and various others that might be adduced, are as fair topics of arguments as any other. If, on such grounds as these, we argue the question fairly, it will not be sufficient to answer us by a smile, or an epithet, or a sarcasm. There is argument neither in drollery nor in abuse. If a man assert the improbability of what we attempt to prove, he must show not only that the relations which we have attempted to illustrate do not exist, but, also, that other relations do exist, which establish that improbability.

So much for the nature of the argument. We now come to the argument itself. We shall endeavor to show, that the Gospel of Jesus Christ will universally prevail.

I. From its peculiar adaptedness to gratify the wants of the sensitive part of our nature.

II. From the intimations, in the history of the world, which the Creator of the universe has given, that such is his determination. — And,

III. From the fact, that the elements of society have been so combined, that, at some time or other, such must be the necessary result.

I. It is probable that the Gospel of Jesus Christ will universally prevail, from its peculiar adaptedness to gratify the wants of the sensitive part of our nature.

By the sensitive part of our nature, I mean those attributes of mind, which are affected either pleasantly

or painfully, by facts that do, and also by those that do not, address themselves exclusively to the organs of sense. It is, therefore, in this discussion, taken for granted, that we possess taste, which is gratified by our progress in the knowledge of the qualities and relations of things, which delights in the beautiful and glories in the vast ; and, also, conscience, which is susceptible of affections peculiar to itself upon the doing of right or the commission of wrong ; and that these affections, so far as the history of man has been traced, have had more to do than any other with his happiness or misery. Taking these facts for granted, it is not difficult to foretell what sort of intellectual and moral exhibitions will be most widely disseminated, transforming the human character and directing the human will. It is upon the supposition that we may thus judge what will in a particular manner affect the human mind, that the whole science both of criticism and rhetoric is founded.

I have said that taste is gratified by progress in the knowledge of the qualities and relations of things, or by striking exhibitions of what is commonly called relative beauty. Hence the pleasure with which we contemplate a theorem of widely extended application in the sciences, or an invention of important utility in the arts. Now, it is found that the material universe has been so created as admirably to harmonize with this principle of our nature. The laws of matter are few and comparatively simple, but their relations are multiplied even to infinity. The law of gravitation may be easily explained to an ordinary man, or even to an intelligent child. But who can trace one half

of its relations to things solid and fluid, things animate and inanimate, to the very form of society itself, to this system, to other systems, and, in fine, to the mighty masses of this material universe? The mind delights to carry out such a principle to its ramified illustrations; and hence it cherishes, as its peculiar treasure, a knowledge of these principles themselves. Thus was it, that the discovery of such a law gave the name of Newton to immortality, reduced to harmony the once apparently discordant movements of our planetary system, taught us to predict the events of coming ages, and to explain what before had been hidden since the creation of the world.

Now, he who will take the trouble to examine will perceive, in the Gospel of Jesus Christ, a system of ultimate truths in morals, in a very striking manner analogous to these elementary laws of physics. In themselves, they are few, simple, and easy to be understood. Their relations, however, as in the other case, are infinite. The moral principle, by which you can easily teach your little child to regulate its conduct in the nursery, will furnish matter for the contemplation of statesmen and sages. It is the only principle on which the decisions of cabinets and courts can with safety be founded, and is, of itself, sufficient to guide the diplomatist through all the mazes of the most intricate negotiation. Let any one who pleases make the experiment for himself. Let him take one of the rules of human conduct which the Gospel prescribes, and, having obtained a clear conception of it, just as it is revealed, let him carry it out in its unshrinking application, to the doings and dealings of

men. At first, if he be not accustomed to generalizations of this sort, he will find much that will stagger him, and he perhaps will be ready hastily to decide that the ethics of the Bible were never intended for practice. But, let him look a little longer, and meditate a little more intensely, and expand his views a little more widely, or become, either by experience or by years, a little older, and he will more and more wonder at the profoundness of wisdom and the universality of application of the principles of the Gospel. With the most expanded views of society, he can go no where, where the Bible has not gone before him. With the most penetrating sagacity, he can make no discovery which the Bible has not long ago promulgated. He will find neither application which inspiration did not foresee, nor exception against which it has not guarded ; and he will, at last, sink down in humble adoration of the wisdom of Jesus of Nazareth, convinced that he is the wisest man as well as the profoundest philosopher, who yields himself up, in meekness and simplicity of spirit, to the teachings of the Saviour.

Now, with these universal moral principles the Bible is filled. At one time, you find them explicitly stated ; at another, merely alluded to ; here, standing out in a precept ; there, retiring behind a reflection ; now, enwrapped in the drapery of a parable, then giving tinge and coloring to a graphically drawn character. Its lessons of wisdom are thus adapted to readers of every age, and of every variety of intellectual culture. Hence no book is adapted to be so universally read as the Bible. No other precepts are

of so extensive application, or are capable of guiding us under so difficult circumstances. None other imbue the mind with a spirit of so deep forethought and so expansive generalization. Hence, there is no book which expands the intellect like the Bible. It is the only book which offers a reasonable solution of the moral phenomena which are taking place around us. Hence, there is the same sort of reason to believe that the precepts of the Bible will be read, and studied, and obeyed, as there is to believe that the system of Newton will finally prevail, and eventually banish from the languages of man the astronomical dreams of Vishnu or of Gaudama.

There are, however, other exhibitions of taste, which present no less interesting illustrations of the adaptedness of the Bible to the nature of man. It is while in the exercise of this faculty, that he delights in the beautiful, glories in the vast, and becomes susceptible of the tenderness of the pathetic. I need not mention that these are among the most pleasing of our intellectual operations, nor that we eagerly search, in every direction, for the objects of their appropriate gratification.

To illustrate the sublimity and beauty of the Holy Scriptures would, however, demand limits far more extensive than the present discussion will allow. I will, therefore, merely direct your attention to two considerations, which I select, not as the most striking, but as somewhat the most susceptible of brevity of illustration. The first is, the scriptural conceptions of character ; the second, the scriptural views of futurity.

It is to be remembered, that the Bible contains by

far the oldest memorials of our race. Much of it was written by men who had scarcely emerged from the pastoral state, and who had acquired but little of the knowledge, even then possessed, either in the arts or the sciences. There was nothing in the circumstances in which they were placed, to give either elevation to character, or beauty, or sublimity, to their conceptions of it. And yet, these conceptions are most strikingly diverse from every thing, which we elsewhere behold in all the records of antiquity. The heroes of the pagan classics are, for the most part, either sycophants or ruffians, as they are swayed, alternately, by cunning or by passion. The objects of their enterprises are trifling and insignificant. The narrative of them is valuable, neither for moral instruction, nor yet for elevated views of human nature, either in the individual or in society, but for bursts of eloquent feeling and delineations of nature, everywhere the same, and always speaking the same language into the ear of Genius. The world, in its moral progress, has long since left behind it the ancient conceptions of distinguished character. Who would now take for his model Achilles, or Hector, or Ulysses, or Agamemnon? What mother would now relate their deeds to her children? How different a view is presented by the holy company of Patriarchs; Abraham, that beautiful model of an eastern prince; Moses, that wise legislator; David, the warrior poet; Daniel, the farsighted premier; and Nehemiah, the inflexible patriot. The world still looks up with reverence to these moral examples; they are now as profitable models for contemplation, as they were at the beginning.

But if we would consider this subject in its strongest light, let us bring together the scriptural and classical characters of the same age. Contrast the history of Æneas by Virgil, the most gifted and the most humane of the Roman poets, with that of St. Paul, as it is found in the Acts and the Epistles. Contrast the faithless, vindictive, gross, cowardly, and superstitious freebooter, with the upright, meek, benevolent, sympathizing, but yet fearless, and indomitable apostle. Or, if the thought be not profane, compare the most splendid conceptions either of ancient or modern times, with the character of Jesus of Nazareth, as it is delineated in the Gospels. We say, then, that if we would gratify our taste with true conceptions of elevated character; if we would satisfy that innate longing within us after something better and more exalted than our eyes rest upon on earth; it is to the Bible that we shall be, by the principles of our nature, irresistibly attracted.

I spoke of the views which the Gospel gives of futurity. A brief allusion to a very few topics must suffice for this part of the subject.

The Gospel alone has brought immortality to light. Instead of annihilation, or the transmigration of souls, or the dim place of shadows and of ghosts, or a paradise of sensual gratification, it reveals to us an eternity of moral pleasure or of moral pain, the eternal weight of glory, or the wrath of God without mixture. Every thing else makes this world substance, and the other world shadow. The Bible alone makes this world shadow, and the other world substance. While it makes this transitory scene merely the vestibule of

our being, it alone renders it truly valuable, by making every moment and every purpose take strong hold of eternity.

The Bible presents us with the only views of the character of Deity, which are in unison with the intellectual and moral aspirations of man. It tells us of a Being, who, the essential cause of all things, sustains the flight of a sparrow, and upholds, by his word, this measureless universe ; who, unsearchable in wisdom, allows every creature whom he has made to fulfil the purposes of its individual will, while, at the same time, his counsel shall stand, and he will do all his pleasure ; who, infinite in compassion, is every where most intimately present to every one of us, sustaining the disconsolate, comforting the cast down, binding up the broken in heart, and pouring himself abroad, in blessing, upon the infinite creation which he every where pervades ; a God, so pure that the heavens are not clean in his sight ; and so just, that He will forever, and every where, mete out to every creature, how high or how low soever, a destiny exactly according to the merit of his deeds.

But specially worthy to be mentioned here, is the transcendent conception of the plan of redemption. The race of man fixed in its opposition to the unchangeable attributes of the all glorious God ; the Son of God, undertaking the work of reconciliation ; the mission of Christ, his bitter death, his triumphant resurrection, and ascension to his primitive glory ; entire cleansing from the stain of guilt to all that will believe ; heaven, with its eternal weight of glory, freely offered to the penitent ; the resurrection of the

dead ; the final judgment ; all things material fleeing away from the face of Him that sitteth upon the throne ; the irrevocable decision ; the shouts of the redeemed ; the wailings of the lost ; these are some of the spiritual ideas which the Gospel has poured upon the darkened mind of sin-beclouded man. Now, altogether setting aside the fact, that, thus far, wherever these notions of religion have been taught, all others have soon ceased to be either known or thought upon, I ask whether a system, which sheds such light upon all the relations of man, which so fills his conceptions with all that is beautiful and sublime in morals, which proffers to him an immortality more glorious than aught that elsewhere the mind of man had conceived, must not, from the principles of human nature, be in the end universally received.

We proceed to consider another fact to which we, in the commencement, alluded. It is that, from some cause or other, there has prevailed throughout our race a very universal feeling of guiltiness, and an apprehension, more or less distressing, of the wrath of Deity, on account of sin.

Of the prevalence of this sentiment, you have manifest proof, in the terror with which unusual phenomena always inspire mankind ; in the universality of sacrifices and of other means for appeasing the wrath of the gods, almost as numerous as the tribes of men on the earth ; and in the fact that in every nation particular individuals have been set apart, whose special business it has been to propitiate the Supreme Being. Nor is this consciousness of guilt the mere phantom of a savage's imagination. I doubt

whether there be a human being in this assembly, this evening, who hath not, more than once, so felt it as to exclaim, in the bitterness of a wounded spirit, what must I do to be saved?

Of the distress which this apprehension has occasioned, you may judge from the nature of the means which have been adopted to alleviate it. Hence, arose those costly temples, in the construction of which the wealth of nations was exhausted. Hence, smoked the hecatombs of classic story, and the countless victims of the Jewish service. Hence, the mother has devoted her first-born to atone for her transgression, and the father has perished beneath the wheel of an idol's car. And hence it is, that every where, but in Protestant Christendom, the priesthood have exercised so resistless a sway over the opinions and actions of men. Claiming the exclusive prerogative of propitiating the Deity, they have wielded at will the stormy passions of the multitude. Such has been the fact under every form of false religion. It shows us, at least, how agonizing is this apprehension, and that men will sacrifice any thing, if it can only be allayed.

But neither the offerings of the laity, nor the services of the priesthood, could ever take away sin. The thoughtful heathen, as he retired from the classic temple and the bleeding victim, out of a conscience still pressed down under the weight of its own condemnations, exclaimed, O that I knew where I might find Him! The Hebrew, turning from the smoking altar and the atoning priest, still cried out, Wherewith shall I appear before God, and bow myself before the High God? The Hindoo mother, returning childless

from the river that has swallowed up her babe, feels the sting of guilt still rankling in unmitigated agony ! The body of the devotee is crushed beneath the wheel, but ah ! the wound was far deeper. From that mangled, bleeding corse, the soul is now set free, but yet uncleansed and in all her guiltiness, she appears before her God. Thus is it also in our own country and at the present day. A man, feeling the agony of a guilty conscience, may flee every where but to Calvary, and there is no relief for his anguish. But let him hear that God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life ; let him cast himself for salvation upon Him whose blood cleanseth from all sin ; let him imbibe and practise the precepts of the Gospel, and he feels in his spirit that his deadly wound is healed. The peace that passeth understanding is shed abroad in his soul. The Spirit witnesseth with his spirit that he is reconciled to God. From the dominion of sin, from the tyranny of the passions, from subjection to a sensual and transitory world, from the intolerable anguish of a wounded spirit, the Son has made him free, and he is free indeed. Being justified by faith, he has peace with God through our Lord Jesus Christ, and rejoices with joy that is unspeakable and full of glory.

I am not speaking fables. I am speaking facts, — facts as well attested as any other in the history of man. Such are the wants of our nature, and such are the effects of the Gospel, wherever it is received in simplicity and in truth. And now, before we go any farther, let us reflect upon the ground which we

have gone over; let us remark how the Bible is adapted to gratify the taste, to ennoble the imagination, to expand the conception; let us estimate the power of the religious principle, and the utter vanity and heartlessness of every thing else on which that principle can fasten, and I ask every man to say, for himself, whether, judging from its adaptedness to gratify the wants of our nature, it be not certain that it must in the end prevail.

So much for the first argument.

II. There is sound reason for believing that the Creator has given us assurance that the religion of the Bible shall universally prevail.

I need scarcely repeat what was said at the commencement of this discourse, that, without an examination of the evidence, to decide whether such an event would take place, or whether God would reveal it, would be wholly unphilosophical. It cannot, however, be denied, that some notion of the probability of an event may be deduced from a comparison of the act with the known character of the actor. Thus, it is not improbable that the Supreme Being has a design with regard to the destinies of this world, nor, as it is granted on all sides that he is infinitely merciful, is it improbable that he should design to remove the miseries which afflict us. Now, as the very thing said to be predicted, is, that these miseries are to be removed, there is surely neither intrinsic improbability in the thing itself, nor in the supposition that God should predict it.

But we assert that God has given positive assurance that the Gospel shall prevail. To present the argu-

ment at length would be unsuitable for this occasion. We shall attempt merely a very brief illustration of the principle on which the argument for the divine inspiration of the Scriptures rests.

You are aware, then, that the various events that come within our knowledge, take place in the manner of a regular and established series. Every link in this endless succession has its own antecedent and its own consequent. Hence are we enabled to use our reason, both in preparing for the future and in accounting for the past.

Whenever, in any case, this stated connexion is discovered, so that one event is the invariable antecedent of another, we call the first a cause, the second an effect. Thus, the falling of a shower is one event — the growth of vegetation is another. The connexion between them has, in certain circumstances, been found invariable; and hence we say in summer that the rain has *caused* the grass to spring forth, and also that the springing forth of the grass is the *effect* of the shower. The same is true of intellectual changes. Thus, reflection is one state of mind, — knowledge is another. The connexion between them has been found invariable, and hence we say that reflection is the *cause* of knowledge, and that knowledge is the *effect* of reflection.

When, however, we use these terms, we do not mean that the one event is the *efficient* cause of the other; that is, that it is the cause in such a sense that the one could produce the other, if there were nothing else existing in the universe. We merely mean that, in the present system, the one is made the

stated antecedent of the other ; but we know not that it has any more efficient agency in its production than any other thing. God is the sole and only efficient cause. If he had seen fit, he could as well have arranged entirely different antecedents and consequents, or he could have produced every change by itself, without having established any regular order of succession. But he has not seen fit thus to act. He has connected every thing in the manner that we have shown. This we call the course of nature. It is God working according to the laws which he has been pleased to establish. And as He has established this manner of succession, He only can vary it. If, therefore, it be clearly and palpably varied *from*, it is equally clear and palpable that he himself must have varied it.

You will observe also, that these laws of antecedence and consequence, or of cause and effect, pervade equally the whole system, material and immaterial, of which we form a part. Thus, belief is a state of mind which no more arises without its appropriate cause, than the herb grows where there is no moisture. Each has its regular and stated antecedents. Otherwise, there could be no reliance upon testimony, and all history and all reasoning about facts would be the veriest nonsense. I cannot *believe* that I see an audience before me, unless the antecedent be, that I *see* an audience. I cannot *see* an audience, unless the antecedent be, that an audience is present. Casualty in these intellectual changes would produce effects far more deleterious to the interests of society, than any that could arise from the same cause in the material

world. It would at once do away, universally, belief and every thing that is founded upon it.

Let us now apply these principles to the case before us. It is, I suppose, granted, that a variation, clear and indisputable, from the established succession of cause and effect, or of antecedent and consequent, is a sufficient proof of the interposition of Deity; for none but Him could have thus varied the mode of his own operation. Nor can it be denied that, if such a variation from the acknowledged laws of cause and effect be indissolubly connected with instructions purporting to come from God, God does in fact render himself responsible for the truth of all that is thus delivered.

Now, we say that the first promulgation of the Gospel of Jesus Christ was attended with such a variation from the laws of cause and effect, that the interposition of Deity must necessarily be supposed, in order to account for it; and, therefore, for the truth of whatever that Gospel reveals, the moral character of the Deity is responsible.

The apostles, and disciples, and the men of that day did most certainly believe, that they saw the eyes of the blind opened, the ears of the deaf unstopped, the lepers cleansed, and the dead raised, by the word of Jesus of Nazareth; and also, that, after having seen him crucified, dead, and buried, they saw him alive again, conversed with him, walked with him; and that they afterwards saw him, under most remarkable circumstances, ascend up into heaven.

Now, I say, the question here really is not, whether there *was* any variation from the regular succession of cause and effect, but it is where was that variation.

Either these events took place at the word of Jesus Christ, or they did not. If they *did* take place, as the evangelists relate them, the variation consists in this, that God in this case suspended the laws of cause and effect, and made a single word to become the antecedent of changes totally unlike to any which, either before or since, have ever been known. And if this be so, then He has intended to render himself responsible for all that has been taught in connexion with such an interposition. If, on the contrary, these events did not take place, at the word of Jesus Christ, then every individual of a great number of men either believed that they saw what they did not see, or else they saw what did not exist. There must have been, therefore, a variation from the laws of cause and effect, in the case of every several individual who supposed himself a spectator ; that is, instead of a variation in one case, there must have been a variation in a thousand cases. Now such a departure from the laws of cause and effect could have been produced only by the Supreme Being, and it was inseparably connected with the promulgation of the Gospel. Just as much then, as in the other case, does it render the Supreme Being responsible for all that we find there, either as precept or as prophecy. On either supposition, the proof is full and decisive.

This, then, is one view of the principles on which rests our belief that the agency of Deity was concerned in the promulgation of this system, and, therefore, that his veracity is responsible for the truth of it. Other views might be easily suggested. In the Old Testament, the rites and ceremonies of the Jewish church, the segregation of the Jews from all other nations, the

facts connected with the prophecies which the sacred books contain, are inexplicable, upon any other supposition. Beside these, the fact that a few fishermen of Galilee have discovered a new moral system, thousands of years in advance of their age, a system which does, beyond question, embody the moral laws by which the universe is governed, can be in no other manner explained. Grant that God spake, and all is revealed. Deny it, and all is mystery. Grant that God spake, and there is one miracle; deny it, and there are ten thousand.

Now, in the examination of evidence, there is no religion whatever. It is a mere matter of science, and it is to be decided according to the laws of science. In answer to what we have said, therefore, it will not be sufficient to laugh at religion, nor rail at enthusiasm. If a man disbelieves what we have here attempted to prove, let him show a reason for disbelieving it. Let him either show a fallacy in our reasonings, or else allow our conclusion. If he will do neither, let him confess that he does not believe, though he cannot tell why he does not, and thus that he waives the jurisdiction of reason, and puts himself on a level with the enthusiasts whom he so much derides.

So much, then, for the evidence that the author of the material system around us, the supreme and ever blessed God, is the author of the system of religion contained in the Holy Scriptures. There are just as conclusive reasons for believing that it will universally prevail. Its prevalence is foretold in every variety of form; it is interwoven with the principles of the system itself.

The first promise after man's apostacy, "it shall bruise thy head," foretold enigmatically all the glory that we look for. In later ages it was revealed without a figure. As I live, all the earth shall be filled with the glory of the Lord, was the promise of Jehovah to Moses. Prophet after prophet, rapt in holy vision, foresaw the coming triumphs of the Redeemer, and rejoiced in the approaching subjection to his universal reign. "Ask of me, and I will give thee the Heathen for thy inheritance, and the uttermost parts of the earth for thy possession. Out of Zion shall go forth the law, and the word of the Lord out of Jerusalem. And they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall no more lift up sword against nation, nor shall they learn war any more." The same thing is taught by our Saviour in precept and in parable, and is abundantly to be inferred from the prayer which he hath taught us. In all the writings of the apostles, it is so frequently alluded to, that to mention every passage in which it is either asserted or taken for granted, would occupy all the time which is set apart for the remainder of this discourse.

But why need I mention particular passages. The very system itself presupposes its universal extension. If God had interfered at all in the promulgation of the Gospel, every word of that Gospel is true. A taint of guiltiness hath overspread our whole race. This world is in rebellion against the eternal God. Jesus Christ has appeared in our nature, by a manifestation of infinite love, to win back our affection, and, by the offering up of Himself, to render consistent

with holiness our reconciliation to God. He came to reclaim a lost world from its wanderings ; to subdue to obedience this revolted province of Jehovah's empire ; and to give indubitable assurance that all this would yet be triumphantly accomplished. He, whom, on the holy mount, the Father, from the excellent glory, declared to be his well beloved Son, expired on the cross. And truly as there is a God in heaven, this world shall yet be redeemed. This earth, which has been moistened with a Saviour's blood, shall yet become his universal possession ; for it bears upon its solid surface the seal to the irrevocable covenant. The misery of sin, which Jesus Christ came to do away, shall cease ; and from every nation and people under the whole heaven shall ascend the universal shout, Salvation to Him that sitteth upon the throne, and to the Lamb forever !

III. Thirdly. The elements of society have been so combined as manifestly to tend to such a result as revelation has predicted.

The nature of the proof in this case is as follows. It is taken for granted, that men are endowed with various desires essential to their existence in its present form. Many of these desires can be gratified only in that state of society in which not a part only but the whole obey the social laws which the Creator has established. Now, it can be shown, conclusively, that these laws are essentially the same as those revealed in the Gospel of Jesus Christ. Hence, when every man finds it for his own interest that himself and all other men should universally obey the precepts of the Gospel, it is evident that the love of

happiness essential to our sensitive nature, must in the end ensure their universal reception.

I will endeavor to illustrate the principle on which this argument rests, by an allusion to the laws which regulate the accumulation of national wealth.

The various substances of which this earth is composed are all designed for the benefit of man. Every one of them possesses some quality by which it is capable of gratifying some human desire. But that quality must first be *discovered*, and the substance in which it resides must be *modified* by the *hand of industry*, before it can answer the purpose for which it was designed. As soon as it has been thus modified, it becomes an article of wealth. And nations and individuals are denominated rich, just in proportion to the number and the value of the articles which they possess, thus adapted to gratify the desires of man.

We say that, in order to the production of wealth, the substances of nature must be *modified by the hand of industry*. Before, however, this can be done, the means must be discovered for giving it the desired modification. Man has in himself no power to modify matter, except to the very small amount of his muscular strength. By his intellectual ability, however, he can discover and put in operation agents that will produce the effects which he desires. To illustrate what I mean, take the manufacture of sugar. The sweetness, which resides in the cane, must first be discovered, or the vegetable, though of itself intrinsically valuable, would be useless. This is the work of mind. Again, man has no organs by which he can transform the juice into sugar, and unless it be thus

transformed, his former discovery is useless. He is, however, endowed with faculties, by which he can discover certain qualities in fire and iron, which will enable industry to produce the required result. This again is the work of mind. The principle here illustrated is universal. It applies to the production of wealth, or objects for the gratification of desire every where. And hence results the universal law, that, just in proportion as the human mind is most successfully stimulated to discovery and invention, and the body inured to vigorous labor, will the wealth of a nation increase, and it is not possible that it should increase in any other manner.

Now it has been found, by the experience of ages, that the strongest stimulant which can possibly be applied to the productive energies both of body and of mind, is to allow every man to employ his whole power, physical and intellectual, in such manner as he chooses, if he do not so employ it as to interfere with the correspondent occupations of his neighbor. In other words, it has been found that nations grow rich and happy, just in proportion as every man, magistrate, and citizen, estimates every other man's happiness as dearly as his own; that is to say, when every man obeys the universal law of human action contained in the Scripture, "Thou shalt love thy neighbor as thyself." This is the reason why justice blesses a nation in plenty, while injustice curses it with want. This is the reason why so many nations on the earth, with meagre and stunted physical advantages, abound in the comforts and even the luxuries of life, while regions of exhaustless fertility, under Mahometan or Papal des-

potism, live from century to century on the brink of starvation. Thus is it that the Christian religion has frequently, in a few years, done more to promote the progress of civilization, than all other means united have ever done, in many generations.

But this is not all. That a nation may grow rich, not only is it necessary that industry be exerted ; beside this, the instruments with which it may work, and the material on which it is to be employed, in other words, capital, must be accumulated. If, whatever is produced be immediately consumed on the gratification of the passions, not only are the means of future accumulation annihilated, but the power of the agent for labor is lessened, and hence must result an accelerated tendency to poverty. Capital can be accumulated only by self-denial, by the government of the passions, by investing all that portion of the results of industry, which is not needed for our temperate enjoyment, in some such manner as shall benefit the condition of our fellow-men. Now, this is just the discipline for which the Gospel prepares mankind. Its first lesson is self-denial. Except a man deny himself, he cannot be my disciple. At the very outset, then, it prescribes the entire subjugation of the passions, the very basis of all frugality. Another of its lessons is, the necessity of individual and universal industry. "This we commanded you, that if any man would not work neither shall he eat." Thus, while inculcating, as religious duties, industry and frugality, the Gospel teaches the soundest and most valuable lessons in the science of political economy. That nations, as well as individuals, can grow rich on no other principles, is as evident

as demonstration. And, on the other hand, that a nation, practising the industry and frugality of the Gospel, must become wealthy, that is, must abound in all that is requisite to satisfy virtuous desire, is equally incontestable. Thus we see how closely is connected the prevalence of religion with the prosperity of an individual nation.

Besides, where every individual accumulates wealth, the nation must accumulate it, and, hence, such a nation must have an annual amount of produce to offer in the markets of the world. But where shall she offer it. An indolent and profligate people, with imperfect skill and scanty capital, will have nothing to offer in return. It is not that they do not want the results of your labor and frugality, but that they have nothing wherewith to purchase them. A degraded and vicious people can never be valuable customers; for they must always be very limited consumers. To be aware of the force of these considerations, compare our exports to a Heathen, with those to a Christian nation; or those to a Protestant, with those to a Catholic nation; or those to the island of Great Britain, with those to the fertile and thickly peopled shores of the Mediterranean.

Thus you see that not only is it for the interest of every man that his fellow-men should obey the precepts of the Gospel, it is also for the interest of every nation that every other nation should obey them. So thoroughly is universal philanthropy interwoven with the social system of this world. Thus clearly has God made the happiness of my fellow-men necessary to my own. An indolent, ignorant, and badly gov-

erned nation is a pecuniary injury, as well as a disgrace, to every other nation on earth, and the soundest principles of political wisdom would teach us all to make an effort to reclaim it. Our own interest, and the interest of man every where, are, by the ordinance of the Creator, one. Benevolence is always the greatest sagacity. Hence, if we would render a nation a profitable customer, the surest means for accomplishing our object is, to furnish it with the Bible, the only certain means of intellectual and moral improvement.

To illustrate the truth of these remarks, allow me to refer you for a moment to the history of the African slave trade. The whole slave coast, with a wide extent of interior, is fertile in all the productions of a tropical climate. Few portions of the earth would yield more abundantly, if submitted to the hand of industry, rendered skillful by education. And yet, what does that vast region export besides a few cargoes of gums and ivory, and some thousands of human bodies. It is almost a wilderness, and is becoming every year more desolate. What does it consume besides a few cargoes of trinkets and coarse cutlery, scarcely as much as one respectable manufacturing village would easily furnish. I ask you, now, what would have been the result, if, instead of murder and pillage, we had sent to them the Gospel of Jesus Christ, and the civilization which always follows in its train. Why, that whole region would have been now as thickly peopled as these United States. That coast would have been studded with cities, those rivers would have been lined with villages; the whole terri-

tory, at this moment, blooming like the garden of Eden, would have been loaded with the abundance of harvest, and filled with the abodes of civilized man. There is not a workshop, in Europe or America, whose fabrics Africa would not have purchased, nor a man in Christendom who would not have been, at this very day, the happier for her productions. You see, then, from this individual case, how intimately connected is our interest with our duty. You see how our own happiness is interwoven with that of every brother of the family of man. You see that the best desires of the human heart must, in the end, lead us to choose for ourselves, and to offer to others, the moral laws of the New Testament; for, in no other manner, can those desires be so fully gratified.

Another illustration may be taken from a reference to the awful miseries which war has, from the earliest ages, inflicted upon the human race. This calamity is, as you know, the immediate result of the gratification of human passion. It can never cease, until men are universally governed by moral principle. Estimate, if you can, the amount of national distress, which it has brought upon Europe for the last hundred years. And, here, you must remember that all the sums taken to support armies and navies, and all the property wasted, and all the interest upon the debt thus accumulated, is so much capital taken from the shop of the mechanic, or the warehouse of the merchant, or the granary of the husbandman; capital which would otherwise have gone on increasing forever at the rate of compound interest. The wealth consumed in wars on the continent, for the last

hundred years, if it had been suffered thus to accumulate in peace, would have made every acre of Europe a garden, and every individual comparatively rich. And, had the principles of the Gospel universally prevailed, it would have thus accumulated. Look at the lesson which Great Britain alone teaches. Every political change wrings from her starving population a universal groan of distress, at this moment almost intolerable. But, now, add together the principle and annual interest of her national debt, for both of them have been taken from the capital of the people, and compute what would be their amount at compound interest. All this has been spent in war and bloodshed. Had it been accumulated by the arts of peace, to the present moment, it would be sufficient to confer education, and refinement, and abundance, upon the poorest subject of the realm.

Now all this, in the progress of society, will we believe become evident to every man. It will be universally and clearly seen, that men can neither attain the happiness of which the present state is susceptible, nor even escape the miseries which now press so heavily upon them, but by obeying the precepts of the Gospel of Jesus Christ. Hence we say that the elements of society are so combined as to tend to such a result as Revelation has predicted.

Let us now recapitulate the argument which we have pursued.

1. We have endeavored to show, that there is the same reason to believe that the Bible will be universally read, as there is to believe that any other book will be universally read, which elevates the conceptions and

gratifies the taste. There is the same reason to believe that it will be obeyed, as there is to believe that any other precepts will be obeyed, that afford permanent relief to a universal and otherwise immitigable anguish.

2. There is reason to believe, that the attributes of the Supreme Creator are responsible for its success. He has seen fit to connect, indissolubly, the proof of it with the principles on which all evidence of every sort rests. Either he is not the author of the ordinary events which take place around us, or he is also the author of the extraordinary events which were unquestionably connected with the promulgation of the Gospel. He is as much responsible, in the one case as in the other, for the belief which right reason teaches us. And if the Gospel be true, Jesus Christ must reign until he hath put all enemies under his feet.

3. The desire for improvement in his condition, which animates every man, can be gratified only by obeying the social laws which the Creator has established. These laws are the precepts of the New Testament. As the progress of knowledge reveals, more and more clearly, the indissoluble connexion between the moral and the physical laws of nature, the very desire of happiness will teach men, as nations and individuals, the wisdom of taking, as the rules of their conduct, the precepts of the Saviour. Now, what men clearly perceive to be their interest, it is reasonable to suppose that they will do.

Again. The connexion which this subject holds with the evidences of the truth of the Bible are various and important. Each of the topics which we have discussed furnishes a separate and distinct medium of proof.

1. It is not beyond the power of human reason to affirm, in general, what the human mind can and what it cannot accomplish. There is no instance on record, that I remember, in which any human being has been many centuries in advance of his age. On the contrary, it has been evident that, by the general progress of society, the most remarkable discoveries must soon have been made by others, if they had not been made by the individuals whom they now distinguish. Nay, so remarkably is this the fact, that many of the most extraordinary discoveries have been made by several persons, in different countries, at the same time. But here is a case in which a few men, in general, illiterate, and by nothing else but moral character distinguished from the lower class of the nation, to which they belonged, have promulgated a system of moral truth, not only in advance of their age, but the profoundest wisdom of the present day cannot tell how much it is in advance of our own. The most accurate survey of human relations has not yet demonstrated the truth of a single moral law, which is not found within these pages. The infinitely diversified relations of society have not yet given rise to a single moral question, which is not there solved. Age after age attempts in vain to discover a radical cure for some form of social misery, and when the cure is at last discovered, it is found to be the very same as Jesus Christ and his apostles, nearly two thousand years ago, taught. Now I say, that there is nothing parallel to this in the whole history of the human mind. It as far transcends any thing that has been elsewhere seen, of the ordinary, or extraordinary exhibitions of intellectual power, as

carrying away the gates of Gaza, or overthrowing the pillars of a mighty temple, transcends the ordinary exhibitions of muscular strength. Thus, exclusively of all proof from miracles, I see not how the acknowledged facts can be accounted for, without the admission of divine interposition. And, if God have interposed at all in the case, the whole system is true.

2. We are all aware that all our knowledge of external objects, as well as of past events, comes through the medium of evidence. By the evidence of my senses, I know that there is a tree before me. By the evidence of testimony, I know that Rome was built. Overturn the principles of evidence, and there is, at once, an end to all science and to all history. No man could know any thing farther than that he existed, and that he thought. Now, it has pleased God so to interweave the proof of his miraculous interposition, in the promulgation of religion, with the very principles of evidence, that he who denies it must deny either the evidence of sense or that of testimony. Hence, his argument must undermine the whole fabric of our knowledge of the past and of the absent. And thus it is radically and unquestionably subversive of itself. It proceeds upon the supposition that the events in question cannot be true, because they are contrary to the course of nature. But this very course of nature can be established only upon the principles of evidence which the objection has already denied, and hence the very fabric of the objection, by its own showing, crumbles into dust. Thus would infidelity, by an argument embosoming within itself its own manifest refutation, annihilate knowledge,

dissipate science, and render it impossible, on the very principles of our nature, that either should ever have even the shadow of an existence.

3. It can neither be denied that man is a material agent, and subject to the laws of matter, nor that the author of these laws is the Supreme Governor of the universe. It is equally undeniable, that man is a moral agent, subject also to moral laws, and that the author of these laws is the same supreme Divinity. If a moral law of this world be discovered, it is as certain that God ordained it, as that he ordained the laws of galvanism or of electricity. And, hence, the book which contains these laws is clearly God's word, and fully and universally binding upon the conscience. Now, that the New Testament does contain the moral laws which were ordained for this system, is already clearly demonstrable. For nothing is the progress of science more remarkable, than for the flood of light which it is pouring upon this subject. Every moral and every social experiment, that has ever been made, bears witness to the same truth. And, hence, from its very adaptation to the social nature of man, the New Testament is evidently the law of God, and obligatory upon the conscience. Here then, by another and distinct medium of proof, do we arrive at the conclusion that the Gospel of Jesus Christ is the sure word of prophecy.

Christian brethren, you see how abundant is the evidence on which the word of our salvation rests. God has so interwoven it with the very principles of science, that all knowledge must be overthrown, ere the foundation of our hope can be undermined. Nay,

he has so constructed the world, that every thing we see and every thing we read of, bear testimony to the truth of revelation. Let us, then, in all the confidence of men who know that they have not followed cunningly devised fables, urge upon our fellow-men the excellency of the knowledge of Christ Jesus our Lord. Affectionately and zealously, yet meekly, let us instruct those that oppose themselves, that peradventure God may give them repentance to the acknowledging of the truth. And, above all, let us show, by lives of consistent piety, and charity, that the religion which we profess has its proper effect upon our own souls. This is an argument which moves the moral as well as intellectual nature of man, and it has thus far been always irresistible.

Upon those who disbelieve the evidence of revelation, we would urge a single consideration. Friends and fellow-citizens ; we have endeavored to set before you, in meekness, and with reason, some of the arguments which convince us, that our religion is from God, and that it will ultimately prevail. What we urge has certainly the appearance of truth. It is most unreasonable for you to turn from it without examination. With the sincerest desires for your present and your future welfare, we respectfully request you patiently, candidly, and thoroughly, to examine the subject. Having done this, we cease. The responsibility of your eternal destiny is in your own hands, and with devout prayers that God may lead you to a knowledge of himself, there do we leave it. Amen. *

* Note E.

ENCOURAGEMENTS

TO

RELIGIOUS EFFORT.

MATTHEW VI. 10.

THY KINGDOM COME.

THE cause of Sabbath Schools, my brethren, at the present day, and before such an audience as this, needs no advocate. If there be a God, a heaven, and a hell; if man be immortal and capable of religion, and if his present existence be probationary; if he be a sinner, and if there be but one way of salvation; and if youth be the season in which moral cultivation may be most successfully bestowed; then, surely, the importance of inculcating upon the young the principles of the Gospel of Jesus Christ, may be taken for granted. Supposing these truths to be admitted, we shall therefore proceed to another branch of the general subject, which this occasion suggests, and invite your attention to an illustration of some of the encouragements, which the present state of society offers, to an effort for the universal diffusion of Christianity.

It is the general misfortune of man, to be wise a century too late. We look back with astonishment upon those means for guiding the destinies of our race, which preceding generations have enjoyed; and we see how, in the possession of our present knowledge, we might then have lived gloriously. We forget that no man lives to purpose, who does not live for posterity. Should I then be so happy as to direct your views only for a few years forward; should the Spirit of all wisdom teach each one of us the responsibility which rests upon the men of the passing generation; we shall, through eternity, bless God, that He has permitted us to assemble at this time to deliberate upon the interests of the Redeemer's kingdom.

It will be convenient to my purpose, to commence this discussion by a brief allusion to the nature of the Reformation by Luther. You have all been accustomed to consider this, as by far the most interesting portion of the history of man, since the time of the Apostles. In many respects it is so. Its results, although daily multiplying, are already incalculable. The fabric of ancient society began then to crumble, and a more beautiful edifice to arise from amid its ruins. Beside this, there is much of the moral picturesque with which every prospect is crowded. An imaginative man kindles into enthusiasm at the recital of every transaction. The leaders, on both sides, were men of consummate ability, and of revolutionary energy. The fiercest passions of the human heart, in an age almost ignorant of law, stimulated them to contention unto death. Hence the whole period presents an almost unbroken succession of

battles and sieges ; of foreign war and intestine commotion ; of brutal persecution, and of dignified endurance ; and all this is rendered yet more impressive by the frequent vision of racks, and dungeons, of torture, and exile ; of the assassin's dagger, and the martyr's stake. It need not then seem surprising, if this strong appeal to the imagination somewhat bewilder the reason, and if the impressive circumstances attendant upon the change, too much divert our attention from the nature of the change itself. These violent commotions, like friction in machinery, rather disclose the nature of the materials and the amount of the resistance, than either the direction of the force, or the celerity of the movement.

But let us now, for a moment, draw aside these attendant circumstances, and in what light does the Reformation present itself to our view? Simply as an epoch in which the creation of new forces changed the relations which had previously existed between the elements of society. A new and most powerful order of men arose suddenly into being, and institutions, cemented by the lapse of ages, required no inconsiderable modification to meet the unexpected exigency. In the midst of all this, a new moral impulse was communicated to society, which rendered these changes beneficial to man, and perpetuated the blessings which they conferred to the present generation.

To illustrate this very briefly — You may be aware that at about the period of the Reformation, great changes were wrought in the physical condition of man. The discovery of America, and of a passage

to India by the Cape of Good Hope, and also of the mariner's compass, opened exhaustless fountains of wealth to commerce and manufactures. Labor became, of course, vastly more valuable, and artisans became possessed of the means of independence. Hence a new order of men, a middling class, was created. Power, and wealth, and education, were placed within the reach of a vastly greater number. The moral centre of gravity settled towards the base of the social cone. The rod of feudal vassalage was broken, and men were first acknowledged to possess rights, which they did not derive from hereditary succession.

Beside this, the invention of the printing press furnished, at the same time, new means for intellectual culture. This astonishing instrument multiplies indefinitely the power of thought. It transfers the sceptre of empire from matter to mind. It enables genius to multiply, to any extent, the copies of its own conceptions. Hence the facilities for intellectual cultivation were abundantly bestowed upon this new order of men, to which commerce and manufactures had given birth.

But above all, it pleased God to raise up, in the persons of the reformers, men of a character equal to the crisis. They were men who counted not their lives dear unto them, when a moral change was to be effected. In despite of every thing appalling in the form of opposition, they studied, they argued, they preached, they wrote, they translated, they printed, they employed for the promotion of true religion, all those means which the progress of society had placed

within their power. They thus gave the impression of Christianity to the changes which were going forward ; and that their labors formed by far the most important link in the chain of events which is denominated the Reformation, may be evident from the fact, that no where, but in Protestant countries, have the blessings, resulting from the social changes to which we have alluded, been fully realized. Catholic countries have been comparatively unimproved, except where their condition has been changed by the influence of Protestantism in their vicinity.

These few remarks are, we presume, sufficient to show you the importance of moral effort at the crisis of a social revolution. But, if we mistake not, physical and intellectual changes, very similar to those which characterized the Reformation, are, at this moment, going forward in the midst of us. It remains for the men of the present generation to say whether these changes shall receive a corresponding moral impression.

I. Important changes have of late taken place in the physical condition of man.

The natural wealth of every man, consists in his power to labor. This, every man in a greater or less degree, possesses. The less numerous class, in addition to the power to labor, possesses, also, a portion of capital. Hence, as labor becomes more valuable, every laboring man becomes richer ; that is, he is able to command a larger amount of objects, which may gratify his desires. But this change is principally in favor of the more numerous classes. *Capital*, the wealth of the rich man, remains comparatively station-

ary; whilst *labor*, the wealth of the poor man, rises in value. Thus the natural tendency of the progress of society is, to abolish poverty from the earth.

That labor is, in fact, becoming more valuable; that is, that it is better paid, is evident from a comparison of the condition of the laboring classes now, with their condition a few years since. Almost every man among us may, if he will, command the means of a very comfortable livelihood. An industrious and virtuous artisan may provide for his family, advantages, which a few years since were considered attainable only by those above the level of mediocrity. The cause of this change may be easily stated. Labor is valuable to the employer in proportion to the amount of results that it will accomplish. Now it is well known, that, within the last fifty years, increased skill has rendered human labor vastly more productive than it ever was before. A greater amount of the product of his labor may, therefore, be reserved to the operative, whilst the capitalist receives at the same time a larger interest upon his investment.

It is interesting, also, to observe the manner in which this increased value has been given to human labor. In some cases, division of labor has enabled one man to do as much as could otherwise be done by two hundred. In other, and more numerous cases, a still more gratifying result has been produced, by the increased skill with which science has taught us to employ those qualities and relations with which the all-merciful God has seen fit to endow the universe around us. The most important of these are, the gravitating power of water, and the expansive force of

steam. It is by a most beautiful adaptation of the former, that you, in this city,* employ a little waterfall, without cessation, and almost without cost, to carry the means of cleanliness and health to every family within your borders. In various other parts of our country, you may behold a single individual, by means of machinery connected with a similar waterfall, executing, with the utmost perfection, what could not otherwise, in the same time, be performed by many hundreds.

But specially am I astonished at contemplating the results of steam, that new power which the last half century has placed within the control of man. Whether we consider the massiveness of its strength, or the facility of its adaptation, we are equally overwhelmed at the results which it promises to accomplish for society. Probably half a million of men could not propel a boat two hundred miles, with the speed given to it by a dozen workmen with a powerful engine. On the Liverpool and Manchester rail road, two men, with a locomotive engine, could easily do the work of a thousand, with a speed five or six times as great as human strength could, at its greatest effort, perform. Beside this, there can be but very little doubt, that steam will, at least in Great Britain, supersede the employment of brutes for draft labor, and thus enable the same extent of land to sustain more than double its present number of human beings. The same kind of result is in all cases produced, either by the introduction of valuable machinery, or by improvement in the means of internal or external

* Philadelphia.

communication. The instances which I have selected are intended merely as specimens of a class of agents which Providence has within a few years taught us to employ, for the improvement of our condition. It ought also to be distinctly borne in mind, that probably only a very small number of the most important of these has yet been discovered ; and that, of those which have been discovered, the application is yet but in its infancy. — Sufficient, I trust, has been said to illustrate the obvious tendency of improvements in the arts, and to show how utterly incalculable are the benefits which they have evidently in reserve for us. The manner in which all these changes affect the laboring classes, may be thus briefly stated. The comforts of life are procurable only by human labor. If then, by means of improvement in the arts, the labor of the human race is able to produce this year, twice as large an amount of the comforts of life, as was produced last year, then every man will have twice as much to enjoy. He will, therefore, be this year in circumstances as comfortable as those of a man of twice his wealth the year before. With the labor of last year he may earn twice the amount of comfort, or he may possess the former amount of comfort with half the amount of labor. A little reflection will, I think, teach any one, that these are precisely the results to which the movements of society are tending. It will, I think, also be evident, that the forces are similar to those exerted upon the condition of man, at the time of the Reformation, except that they affect more permanently, and to a greater degree, a much larger portion of the community.

The immediate effect of these changes upon the condition of the more numerous classes of society must be evident. They place within the power of every man a larger share of enjoyment, and a greater portion of leisure. They thus give to every man, not only more time for intellectual cultivation, but, also, the means for improving that time with increased advantage. And, if they do not render a man better educated himself, they render him sensible of his own deficiency, and awaken in him the desire, and furnish the means of gratifying it, of bestowing education upon his children. And hence, although the modes of education should undergo no improvement, there must result a more widely extended demand for mental improvement, and a more perfect and more powerful intellectual development.

But secondly ; the means for cultivating the human mind are in a course of rapid improvement. Time will allow me only to allude to a very few considerations connected with this branch of the subject.

The object of education is becoming better understood. It has, in many places, ceased to be considered enough to infuse into the pupil certain sentences, or even certain ideas, which sometime before had been infused into the instructor. It begins to be admitted, that education consists in so cultivating the mind, as to render it a more powerful, and more exact instrument for the acquisition, the propagation, and the discovery of truth, and a more certain guide for the regulation of conduct. Hence, it is now frequently conceded that education may be a science by itself, regulated by laws which require special study, and in

the practical application of which, something more than the lowest degree of intelligence, may be at least convenient. A higher degree of talent will thus be called to this profession, in every one of its branches. Division of labor will produce the same beneficial results as in every other department of industry. And hence, as the object becomes better understood, as higher talent is engaged to promote it, and as that talent is employed under greater advantages, we may expect, in the rising and the succeeding generations, a more perfect mental development than the world has yet any where seen.

Again ; it has, within a few years, been discovered that education may be commenced much earlier in the life of a human being than was before considered practicable. Who would have supposed, unless he had seen it, that any thing valuable could have been communicated to an infant of only two or three years old? Specially, who would have supposed that the memory, the judgment, the understanding, and the conscience of so young a child were already so perfectly formed and so susceptible of improvement? It has thus been demonstrated, that a very valuable education, an education which shall comprise instruction in the elements of many of the most important sciences, may be acquired, before a child is old enough to be profitably employed in muscular labor, and even while the care of it would be expensive to the parent. It has thus been made the interest of every one in the neighborhood of an Infant School, to give his children at least so much education as may be communicated there. And if I do not much mis-

take, the instruction now given to infants, in these invaluable nurseries, is more philosophical, and does more towards establishing correct intellectual and moral habits, than was attainable, when I was a boy, by children of twelve or fourteen years of age, in grammar schools of no contemptible estimation.

Allow me also to suggest an improvement which, though not yet in practice, must soon follow in the train of the others of which I have spoken. I allude to the application of the science of education to the teaching of the mechanic arts. At present, a boy spends frequently seven years in acquiring a trade. His instructor, though a good practical artist, is wholly unacquainted with the business of teaching. Few persons can doubt that a man, who, with a competent knowledge of the art, should devote himself exclusively to teaching it, might, in a few months, communicate as much skill as is now communicated in as many years. The result would be, in the end, far greater excellency of workmanship; and, what is still better, much more time for obtaining an education might be allowed to young men before they devoted themselves to the employments of life.

From these facts; the tendency of the present movements of society is obvious. It is, to furnish more leisure than formerly to the operative classes of society, to furnish them more extensively with the means of education, and to render that education better. They must, from the very nature of things, become both positively and relatively far richer, and much better informed, than they have ever been before. Now, as social power is in the ratio of intel-

ligence and wealth ; the astonishing progress of the more numerous classes, in both these respects, must be at present producing more radical changes in the fabric of society than were witnessed even at the period of the Protestant Reformation.

But these changes are going forward with accelerated rapidity in our own country. With profuse liberality, a bountiful Providence has scattered over our territory all the means for the rapid accumulation of wealth. Land, rich and unexhausted, adapted to the production of every article of convenience and luxury, stretches through every variety of climate. To peculiar natural advantages of internal communication, we add still greater capabilities of artificial improvement. The amount of our unappropriated water-power is incalculable ; and in regions where this is less abundant, inexhaustible beds of fuel offer every facility for the employment of that incomparable laborer, steam.

This country, also, presents peculiar facilities for intellectual development. The political institutions of other countries rather retard than accelerate the progress of mental cultivation. With us, the absence of all legalized hereditary barriers between the different classes of society, presents to every man a powerful inducement to improve himself, and especially his children, to the utmost. In other countries, the forms of government being unyielding, they do not readily accommodate themselves to a change in the relations of society. Ours are constructed with the express design of being modified, whenever a change in the relations of the social elements shall require it. The history of our country since the adoption of the federal

constitution, has furnished abundant proof of the truth of these remarks. Every change in the form of the State governments has been from a less to a more popular form. This at least shows, *first*, that the power is passing from the hands of the less numerous, to those of the more numerous classes of society ; and, *secondly*, that there is nothing in the nature of our institutions to prevent its thus passing. It is our duty to provide that it be wielded by intelligence and virtue.

I hope that sufficient has been said, to show that the period is rapidly advancing, when all, but especially the more numerous classes of society, will enjoy much more leisure for reflection, will be furnished with a vastly greater amount of knowledge, both of facts and of principles, and will be educated to use those facts and principles with far greater accuracy, and with far better success.

II. Let us proceed briefly to consider the encouragements which these facts present, to an effort for the universal diffusion of Christianity.

1. The increase of wealth, and especially the consequent increase of leisure, among the more numerous classes, is in many respects greatly favorable to the progress of religion. Moderate labor invigorates, excessive labor enfeebles, the intellectual faculties. He, whose existence is measured by unbroken periods of either slavish toil, or profound sleep, soon sinks down in passive subjection to the laws of his animal nature. Lighten his load, and his intellect regains its elasticity ; he rises to the region of thought, breathes the atmosphere of reason, rejoices

in the discovery of truth, and feels himself a denizen of the universe of mind.

Again. The progress of education is rendering the human understanding a more successful instrument for the investigation of the laws of nature, both in matter and in mind. Hence has the progress of discovery been so rapid during the last half century; and we believe that the work has but barely commenced. We apprehend that the boldest imagination has never yet conceived of the exactitude and the extent of that knowledge which we shall acquire, both of the qualities and the relations of the universe around us; and of the skill to which we shall yet attain, in subjecting them all to the gratification of human want, and the alleviation of human wo. Now, we believe that GOD made this universe; that he created every particle of matter, and impressed upon it its various qualities. We believe that this same Being, also, created mind, and inspired it with its moral and intellectual capacities; and we believe that the attributes of matter and the capacities of mind are all formed to harmonize with the moral laws contained in his holy oracles; so that in the end there shall not be found, throughout this wide universe, a straggling atom which does not yield up its illustration to the truth of revelation. Thus, to use the words of Foster, "Religion, standing up in grand parallel with an infinite variety of things, receives from all their testimony and homage, and speaks a voice which is echoed by creation."

Thus far, every discovery of science and every invention in the arts have uttered their voice in favor of the Bible. Who can contemplate the relation of

the various forces which move a steam engine, and the laws by which they operate, without seeing that all was devised, by Infinite wisdom, for just such a being, physical and intellectual, as man, to accomplish just such purposes as Infinite goodness had intended? Who can contemplate the social circumstances under which man enjoys the greatest amount of happiness, without being convinced that the very constitution of man requires obedience to precisely such precepts as are contained in the Bible; that man is rewarded and punished on the principles which are there inculcated; in other words, that the moral system of the Bible is the moral system of the universe. A striking illustration of the truth of the general principle to which I refer, may be found in the history of political economy. This science has been, to say the least, most successfully cultivated by men who had no belief in the Christian religion. And yet, reasoning from unquestionable facts in the history of man, they have incontrovertibly proved that the precepts of Jesus Christ, in all their simplicity, point out the only rules of conduct, in obedience to which, either nations or individuals can become either rich or happy. So far as science has gone, then, every new truth in physics or in morals has furnished a new argument for the authenticity of revelation. Thus will it be to the end. Philosophy herself will at last show the principles of the religion of Jesus Christ so legibly written on every thing else which the Creator's hand has formed, that it will be as impossible to deny the truth of the Scriptures as the law of gravitation.

Besides, not only does the present state of society

promise that vastly more of these laws will be known, and their moral connexions traced; it is also rendered evident that the knowledge of them will be more widely disseminated. Improvement in wealth, and in the science of education, will render what is now considered erudition, common to the humblest member of the community. Thus the facts, on which may be constructed the most incontestable arguments in favor of religion, will be found in abundance in the mind of every man. Thus the *media* of proof are multiplied without number. Though ignorance be the mother of superstition, knowledge is the parent of devotion. Take any man whose soul has not been brutalized by animal indulgence, nor his judgment radically distorted by incurable prejudice; open his eyes upon the universe as it actually is, with all its at present undiscovered variety of incomparable contrivances, and tell me, could he ever afterwards be made an atheist? Or let him remark, through the history of ages, the consequences resulting to individuals and nations, from different courses of moral conduct, and could he ever afterwards be persuaded that the Deity neither had made nor would enforce the distinction between virtue and vice? Or, let him ask himself upon what principle, more than any other, it is necessary to act, if he would secure to himself any valuable result for the life that now is, and he will come to the conclusion, that in the things of this world, as well as of the other, success can only be expected from the exercise of faith. Nor is this all. A well regulated mind not only knows that it is so, but it is at every moment reminded of it.

Every thing speaks to such a man of God, and God speaks to him in every thing.

Nor is this all. Not only does the improved development of the human faculties furnish new proofs of the truth of revelation; it also renders the mind more susceptible of their influence. It is the business of education to deliver us from the tyranny of prejudice and passion, and subject us to the government of reason. Mind thus becomes a more delicate, a more powerful, and a more certain instrument. It yields to nothing but evidence; but before evidence, it bows down in reverential homage. Thus, effect upon mind may perhaps at last be calculated with almost scientific precision. Now it is to this very training of the intellectual faculties that the progress of improvement in education promises to conduct mankind; so much more favorable is the mind of the hearer becoming, to the production of moral effect.

But we hope that this system of changes is not to be limited even here. We believe that improvement in intellectual science, but above all, more elevated piety, and more ardent devotion, will yet confer some new powers of suasion on the Christian teacher. Every one must be sensible, that the Gospel is an instrument which has never been wielded with its legitimate effect, since the time of the Apostles. May we not hope that there are forms of illustration at present untried, that there are modes of appeal as yet unattempted, which, with an efficacy more certain than we any where now witness, will arouse the slumbering conscience, and lead the awakened sinner to the cross of Christ.

Christian Brethren, estimate, if you can, the importance of these facts. Consider that every law of matter, or of mind, presents a separate argument in favor of religion; that the providence of God is multiplying, with a rapidity beyond precedent, both the number and the power of such arguments; that all classes of men are becoming more deeply imbued with a knowledge of them; and that this knowledge, from the improved discipline of the faculties, must produce a more certain, and more salutary effect; and then consider how the press is enabling every man to exert his whole moral and intellectual power upon the thoughts and opinions of mankind, and you will surely say, that never have there been presented so many nor so great encouragements for a universal effort to bring the whole of Christendom under subjection to Jesus Christ. The prediction seems already fulfilled, "the sons of strangers shall come bending unto thee." Following in the train of every art, and every science, infidel philosophy herself is beheld presenting her offering at the feet of the Redeemer. Every thing waits for us to move forward and take possession of the inheritance, which Messiah has purchased with his own most precious blood.

There are, however, a few circumstances of encouragement peculiar to the condition of this country, to which I may be permitted for a moment to advert.

1. The proportion of truly religious persons is greater in this than in any country in Christendom. Perhaps it would not be too much to assert, that both their intelligence and their opportunity for leisure are comparatively greater than fall to the lot of Christians

in any other nation. I hope that it may, also, with truth be added, that notwithstanding the multiplicity of our sects, a greater degree of good fellowship, in promoting the eternal welfare of men, is discoverable here, than has been commonly witnessed, at least in the latter ages of the Christian church.

2. We enjoy perfect civil and religious freedom. Every man may originate as powerful trains of thought as he is able, may give them as wide a circulation as he chooses, and may use all other suitable means for giving them influence over the minds of others.

3. Public opinion is, as yet, more than usually friendly to religion. This land was first peopled by men who came here that they might enjoy "freedom to worship God;" and thus they proved themselves worthy of being the Fathers of an Empire. Our institutions, at their very commencement, received the impression of Christianity. The name, and the example, of the Puritans, are yet held in hallowed recollection. We are enjoying at this moment, the rich blessings purchased by their labors and their prayers. Our nation, wicked though it be, is not yet cursed with the sin of having deliberately rejected the offer of the Gospel. Our soil is unstained with the blood of the saints. We may hope, then, that our eyes have not yet been smitten with avenging blindness. In carrying forward her conquests, we may then hope, that the church of God has less opposition to encounter here, than she has met with elsewhere.

4. But it deserves specially to be remarked, that God has, in a peculiar manner, blessed the efforts which have been made in this country to check the

increase of vice, and promote the diffusion of piety. In illustration of this remark, I will not at present refer to the astonishing success which has attended the labors of the Bible, the Sabbath School, and the Tract Societies. I will only mention two facts, which, though not more important than those which I omit, allow of being presented with greater brevity. The first, is the effect which has been produced by the union of good men, for the promotion of temperance. I believe that but four years have elapsed since this benevolent effort commenced. Already has it saved from worse than mere destruction several millions of the national capital; it has reclaimed thousands of families, from what otherwise must have been inevitable ruin; it has taught hundreds of thousands successful resistance to perilous temptation; it is purifying the atmosphere, which so soon must have poisoned the rising generation, and its wide-spreading influence begins to be felt in every State and County, nay, I would hope, in every Town throughout the Union. Travellers from the east, and from the west, from the north, and from the south, tell us that an amendment is universally perceptible. The records of various religious denominations bear testimony to the same encouraging fact. We ourselves have witnessed that in stage coaches, and in steam boats, in public houses, and in private parlors, temperance is becoming more and more the habit of the people. The very traffic in ardent spirits is far from being entirely reputable; and there is reason to hope, that in a very few years more, this detestable leprosy may be banished from the land.

More especially, however, would I refer to the fact, that those seasons of special attention to the salvation of the soul, commonly denominated revivals of religion, and produced, as we believe, by the special influences of the Holy Spirit, have been multiplied among us, to a far greater degree than has ever before been known in any age or country. Almost every denomination, professing to be Christian, has, of late years, been greatly augmented in numbers, and strongly excited to religious effort, in consequence of such seasons. Specially have these effects been visible among the young. Sabbath Schools, and Bible Classes, have, in a peculiar manner, been filled with that solemnity, which, turning the soul from the hot pursuit of pleasure and of sin, leads it to serious reflection, to unfeigned repentance, to faith in Jesus Christ, and to permanent and universal reformation. Now it matters not what theory we adopt in respect to this subject. We are all willing to be influenced by facts. The fact, then, we think, cannot be questioned, that events called revivals of religion are becoming very common among us, and that where they occur most frequently, a larger portion of the people become active and zealous religionists; and if this be granted, it is sufficient for our argument.

Behold then, Christian Brethren, the encouragement before us. We are citizens of a country whose untrodden soil was moistened by the tears, and consecrated by the prayers, of persecuted saints; whose earliest institutions were formed under the auspices of the Bible, where every man may pray as much, and live as holily, as he will; where every man may

circulate, as widely as he pleases, the Gospel of Jesus Christ, and as eloquently as he is able, urge his fellow citizens to obey it; and where God has been pleased to honor with his special benediction, every effort which has been made to arrest the progress of vice, and to increase the influence of religion. What can we ask for more? Why stand we here all the day idle? We see how glorious a success has attended our present feeble and imperfect efforts. They have as yet been almost nothing in comparison with the ability of the Christian church in this country. How few of us have even approached the point of self-denial in effort, and surely it is only at this point that real benevolence begins. Let us estimate what is our solemn and unquestionable duty. Let us look at the wonderful success with which God has crowned our exertions, and I think we shall arrive at the conclusion, that with a corresponding degree of success upon no greater efforts, for the promotion of religion, than are palpably within our power, a revival of piety may be witnessed in every neighborhood throughout the land; the principles of the Gospel of Jesus Christ may be made to regulate the detail of individual and national intercourse; the high praises of God may be heard from every habitation; and perhaps, before even the youth of the rising generation be gathered to their fathers, there may burst forth upon these highly favored States, the light of the Millennial Glory. What is to prevent it? Let any man reflect upon the subject, and then answer. My brethren, I speak deliberately. I do believe that the option, under God, is put into

our hands.* It is for us to say whether the present religious movement shall be onward, until it terminate in the universal triumph of Messiah, or whether all shall go back again, and the generations to come after us shall suffer for ages the divine indignation, for our neglect of the Gospel of the grace of God. The church has for two thousand years been praying, "Thy kingdom come." Jesus Christ is saying unto us, "It shall come, if you desire it."

Such, then, are some of the *encouragements* which the providence of God presents for attempting the universal promulgation of the Gospel of Jesus Christ. Motives equally strong may also be drawn from the results, which must of necessity ensue, if we prove unworthy of the high destiny which is now set before us. To these, however, time will allow me only very briefly to allude.

In no case does God array himself in more avenging majesty, than when he resents the misimprovement of unusual blessings, or the neglect of signal opportunities for usefulness. "Curse ye Meroz," saith the angel of the Lord, "curse ye bitterly, the inhabitants thereof, — because they came not to the help of the Lord, to the help of the Lord against the mighty." "And when Jesus was come near, he beheld the city [Jerusalem] and wept over it, saying, *If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, — but now they are hidden from thine eyes; for the days come in which thine enemies shall lay thee even with the ground, and thy children within thee, and shall not leave thee*

* Note F.

one stone upon another, because thou knewest not the *time of thy visitation.*”

The spirit of these warnings applies with emphatic force to the church at the present day. With regard to society at large, it is evident that the changes which have commenced, must either result in the universal diffusion of the principles of religious knowledge and civil liberty, or in the establishment of a more firmly rivetted system of slavery, than the world hath yet beheld. The philosophy of Christianity is now generally well understood. Her points of contact with the human heart are discovered. So far as human sagacity can discover it, the secret of her great strength is revealed. Her enemies are rallying, and mean to regain the ground, which they lost at the Reformation. Their resources are immense, and their wisdom has been gained in that best of all schools, the school of reverses. Combining all their forces, and, with skill worthy of a better cause, adapting their weapons to the present state of society, they are preparing for one mighty, one universal onset. Christianity cannot long maintain her present position. Delay will be defeat. She must instantly seize the vantage ground, and march onward, universally triumphant, or be driven again for ages to the dens and caves of the earth. Which shall she do? This question, it remains for the men of the present generation to answer.

The period within which this question must be decided may, in other countries, be prolonged; not so, however, in this country. Other governments may be kept stable amid political commotion, by

balancing the interests and passions of one class of the community against those of another. With us, there is but one class, the people. Hence, our institutions can only be supported while the people are restrained by moral principle. We have provided no checks to the turbulence of passion: we have raised no barriers against the encroachments of a tyrannical majority. Hence, the very forms which we so much admire, are at any moment liable to become an intolerable nuisance, the instruments of ultimate and remediless oppression. Now, I do not know that history furnishes us with reason to believe that man can be brought under subjection to moral government, in any other way than by the inculcation of principles, such as are delivered in the New Testament. You see then, that the church of Christ is the only hope of our country.

I will not here ask, whether any thing has ever transpired within your recollection, in the history of our republic, at which a thoughtful man may tremble. I will not ask, whether, when the most momentous questions are at stake, it be customary to address the passions, or the reason and conscience of our fellow citizens. I will neither ask, whether he would not be considered a novice, who was credulous enough to believe a politician honest, nor whether an utter disregard to truth be not avowed without a blush, as the principle on which are conducted many of the presses, which politicians support. I will not ask, whether the most infamous want of principle, hath always obstructed the advancement of him, who hath made his yell heard in the deafening clamor of electioneering

strife. Nor will I ask, whether there be not men deeply learned in the history of human affairs, who, overlooking the moral power that resides in the religion of Jesus Christ, have not already doubted whether such institutions as ours can long be perpetuated. I refer to these things, Christian brethren, to remind you how inevitable is the result, if it be not arrested by the redeeming influences of Christianity. It is time you were aware of the fact, that even now, not a moment is to be lost. When the statesman trembles for the republic, then it is time for the Christian to act.

You see, then, that unless prevented by the diffusion of religious principle, the wreck of our civil liberties is inevitable. But in the present state of society, civil and religious liberty must perish together. Then must ensue ages of darkness, more appalling than aught which this world, in the gloomiest periods of her history, hath yet witnessed. What form of misery will brood over this now happy land, I pretend not to foresee. I cannot tell, whether these solemn temples will become the resort of muttering monks, or of infidel bacchanalians. I know not, whether our children will worship a relic, and pray to a saint, — or deny the existence of God, and proclaim that death is an eternal sleep. I should rather fear, that neither of these woes would fill up the measure of our cup of trembling; but that some strange ministration of wrath more terrific than eye hath seen, or ear heard, or the heart of man conceived, was yet treasured up among the hidden things of the Almighty, to be exhausted in vengeance upon the iniquities of a

people, who so signally knew not the day of their merciful visitation.

Fathers and Brethren! you behold the result to which we have been led. It is for us to decide whether the moral light, which has just begun to dawn, shall ascend to meridian glory; or whether for ages it shall be extinguished in darkness. It is for us to say, whether this nation shall first welcome the coming of Messiah, and rejoice in the earliest subjection to his reign; or bear for ages the awful weight of divine indignation, for having, under such aggravated circumstances, rejected the offered mercy of God's well beloved Son.

Men, Brethren, and Fathers, what shall we do? Shall the kingdom of Christ come, or shall it not come?

But before you answer this question, it is proper that I inform you what the answer involves.

The kingdom of Christ will not come, unless an effort be made on the part of the church, more intense and more universal, than any which later ages have seen. Little doth it become me to speak in the language of a reformer. Yet you will, I trust, pardon me, if I, with diffidence, suggest some changes, which must take place ere we can be prepared for the crisis before us.

In general, then, I would remark, that the providence of God calls loudly upon religious men, to be more deeply and thoroughly religious.

Too commonly now, the character of religionist is merged in the character of statesman, or lawyer, or physician, or merchant, or tradesman, or even of man or woman of fashion. I blush while I speak of it, but

it is true ; this age beholds fashionable disciples of a *crucified Jesus*. All this must, we think, be altered. If religion be any thing, it is every thing. If the Bible be not a fable, it is meet that every other distinction of a Christian be merged in that of religionist. Our private history, the arrangements of our business, the discipline of our families, our intercourse with society, must show that we do really care very little about every thing else, if we can only promote the growth of vital piety in our own souls, and in the souls of those around us.

But to be somewhat more particular. New efforts are required of ministers of the Gospel. The times seem to demand that our lives be much more laborious than formerly. We must labor more abundantly in preparation for the pulpit ; we must preach more in season, and out of season ; we must visit our people more frequently, and more religiously ; we must exhort more fervently ; and thus make our moral influence more universally and more deeply felt upon all classes, but specially upon the young. If it be said, that clergymen are, generally, as laborious as their health will admit, we may grant it ; but still, we would ask, might they not frequently obtain better health ? Every one of us, surely, might understand and obey the laws of his animal economy. If we would do this, we should less frequently complain of ill health. Besides, who of us, with the firmest health, has ever accomplished half the labor of Baxter, or Payson, and they were invalids through life ?

It will be necessary that our efforts be more systematic. We act so much at random, that the labors

of one day interfere with those of another, and thus much invaluable time is lost. Who that has had the least experience in the ministry, does not see to how much better purpose he would have lived, had he resolutely set about doing one thing at a time, and doing that thing thoroughly. Should every one of us survey the field which God has placed before him, and begin now to direct those influences, which, ten years hence, will be called into operation ; and should we thus labor year after year upon the best plan that prayerful consideration will enable us to devise, would not our lives be spent to vastly better effect ?

Again. The approaching crisis will demand a greater amount of intellectual vigor. The work will call for strong arms, and for very many of them. Ministers will find it necessary to devote themselves, more exclusively, to severe studies, to original thinking, and to every sort of discipline, which may render the mind a more efficient instrument for swaying the opinions of men. Perhaps it will not be amiss to add, that the present state of society seems specially to demand of us, a more profound acquaintance with the evidences of revelation ; with the various connexions which God has established between moral laws, and the laws of the universe about us ; and above all, an intimate familiarity with the unadulterated oracles of divine truth, if possible, in the languages in which they were originally written.

But more than any thing else do we need improvement in personal piety, in the experience of religion in our own souls. We must approach nearer to the luminary, if we would reflect more of his light.

Nothing but ardent love to God, and unshaken trust in his promises, will animate us amid the labors to which the necessities of the church will call us. In the absence of these, we have no reason to expect that the influence of the Holy Spirit will attend upon our efforts, without which, they would be as unable to excite a holy volition, as to create a world. When ministers of Christ thus labor for Christ, thus love Him, and thus trust in Him, then may we hope to see the blessings of the day of Pentecost descend upon our American churches.

But the principles which apply to a minister, apply, also, to every Christian man. I add, then, secondly, the necessities of the church require new efforts of laymen. A religious man, every where, and at all times, must be a religionist.

It is necessary that Christians begin to use their property as stewards. The principles of the Gospel must be carried into the business of our every day's expenditure. We must sacrifice to Christ our love of pleasure, of ostentation, and of accumulation; or we must cease to pray, "Thy kingdom come." I see men professing godliness, spending their property profusely, in obedience to all the calls of a world that knows not God; or else hoarding it up, with miserly avarice, to ruin the souls of the rising generation; but I confess, I do not see how they will answer for it "to the Judge of quick and dead."

The cause of Christ requires of laymen a far greater amount of personal exertion. Suppose ye, that in apostolic times, the claims of religion would have required of a disciple, nothing more than a small

portion of his income? No; when the time was come for the church to be enlarged, they that were scattered abroad, went every where preaching the word. Now we do not say, that you are required to be preachers; but we do say, that religion requires you to consider the promotion of piety in the hearts of men as of more importance than every thing else. The management of the religious charities of the day belongs to you. It is now done principally by the clergy. Its tendency is to render them secular. It makes them men of executive energy, rather than of deep thought, and commanding eloquence. The cause would gain much by a division of labor. Brethren, you are called upon to come forward and relieve us from this service. But yet more; every man who knows the value of the soul, may speak of its value to his neighbor. Any man of ordinary abilities, who feels the love of Christ, may give profitable religious instruction to youth and children. The promotion of piety, in the hearts of others, should enter as much into every man's daily arrangements, as the care of the body that perisheth. When this spirit shall have become universal, something will be done.

Do you say, that you have not the requisite information? I ask, does it require much information, to remind men that they are going to the judgment seat of Christ? But, I say again, why have you not information? That intellect is by far the most valuable, as well as the most improveable possession, with which God has entrusted you; why have you not rendered it a better instrument, to serve Him?

Every Christian, in such a country as this, ought to be a well-informed man.

And lastly, as I said before, the cause of Christ requires of private Christians, as well as of clergymen, deeper humility, more fervent piety, and a life of closer communion with God. Your money and labors, as well as our studies and preaching, will be despised, unless they be the offering of holy hearts. All, all are utterly valueless, unless the Spirit descend upon us from on high. Our alms will be as water spilled upon the ground, unless our souls are inflamed with the love of Christ, and our hearts are temples for the residence of the Holy Ghost.

You see, then, what is required of us. I ask again, Christian brethren, are you ready for the effort? Shall the kingdom of Christ come, or shall it not come? You have seen the option which the providence of God has set before us. You have seen, so far as ourselves are concerned, on what that option is suspended. What will you do? I put the question to the understanding, and the conscience of every man. Do you not believe, that by such an effort as I have suggested, the liberties of this country may be secured, and that, without it, there is every reason to fear that they will be irrecoverably lost? Do you not believe, that, by such an effort, thousands of souls will be saved from eternal perdition, and that, without it, those souls will not be saved? Do you not believe, that, if such an effort were made in entire dependence on the Spirit of God, this country would be subjected to Jesus Christ, that his kingdom would come, and his will be done throughout our land;

and that, if it be not made, there is every reason to fear, that His kingdom will not come for ages? Do you not believe, that there is not a moment to be lost, but that every thing depends upon the men of the present generation? You are then in possession of all the facts necessary to a decision. You stand in the presence of Him, who died to redeem a world lying in wickedness, and at whose bar you must meet, again, the resolution of the present moment. In the presence of that Saviour, redeemed sinners, what will ye do?

Time will barely suffer me to allude, in the briefest manner, to that species of religious effort which has given occasion to this address. You cannot, however, have failed to observe, that if ever the Gospel is universally to prevail, it is by some such means as this, under God, that its triumph will be achieved. By furnishing employment for talent of every description, the Sabbath School multiplies, almost indefinitely, the amount of benevolent effort, and awakens throughout every class of society the dormant spirit of Christian philanthropy. It renders every teacher a student of the Bible; and thus, in the most interesting manner, brings divine truth into immediate contact with the understanding and the conscience. All this it does to the teacher. But, beside all this, the Sabbath School is imbuing what will, twenty years hence, be the active population of this country, with the principles of the Gospel of Jesus Christ. It is teaching that class of the community, into whose hands so soon the destinies of this country will fall, the precepts of inviolable justice, and eternal truth. But more than

all, it is implanting in the bosoms of millions of immortal souls, "that knowledge which is able to make them wise unto salvation, through the faith that is in Christ Jesus." How transcendently glorious are the privileges before us! Who will not embark in this holy enterprise?

One remark more, and I have done. I behold before me, the congregated wisdom of a most illustrious branch of the Christian church.* We are assembled in the midst of a city, renowned throughout the world for its deeds of mercy. The effects of our decisions may be felt in the remotest hamlet in the land. To us is offered the high honor of commencing this work, in a manner that shall give the cheering promise of its successful completion; and of awakening this new world to welcome the first beams of the Sun of Righteousness.

Men, Brethren, and Fathers! suffer me, in the name of the omniscient Saviour, to ask, what will you do? Let every minister of the cross here ask himself, why, even during my own life time, should not the millennium commence in my congregation? Here then, on the altar of God, let us offer ourselves up anew, and in the strength of Christ resolve, that we will henceforward live with direct reference to the immediate coming of his kingdom. Professional men, before you rest to-night, will ye dedicate that intellect, with which God has endowed you, with all the means of influence which it can command, to the service of your Redeemer? Men of wealth, as ye retire from

* The General Assembly of the Presbyterian Church in the United States, was then in session in Philadelphia.

this place, will ye collect the title deeds of that property, which Providence hath lent you, and write upon them all, "Holiness to the Lord?" A thousand times have we said that we would do all this. Let the Spirit witness with our spirits, that we do it now, in view of the judgment seat of Christ. Christian men and women, in the Sabbath School, in the Bible Class, and by the use of all the means which God has placed in our power, let us labor to bring this world into immediate subjection to the Redeemer — or let us cease to pray "Thy kingdom come." May God enable us to act worthily: and to his name shall be the glory in Christ. Amen.

THE
MORAL EFFICACY
OF THE
DOCTRINE OF THE ATONEMENT.

ROMANS VIII. 3, 4.

FOR WHAT THE LAW COULD NOT DO, IN THAT IT WAS WEAK THROUGH THE FLESH, GOD SENDING HIS OWN SON IN THE LIKENESS OF SINFUL FLESH, AND FOR SIN, CONDEMNED SIN IN THE FLESH; THAT THE RIGHTEOUSNESS OF THE LAW MIGHT BE FULFILLED IN US, WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT.

WITHOUT detaining you, my brethren, by a formal introduction, I remark, at once, that my object in this discourse is two-fold. I shall endeavor, first, to illustrate the meaning of the text; and, secondly, to exhibit some of its applications to our belief and to our practice.

I. I shall endeavor to illustrate the meaning of the text. In order to do this with the greater perspicuity, it will be convenient to consider, 1. What it is that the law could not do; 2. The reason why the law could not do it; 3. The remedy suggested; and 4. The result of the application of that remedy.

1. What is it that "the law could not do?" The meaning of this phrase is, I think, evident from the latter part of the passage. We are informed that "God sent his Son" to do "what the law could not do;" that is, "condemn or destroy the power of sin, that the righteousness of the law might be fulfilled in us." By the term "righteousness of the law" here, the same, I suppose, is meant as in the twenty-sixth verse of the second chapter of this epistle, where, it is said, "if the uncircumcision keep *the righteousness of the law*, shall not his uncircumcision be counted for circumcision." Here, the words "righteousness of the law" mean "the righteous precepts of the law," so that the meaning is, "if the Gentiles keep the righteous precepts of the law, shall they not be as favorably esteemed of God as if they were Jews?" So, in the present instance, I suppose the words, "that the righteousness of the law might be fulfilled in us," to mean "that we might keep or fulfil the righteous precepts of the law." What the law could not do, therefore, is "*to enable us to keep its own righteous precepts.*" This is what the text represents us as in some sense enabled to do by the Gospel. That this is the meaning indicated by the context, will also be evident from the next consideration.

2. What is the reason why the law could not enable us to keep its own righteous precepts? The apostle answers, "It was weak through the flesh." Let us proceed to examine this affirmation.

Every man, who has reflected at all upon the workings of his own moral nature, must be conscious of the existence of a faculty within him, which distin-

guishes, more or less perfectly, between right and wrong in human action; and which authoritatively prompts to the doing of the one, and dissuades from the doing of the other. It is what is frequently called the moral sense or natural conscience, and the apostle frequently refers to it as instigating the heathen in the first chapter of his Epistle to the Romans. Again, every man must have had innumerable occasions to observe that this conscience, thus dictating to him his obligation to obey the law of God, is opposed by the appetites and passions of the human heart. These two contrary principles are referred to in the preceding chapter, under different names. The natural conscience is called "the inner man," "the law of my mind," "I," or "I myself." Our corrupt appetites and passions are termed "sin," "the law of sin," "the law in my members," and, sometimes, as in this case, "the flesh." Now the apostle asserts that in the present state of human nature, while conscience, in coincidence with the law of God, commands one thing, and our corrupt propensities, in opposition to the law of God, command another thing, we, that is, mankind, all men, obey our passions, and disobey God. To use his own language, "The law of sin that is in our members, wars against the law of our minds, and brings us into captivity to the law of sin that is in our members." This ascendancy of our corrupt propensities over our conscience becomes habitual and established, so that we go on, from day to day and from year to year, doing what we know we ought not to do, and leaving undone what we know we ought to do. We have no disposition to

obey the law of God, and hence, so far as obedience to that law and respect for the authority of the Lawgiver are concerned, we are, in the language of the Scripture, "dead in trespasses and sins;" that is, we are, by nature, in no wise animated by the spirit of obedience.

Now the apostle declares that such being the moral character of man by nature, the law being thus rendered weak, that is, ineffectual by the flesh, it is unable to produce in us obedience; it has no power to overcome the ungovernable appetites and passions of the human heart. For, as you may observe, the case stood exactly thus. The man admits the holiness of the law, he acknowledges that he ought to obey it, he knows the nature of the penalty, and is aware that he is in danger of suffering it, but still he will not obey. He is willing to risk all, rather than relinquish the pleasures of sin. And such does the Bible declare to be the state of all men by nature. They know their duty, but they do it not.

In such a case as this, what can the law do? It can make known the will of God, but the sinner has already known and has resolved to resist it. It can reveal the terrors of the penalty, but the sinner has determined to enjoy the pleasures of sin, although it cost his eternal ruin. What effect could civil law have upon a man who had deliberately resolved to disobey, all the penalty to the contrary notwithstanding? The law would here be weak through the flesh, that is, through, or in consequence of, or in comparison with, the power of his corruptions. Besides, God requires not merely the sinner's doings, but the sin-

ner's love. The terrors of the law can never awaken love. They can never touch the sinner's heart. They can never implant any new principle, and, without a new principle, there can be no obedience. Here then, again, is the law weak through the flesh, and so far as the law is concerned, the state of man is hopeless.

3. We proceed to consider the remedy spoken of in the text. "God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." The term, "likeness of sinful flesh," means, "the form of sinful human nature." The phrase "for sin" is a contraction for that of "offering for sin." We find the same expression used in Psalm 40 : 6, and quoted by St. Paul, Hebrews 10 : 6. "In burnt offerings and *offerings for sin*, Thou hast no pleasure." The remedy, then, for our hopeless case is, that *God has sent his Son, in the likeness of sinful human nature, as an offering for sin.*

It is here proper to remark an important distinction in the scriptural representations of this subject. The Bible, if I have not mistaken its meaning, speaks of the sacrifice of Christ as designed to have a two-fold effect. First, it is revealed to us as a propitiation, or as that which renders it consistent with justice that God should be propitious to sinners ; as that which removes the obstacles, which on the part of Divine holiness existed to our pardon. In this view, Christ is spoken of as "the Lamb of God that taketh away the sins of the world," as "the Lamb slain from the foundation of the world," as "He who died for our sins," and "He by whose stripes we are healed."

But I think that the offering up of Christ is also presented in another light, namely, as having special reference, not to God, but to man; and as distinctly adapted to transform man into new obedience. Man is represented as alienated in his affections from God, and his moral powers are declared to be enfeebled and utterly enslaved by his sinful propensities. There was needed some manifestation on the part of God, not of wrath, that could not do it, but of love, to awaken a correspondent emotion on the part of man. There was needed some moral exhibition which should bear directly upon the conscience, which, appealing to every sentiment of gratitude, should call into new life man's moral powers, and which, disenthraling them from the bondage in which they had been held, should give them a victory over the sin that dwelleth in him. Now, this is precisely what is done by the offering up of Christ. God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Thus it is that Christ crucified, though to the Jews a stumbling block, and to the Greeks foolishness, is yet to them that believe, Christ the power of God, and Christ the wisdom of God. Hence is the cross of Christ so often spoken of as the grand means both of converting and of sanctifying the world. Thus you see how the death of Christ is the grand centre of the whole system, the only means whereby the law of God could be magnified, the only means by which the enmity of our hearts can be slain.

It is to this second design of the death of Christ, that I suppose the apostle to allude in the words of the

text. In the third and fourth chapters of this epistle, he had abundantly shown that the *death of Christ is the only meritorious cause of our justification before God*. He here speaks of this event as *the means of our personal delivery from the power of sin*. This, then, is the moral remedy which the text presents for our helpless and hopeless state by nature.

4. The text speaks of the effects of the application of this remedy, "to condemn sin in the flesh, that the righteousness of the law might be fulfilled in us." By "condemning sin in the flesh," is meant destroying the power of our sinful propensities over us. I have already spoken of the power of the flesh, that is, of the dominion, which by nature our lusts and appetites exercise over the moral powers of the soul. Now, when a manifestation is made to a man of the love of God in the sacrifice of Christ, a new energy is diffused through all his moral powers; he bursts loose from the fetters which bound him, saying, what fruit have we in those things whereof we are now ashamed, for the end of these things is death? And thus, the power of sin over us being broken, and it having no more the dominion over us that it once had, but the dominion being transferred to our new man, we are created in righteousness and true holiness. Thus, walking, not in obedience to the flesh, but to the Spirit, we are enabled to fulfil the righteous precepts of the law, in a manner such as, by all the terrors of the law, we never could have been made to do.

When, however, I thus speak of a Christian's fulfilment of the law, I do not speak of a sinless fulfilment of it. I do, however, speak of an actual, visible pre-

dominance of the disposition to obey the law of God, over the disposition to obey our sinful passions and appetites. The Bible always supposes the best personal righteousness of good men to be imperfect, both from intellectual darkness and moral frailty. It views pious men as liable to sin, as frequently sinning, and as at all times needing the guardian influences of the Holy Spirit. But, notwithstanding all this, it does steadfastly assert, that the disposition to obey God is the predominating principle in a Christian man. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness? And again saith the apostle in the words succeeding those of the text, For they that are after the flesh do *mind*, that is, *affect*, *desire*, are *pleased with*, the things of the flesh; and they that are after the Spirit, the things of the Spirit.

It is scarcely necessary here to add, that I speak of this obedience, neither as a meritorious cause of justification, nor as any cause of justification whatever. It is in the Scriptures abundantly declared, as I have before remarked, that the death of Christ is the only cause of our justification. I speak of it and of the necessity of it to our salvation, as a fact which God has revealed, without in this place connecting it with any thing else. The disposition to obey the will of God, so far as he knows it, is the controlling disposition of a Christian. In this sense, therefore, is the righteousness of the law fulfilled in him. And the apostle abundantly shows, in the sixth chapter of this epistle, that, if this be not the case with us, we are no Christians.

II. Some important views of divine truth seem intimately connected with the preceding discussion. To these, permit me, in the second place, to direct your attention.

1. The sentiment of the text presents us with the striking contrast between the condition of the race of man under the law and his condition under the Gospel.

The law reveals the will of God, with its reward and its penalty. Upon every one who obeyed it, it would have conferred an unalterable title to the favor of God. But having been broken, as we have shown, and being, from the very nature of the Lawgiver, immutable, it could now do no more than premonish us of the wrath to come. And yet more, in consequence of breaking it, an effect is produced upon our own moral nature. A disposition to break it habitually, and a love for what it forbids, have obtained a fatal ascendancy over us. The very fountain of our obedience has thus become corrupt. We love sin, and we do not love God. The law therefore can do nothing but foretell our doom. Now, we know that what things soever the law saith, it saith to those that are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law shall no-flesh be justified in His sight : for by the law is the knowledge of sin. Considered in respect to the law, therefore, there remained for our race nothing but the fearful looking for of judgment, and of fiery indignation, which must devour the adversary. Thus are we shut up unto the faith.

Now, the Gospel presents the only way of escape

for us in this otherwise hopeless case. It exhibits a provision made to meet both of these exigencies. In the first place, we are assured that, by the sacrifice of Christ, the law is magnified and made honorable. God can now be just, and the justifier of him that believeth. But were this all, the work would still be imperfect. Of what use would be pardon to one still under the dominion of sin, and the slave of every guilty passion and unholy lust. There is still a necessity for some provision which shall awaken man to righteousness, and deliver him from the thralldom of his sinful propensities. And, behold, all this is done in the Gospel. The glorious manifestation of his love to man, which God has made in the atonement by Jesus Christ, when beheld by faith, that is, when contemplated exactly as it is, subdues the rebellious spirit and softens the heart into contrition. Against such love as this, when seen exactly as it is, the man can hold out no longer. For the first time in his life, he feels that he does not want to sin any more against such infinite goodness, and compassion, and holiness. The breath of spiritual life is breathed into him. He puts forth the first successful resistance to the sin that dwelleth in him. He is made free from sin, and is become the servant of God. Henceforth, he has his fruit unto holiness, and the end everlasting life. If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new.

Let it not be said that by these remarks we exclude the necessity of the operation of the Holy Spirit. Exactly the contrary. The Scriptures represent the Holy Spirit as the efficient agent of every thing good

within us, and they also refer us to the means by which this agency is accomplished. Thus saith the Saviour, Sanctify them *by thy truth*. It is said, He, that is, the Comforter, shall take of the things of mine, and show them unto you. Now it is these very things of Christ, specially the truth of his atonement for sin, and of pardon through his sacrifice, which the Holy Spirit uses, as the means of working a renewing and sanctifying effect upon the soul.

You see, then, that, under the law, our whole race was doomed to unmitigated wrath; for it is written, cursed is he that continueth not in all the things written in the book of the law to do them. On the contrary, the Gospel proclaims that the law is now magnified and made honorable, and to our whole race it declares that, though all have sinned and come short of the glory of God, yet we may now all be justified freely by his grace, through the redemption that is in Christ Jesus. The law was utterly unable to create within us any power either to obey its precepts, or to gain a victory over the sin that had enslaved us. Hence, under the law we were lying in utter moral helplessness, dead in trespasses and sins. The Gospel, on the contrary, spreads before the whole human race the sovereign remedy for their disease. As Moses lifted up the serpent in the wilderness, so is the Son of Man lifted up, that whosoever believeth in him should not perish, but have everlasting life. The very fact which it reveals, when suitably contemplated, infuses into the soul a moral vigor by which it rises superior to the thralldom of its lusts, and stands forth in all the loveliness and all the dignity of a new

creature in Christ Jesus. If the Son shall make you free, ye shall be free indeed.

You see, then, how emphatically is it true that all things are ready. Salvation is now as free to the human race as condemnation. If any man perish now, he has no one to blame but himself. The throne of God is now a mercy seat. God is reconciling the world unto himself, not imputing their trespasses unto them. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star. And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him come and take of the water of life freely.

I cannot conclude this topic of the discourse without one other remark. From what has been said, I think it must be already obvious that all this change in the nature of our relations with God ; all this transition from a state of hopeless condemnation, to a state in which reconciliation with God is full, free and abundant, all this possibility of pardon and sanctification comes through the death, sufferings and mediation of the Lord Jesus Christ. I have mentioned the condition in which the Bible represents us to be, considered simply in relation to the law. Now, the race of man either is in this state of helpless sin and condemnation, or it is not. If it be, then there is no hope for any of our race, and nothing awaits us but the blackness of darkness forever. But if the race of man be not in this state of helpless condemnation, if there be any way of salvation for us which does not depend upon

the perfection of our own righteousness, whence has arisen the change? The attributes of God have not faltered. The law of God has not been abrogated. The character of sin has not changed. No other event but the sacrifice of Christ has occurred, which could have affected our relations with God. All things else remain as they were from the beginning. Here then is the only hope of ruined, lost man. If God have not sent his Son as a sin offering, the condition of our race is utterly and absolutely hopeless. But it is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. God hath set forth Christ Jesus to be a propitiation, through faith in his blood, to declare his righteousness (clemency) in the remission of sins that are past, through the forbearance of God, to declare, I say, at this time, his righteousness, that He might be just and the justifier of him that believeth in Jesus.

Secondly. The sentiment of the text and the doctrines connected with it, illustrate, with sufficient clearness, the distinction between preaching the law and preaching the Gospel.

To preach the law is to proclaim the rule which God has given for our conduct, with its reward and its penalty. And it matters not in what manner this is done; if the precept alone be the burden of our preaching, we are ministers of the law. We may set it forth enforced by all the terrors of the eternal judgment, or by the milder motives derived from present interest and cultivated taste; we may sternly expound the immutable moral precept, or we may eloquently descant upon its philosophy, and exhibit its

coincidence with the universe around us ; from amid the thunderings and lightnings of Sinai, we may utter the commandments of Moses, or from the top of Olivet, repeat the sermon of Jesus Christ ; if the characteristic trait of our preaching be merely the practice of the precept, we are strictly and truly ministers of the law. All this might have been done, and done equally well, had Jesus Christ never appeared to do away sin by the sacrifice of himself.

On the contrary, the characteristic trait of the preaching of the Gospel consists, not in merely informing us of our danger, but in making this information subsidiary to an exhibition of the great plan of salvation by Christ. And yet more, it not only informs us what we must do, it also habitually presents before us that stupendous exhibition of the love of God, which is specially designed to create within us a desire to obey. To preach the Gospel is not merely to offer to every creature the salvation which Christ has purchased, but also to present the love of God in sending his Son, and the love of Christ in dying for us, and the astonishing benefits which he offers to confer upon us, as well as the awful condemnation from which he offers to rescue us, as the motives which should urge us to accept of this salvation. Unless we do this, we may be skilful expounders of the law, we may be good ethical philosophers, but, are we preachers of the Gospel ?

Nor let it be said that, by thus preaching the Gospel, we set aside the law and open the door to licentiousness. It is not so, if we preach the Gospel as Paul preached it. No one ever more strenuously

asserted the doctrine of justification through the merits of another; and surely no one more solemnly or more intrepidly proclaimed the absolute necessity of personal holiness to every one who hoped to be justified. Besides, the law may evidently be preached without preaching the Gospel; but the reverse of this is not true. The law makes a part of the Gospel, but the Gospel makes no part of the law. The Gospel tells us how we may be saved from the curse of the law; it must, therefore, tell us what that curse is, and what will be the consequences if we are not saved from it. You may tell a man of his danger, without telling him how to avoid it; but you can scarcely tell him how to avoid a danger, without telling him what the danger is.

And thirdly. Hence you see why the ministers of Christ should be preachers of the Gospel, in distinction from being preachers of the law. 1st. Christ has not commissioned us as preachers of the law, but as preachers of the Gospel. 2d. Only by preaching the Gospel can we hope to produce the great end which our ministry has in view.

1. Christ has not commissioned us as preachers of the law, but as preachers of the Gospel. The law has but two announcements, He that doeth these things shall live by them; and, Cursed is every man that continueth not in all things written in the book of the law to do them. The righteousness that is of faith, on the contrary, speaketh on this wise; the word is nigh thee, even in thy mouth and in thy heart, that if thou shalt confess with thy mouth the Lord Jesus, and *shalt believe in thine heart* that God hath raised him from the dead, thou shalt be saved. For the Scripture saith,

whosoever believeth on him shall not be ashamed. And thus, in the words of our ascending Redeemer, we are commissioned, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned. Now then, said the apostle, we are ambassadors for Christ, *as though God did beseech you* by us, we pray you, in Christ's stead, be ye reconciled unto God. Such, then, being our glorious privilege, such our message of surpassing mercy, shall we exchange the ministration of the Spirit for the ministration of death; the ministration of righteousness, (clemency) for the ministration of condemnation.

2. As I have said, nothing but the preaching of the Gospel can accomplish the object which the minister of Christ has in view.

The object of the teacher of religion is, by the production of a moral change and by the cultivation of holiness in the soul, to prepare men for heaven. These effects will be produced, as we awaken or increase in men, *hatred to sin*, and *love to God*.

Hatred to sin. The law can do no more than proclaim the guilt and set before us the penalty of transgression. It may terrify us with the consequences of sin, but it can work no change in the affections. It may occasionally restrain us from the commission of sin, but it has no power to render sin itself odious; and, until this be done, the moral nature of the man is unchanged. The Gospel, on the contrary, whilst it asserts that the law is holy and the commandment holy, and just, and good, presents to us the spectacle of the Son of God offering himself up as a propitiation

for our sins. It tells us that the Word who was in the beginning with God ; who was God, without whom was not any thing made that was made, assumed our nature, bore our infirmities, received the stroke that must have smitten us to perdition, and thus by his own blood obtained eternal redemption for us. Before, we saw the evil of sin only in the terrors of the penalty with which it threatened us ; now, we see it in the fact, that nothing less than such an atonement, and by such an High Priest, could have rendered our ransom possible. If any thing can, with emphasis, exhibit to us the odiousness of sin, it is the spectacle of such a Saviour suffering, that sinners, such as we, might hope for pardon.

Equally powerful is the Gospel, in awakening and exciting our *love to God*. The law reveals Jehovah in all the majesty, but also in all the terrors of justice. He is holy, and just, and good ; but all that holiness, and justice, and goodness are set in array against me, for I am a rebel against him. The Gospel, on the contrary, represents all these attributes magnified, while, as a returning penitent, I may be pardoned. God is reconciling the world unto himself by Christ Jesus, not imputing their trespasses unto them. It is God, the King eternal, immortal and invisible, having given up his well beloved Son unto the death for us ; and having removed every obstacle on his part to our pardon, and having sent his Spirit to renew and sanctify us, after all this, humbling himself to conform to our weakness, to use our language, and by every motive which the most moving tenderness could suggest, beseeching us to accept of the pardon and the eternal

life which He had so dearly purchased for us; and when rejected, insulted and despised, again and again beseeching us, in the accents of the most affectionate endearment, and with all the yearning of an aggrieved parent, saying unto us, Return, ye backsliding children, for I am married unto you. How shall I give thee up, Ephraim, how shall I deliver thee, Israel, how shall I make thee as Admah, how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. Ah, my brethren, it is such exhibitions as these that soften the heart into contrition, and draw out the soul in gratitude to God. When all this is contemplated in simple verity, not even the rebellious spirit of man can withstand it. He is melted into repentance. He cannot any more sin against such holy, aggrieved, abused, infinite long suffering. The love of God is shed abroad in his heart, through the Holy Ghost that is given him. Truly, my brethren, the moral power of the Bible resides in the simple, earnest, affectionate exhibition of the love of God in the cross of Jesus Christ. To this the apostle Paul alludes, in his memorable prayer for his beloved brethren at Ephesus. For this cause, I bow my knees unto the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would give you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the length, and the breadth, and the depth, and the height, and to know the love of Christ

that passeth knowledge, that ye might be filled with all the fullness of God.

Not only is it thus evident from the nature of the human mind, that the exhibition of the love of God in the sacrifice of Christ, is the means best adapted to produce moral transformation, it is equally evident from the New Testament, that this is *the means specially designed by God* for this very purpose. To establish this point, a very few passages will suffice.

2 Cor. 5:21. For he hath made him to be sin (a sin offering) for us, who himself knew no sin, that we might be made the righteousness of God (righteous before God) through him.

1 Peter, 2:24. Who himself bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye are healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls. Col. 1:22, 23. And you who were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death (by dying in our nature), to present you holy and unblameable and unproveable in his sight. Thus also in the words of the text, which I will give here in their natural order, that the sentiment which they contain may be more clearly seen. God sent his Son, in the likeness of sinful flesh, as a sin offering, to do what the law could not do (inasmuch as it was weak through the flesh,) that is, destroy the power of sin in the flesh, so that we, who walk not after the flesh but after the Spirit, might fulfil the righteous precepts of the law.

On these passages, I need not enlarge. They however present, in a few words, what the Scriptures elsewhere abundantly confirm, that the sacrifice of Christ is the great cause, not only of our justification, but also of our sanctification. This, then, is the exhibition which God would have us present before men, in order to accomplish his most merciful purpose.

Again, the preaching of the Gospel, or of pardon by the death of Christ, is the means which, above every other, *God has always blest for accomplishing the great end of the Christian ministry.*

It was so in the times of the apostles. You all know the success which attended their ministry. Thousands were converted by the preaching of a single sermon. Cities and Provinces were made obedient to the faith, until, within a few years after the death of Christ, multitudes of converts filled every part of the Roman empire. And what was the distinguishing feature of their preaching? Repent, said Peter, on the day of Pentecost, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, for the promise is unto you and your children, and to all that are afar off. But let the apostle to the Gentiles answer for the rest. We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but to you who are called, both Jews and Greeks, Christ the power of God and Christ the wisdom of God. Again, saith he, I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God ; for I determined not to know any thing among you, save Jesus Christ and him crucified.

Paul was an erudite man. He was an eloquent man. He was a most acute and profound logician. Splendid opportunity for the exercise of all these talents might have been found, in enforcing the ethics of the Gospel, and from them he might have brought many a convincing demonstration to bear upon the consciences of the learned and accomplished citizens of Corinth. And more than this. The author of the epistle to the Romans was formed by nature to cope with the ablest of the Heathen Philosophers. In possession of the superior advantages for moral reasoning which Christianity had conferred upon him, there was not one of them, whom in the fair field of argument, he could not have met and vanquished. All this he could have done. But none of this did he do. The subject of his preaching was not even Jesus Christ in his meekness, or his wisdom, or his sublimity, or his eloquence, but it was Jesus Christ and him crucified. And this was his theme every where. He was full of it on every occasion. We know what was the effect of his preaching thus, and we have reason to believe that his success would have been very different, had that preaching been different.

Nor has the case altered from that day to this. The heart of man is still the same, and what was powerful to affect it then, will be powerful to affect it now. Whether among civilized or among savage men, the result has been every where the same. Whenever and wherever the love of God in Christ Jesus has been preached in simplicity and sincerity, then and there have been produced the most salutary effects upon the moral character of man. I know not how I

can in any other way illustrate this remark so appropriately, as by referring to the experience of the Moravian Missionaries, as it has been, of late, eloquently set before you by a distinguished clergyman* of this city.

“For five years after the Moravian Mission to Greenland was established, the missionaries confined themselves to teaching the heathen the ‘being and character of God, the creation of the world, the fall of man, and the requirements of the divine law.’ And what was the result of this teaching, after it had been continued with an assiduity, fidelity and patience which have never been surpassed? Why nothing, absolutely nothing. The Brethren were reviled, insulted, pelted with stones, their goods were seized, shattered to pieces, and they were even threatened with death.

“About the close of this period, some Southlanders happened to visit the Brethren, as one of them was writing out a fair copy of a translation of the Gospel. They were curious to know what was in the book, and on hearing read the history of Christ’s agony in the garden, one of the savages, named Kaiarnak, stepped up to the table, and, in an earnest, affecting manner, said, How was that? Tell me it once more, for I also would fain be saved. These words, the like of which the missionary had never heard from the lips of a Greenlander, penetrated his whole soul, so that the tears rolled down his cheeks, while he gave an account of the life and death of Christ, and of the plan of salvation through him, describing with more

* Rev. Dr. Wisner, in his Sermon before the Society for propagating the Gospel. pp. 19, 22.

than ordinary force and energy, his sufferings in the garden and on the cross. The savages listened with fixed attention; some of them requested that they might be taught to pray, and when the missionaries did pray with them, they repeated their expressions so that they might not forget them. — And on leaving, they said they would come again and hear of those things. And from that period, Kaiarnak made frequent visits to the Brethren, and at length took up his residence with them; and after about a year, giving a satisfactory evidence of a work of grace on his heart, he was received into the church.

“As yet, however, the missionaries had made no definite change in their method of instructing the people. Soon Kaiarnak left them, to return to his countrymen in the south. After about a year’s absence, he returned, to their unspeakable joy, bringing with him a brother and his family, and saying that all that he had heard from the missionaries he had made known to his countrymen.” He had thus, by merely relating what he had known, become a more successful preacher than his teachers. They saw the import of his admonition. “They henceforth directed the attention of their people, in the first instance, to Christ Jesus, his incarnation, his life, and especially his sufferings and death.” And this method of preaching was attended with immediate success. — Say they, “It illuminated their darkened understandings, melted their stubborn hearts, and kindled in their cold, icy breasts the flame of spiritual life.” — The news of this change in their mode of preaching, and of the different effect which resulted from it, were soon made known

among the missionary stations, and corresponding consequences ensued. — And now the recorded testimony of these indefatigable and most successful laborers in converting the heathen is, that experience has taught them, that in attempting to propagate Christianity among the heathen, little is effected by beginning with the principles of natural religion, as the existence of God, the perfection of his nature, or the duties of morality, in order to prepare them for receiving the Gospel, and that after many years' trial in different countries, and under every variety of circumstances, they have found that the simple testimony of the sufferings and death of Christ, delivered by a missionary possessed of an experienced sense of his love, is the most certain and the most effectual method of converting the heathen.”*

“ And now, listen to the individual testimony of one of their most remarkable converts. He was a North American Indian. ‘ When the missionary came to his tribe, he was,’ says the history, ‘ the greatest drunkard in the whole town; he was quite outrageous in sin, and had even rendered himself a cripple by his debaucheries. But soon he was remarkably and permanently changed. The drunkard had learned to be sober; and the man who was as savage as a bear had become as mild and peaceful as a lamb. He afterwards gave the Brethren the following simple and in-

* Brown's History of Missions, pp. 107, 109. “ It is proper, however, to remark, that though the brethren make the death of Christ the grand subject of their preaching to the Heathen, they by no means confine their instruction to this particular point. There is no part of divine truth, whether of a doctrinal or practical nature, but what they endeavor by degrees to instil into the minds of their converts.”

structive account of his conversion. 'I,' said he, 'have been a heathen, and have grown old among the heathen, therefore, I know how the heathen think. — Once a preacher came and began to tell us that there was a God. We answered him, saying, Dost thou think us so ignorant as not to know that. Go back to the place from whence thou camest. Then another preacher came to us and began to say, You must not steal, nor lie, nor get drunk. To him we answered, thou fool, dost thou think that we do not know that. Learn, first, thyself, and then teach thine own people to leave off these practices; for who steal, or lie, or are more drunken than the white men? Thus we dismissed him. After some time, brother Rauch, (the Moravian Missionary) came into my hut and sat down by me. He then spoke to me as follows. I am come to you in the name of the Lord of heaven and earth. He sends me to let you know that he will make you happy, and deliver you from that misery in which you at present lie. For this purpose, he became a man, gave his life a ransom, and shed his blood for you. When he had finished his discourse, he laid down on a board, fatigued with his journey, and fell into a sound sleep. I then thought, what kind of a man is this? There he sleeps, I might kill him and throw him into the wood and who would regard it? But this gives him no care or concern. At the same time, I could not forget his words. They constantly recurred to my mind. Even when I slept, I dreamed of the blood which Christ shed for us. I found this to be something very different from what I had ever heard before, and I interpreted brother Rauch's words to

the other Indians. Thus, through the grace of God, an awakening began amongst us.' Brethren, preach Christ our Saviour, his sufferings and death, if you would have your words gain entrance among the heathen."

So numerous and so cogent, my brethren, are the reasons why a religious teacher under the New Testament should be a preacher of the Gospel, and not a preacher of the law. It only remains that I close this already protracted discussion by two brief reflections.

1. The text declares that Jesus came to do for us what the law could not do; "destroy the power of sin within us, that we might fulfil the righteous precepts of the law." All of us who have professed the Christian religion suppose ourselves in a state of salvation, that is, that we have a valid title to the blessings purchased by the death of Christ. Now, the text declares that if this title be valid, the reigning power of sin is destroyed, and that we do, in sincerity, keep the righteous precepts of the law. Here then is a sure test of our Christianity. How is it with us? Let us bring our lives to this test. When our passions command one thing and God commands another, which do we obey? When the love of the world commands one thing, and the love of Christ commands another, which do we obey? When pride commands one thing, and God commands another, which do we obey? When the love of ease commands one thing, and the love of souls commands another, which do we obey? When the love of human applause commands one thing, and Christ commands another,

which do we obey? Brethren, it is from the answers to such questions as these that we may learn whether we are or are not interested in the blessings purchased by the offering up of Jesus Christ.

2. Brethren in the ministry, are we not in danger of losing sight of the practical importance of these truths. While we steadfastly believe in Jesus Christ and in Him crucified, may we not be preachers of the law. There is a beauty and a symmetry in the ethics of the Gospel, there is an adaptedness to the situation and wants of man in all the moral laws of God, which afford a most delightful and profitable field for intellectual research, and which may frequently enable us to surround our discourses with all the splendor of a moral demonstration. We may thus awaken inquiry and silence objection; we may establish much that is true, and put to shame much that is false; and, so far as it goes, all this is well. But let us remember that if this be all; if the distinguishing feature of our preaching be the ethics of the Gospel, the system of duties revealed in the Bible, then the distinguishing feature of it is not Jesus Christ and Him crucified; and we are not in this sense preachers of the Gospel. And I make this remark the more willingly, because this age is considered by many persons in a peculiar sense intellectual, and the simple epithet *intellectual*, is, as a term of commendation, made to stand, in religious matters, for very much more than it is worth. Hence we are liable, unconsciously, to find ourselves presenting habitually those truths which address the understanding in the place of those which address the conscience, and of presenting those which address the

conscience rather as matters of controversy than as motives to holiness. May God grant that none of us may ever err in this manner. But, in simplicity and sincerity, without the fear of man but in the fear of God, without wavering and without controversy, may we all determine to know nothing among men, but Jesus Christ and Him crucified. Amen.

ELEVATED ATTAINMENTS IN PIETY

ESSENTIAL TO A

SUCCESSFUL STUDY OF THE SCRIPTURES.

ACTS VI. 4.

BUT WE WILL GIVE OURSELVES CONTINUALLY TO PRAYER,
AND TO THE MINISTRY OF THE WORD.

THE duties specially appropriate to the clerical office, are either those of seclusion, or those of publicity. Those of the first class are performed in the study; they are the processes of intellection and of conscience, which must be carried on alone in the secret chambers of a man's own bosom, or in abstracted communion with inspired and uninspired understanding, or in working out the materials thus acquired, into the means for practical effect. Those of the second class, are the results of what has thus gone before, and are witnessed when the intellect and the conscience of the clergyman come into contact with the intellect and the conscience of the men who are about him. It is to the first of this class of duties that the apostle Paul refers, when he instructs Timothy to meditate

upon these things, to give himself wholly to them ; and to the second, when, in another place, he adds, Preach the word ; be instant in season, and out of season ; reprove, rebuke, exhort, with all long suffering and doctrine. In the words of the text, they are both connected together. We will give ourselves continually to *prayer*, and to the *ministry of the word*.

And yet more ; not only are these the duties of a minister of Jesus Christ ; the context would lead us to infer that, in as far as he is a minister of Jesus Christ, they are his whole duties. The apostles would not allow themselves to be diverted from this their appropriate business, even by the pressing call to administer the charities of the church. They considered that, if they were set apart to the care of the spiritual interests of man, this was of itself an all-engrossing trust. How far this example is obligatory upon us in the present age of the church, we will not, on this occasion, pretend to decide. We will only remark, that the moral interests of any congregation seem abundantly sufficient to occupy to the full the talents of any single individual ; and it may well become a matter of serious inquiry, whether those interests, surely more important than any other, must not suffer, if the time of a clergyman be distracted by the multifarious avocations which concern the general interests of religion. And if it be asked how these general interests are to be promoted, unless they be sustained by the active service of the minister of the Gospel, we answer, the passage from which the text is taken, directs us to the course to be pursued. Wherefore, brethren, look ye out among you seven men, of honest report, full of

the Holy Ghost, and of wisdom, whom we may appoint over this business. The remedy must come from the laity. Each one must give not only his money, but his personal service, to the cause of Christ, that the minister may be consecrated to the duties of his more immediate function.

But, to recur again to the remark with which we commenced; the duties of a clergyman are those of seclusion, and those of publicity. It is to some considerations connected with the first of these, namely, his duties of preparation for his public ministration, to which we would, on this occasion, invite your attention. And the object which we have specially in view, will be, to illustrate the connexion which subsists between high attainments in personal piety, and the successful preparation for ministerial duty. And, after having thus restricted ourselves, we shall be obliged to select a few from the various topics which press upon our attention, and to discuss even these with a brevity ill suited to their importance.

It is hardly necessary that I commence with reminding you of the great diversity of moral acquisition which exists among those whom we hope to be religious men. We frequently observe a piety which touches, with inconstant hand, the commoner affections of the soul; and its notes are, as might be expected, fitful and discordant. It rules, but by seasons, the movements of the understanding, and controls but imperfectly, the decisions of the conscience. Hence, we see it connected with very inadequate ideas of the requirements of the law of God; we behold it in the indulgence of many a bias which a more elevated

piety would have corrected, and in the omission of many a duty, which a more thorough piety would have fulfilled. So mixed and associated is it with all that is variable in the natural temperament, as frequently to render it doubtful whether it be at all of the operation of God. And then, again, the charity, which covereth a multitude of sins, teaches us to hope that, amid so much that is wrong, there may be something that is right. After all, we are, in many cases, obliged to suspend any opinion concerning it, and leave the case to Him that judgeth righteously. I surely need not remark, that this is not the standard of moral attainment appropriate for him who is to be an example to believers in all things.

Again, there is another type of piety which has its place amid the graver powers of the soul. It regulates more steadily the will, subdues more powerfully the desires, and produces, within the limit of its range, a far more consistent moral exhibition than that of which we have just spoken. Convince the man whom it distinguishes, what is right, and though you may regret that it is so hard to convince him, yet, having done this, you may be sure that he will act accordingly. Now all this is well; but what is not so well is, that his progress in the path of duty has more of the monotony of a moving machine, than the buoyant elasticity of delighted life. He does what is right, and does it, we trust, from the heart; but he does not do it with the heart. And yet, this man, so quiescent in religion, will be kindled into animation by political discussion. That imagination, so languid when looking forward into eternity, will be powerfully enough excited by

the visions of poetry. That it is religion, we have reason to hope, for it makes sacrifices for God, and its moral energy rises with the pressure that is laid upon it; but that it is very imperfect religion, there is a little reason to doubt. Its affections are dull, torpid, and inactive. It has little to do with deep felt awe, with holy reverence, with ardent love, or with unquenchable desire after communion with God. We fear that the Saviour would direct to it the rebuke which he formerly uttered against the church at Ephesus: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted; nevertheless, I have somewhat against thee, because thou hast left thy first love." You will anticipate me, in saying, that neither is this the piety which should satisfy the desires of a minister of Christ.

But there is yet another degree of moral attainment, far transcending all that we see in the ordinary exhibitions of religious character. It is one which exemplifies that saying of the Apostle: If any man be in Christ, there is a new creation; old things are passed away, behold, all things are become new. Not only does it withhold from the doing of wrong and incite to the doing of right, but it awakes to vigorous action, and imbues with a Heaven-born energy, every power of the soul. In honest and unexaggerated simplicity, it raises the affections from things on the earth, and fixes them upon things in heaven, and breathes forth the desires which it has created in such language as this: As the hart panteth for the water-brook, so

panteth my soul after Thee, O God. My soul thirsteth for God, yea, the living God ; when shall I arise and appear before God ? It is a piety which is seen in unfeigned humility, in heart searching repentance, in active faith, in animated hope, in habitual self-denials, in victories over the world, in fervent charity, in love to the souls, and, also, to the bodies of men ; — it is nourished by fervent prayer, by near communion with God, by habitual contemplations of the perfections of the uncreated Holy One, and by a fixed respect to Heaven, and hell, and judgment, and eternity, and all that the Bible has revealed concerning the things which are not seen. Such was evidently the piety of Apostles, and martyrs, and confessors, in the primitive ages of the church. Such, in later days, has been the piety of Baxter and of Leighton, of Pascal and of Fenelon, of Brainerd and of Pearce, of Martyn and of Payson. It is this degree of piety which should be, if I may so speak, the professional aim of the minister of the Gospel ; and it is this of which we would now illustrate the effects in the various departments of his retired and unseen labor.

In illustrating the importance of this temper of heart to ministerial study, we shall endeavor to show its effect upon the original powers of the mind ; upon the application of those powers to the investigation of divine truth ; and, lastly, upon the ability to enforce that truth upon the consciences of men.

I. Let us then, first, consider **THE EFFECT OF ARDENT PIETY UPON THE ORIGINAL FACULTIES OF THE MIND.**

It concentrates their exertions.

The ray which falls upon this world from the Sun of Righteousness, is constant and invariable. Where once its light and shade have fallen, there they remain unchangeable for ever. He who looks upon the world through this medium, cannot be deluded by the fantastic and unsubstantial looming of sublunary glory. He sees his object clearly, and he marks with intuitive accuracy the line which is drawn around every thing irrelative to it. With his end thus clearly in view, he is not led astray by those bewildering pursuits in which the exertions of other men are so lamentably frittered away. Every thing presents itself to him in its true color and its real dimensions, and day after day it appears invariably the same. Whilst the decisions of a less religious man are balancing between this world and the next, between present ease and future glory, he has already decided ; for he has asked, how will it appear at the judgment seat of Christ? Hence, every power being moved by one principle, and directed to one object, he stands a pre-eminent exemplification of simplicity of purpose.

In the next place, ardent piety excites the original powers of the mind to vigorous and continued action.

To a thoughtful mind there is scarcely a more melancholy picture of man, than that which is presented by the comparison of what he is, with what he might have been. It is humiliating to think, even for a moment, upon the endowments of a human soul, and then to think of what, among the myriads of our race, is the amount of individual accomplishment. When we have said that a unit has been added and a unit has been taken away from the sum of human existence, it

would seem as though we had told all, that, to human eye, was important in the life of millions of our race. And if we ascend to the walks of educated, or even of professional life, how deplorable is the spectacle! We see, in the majority of instances, scarcely the endeavor after distinguished excellence, or, at best, the casual, half formed resolution, successful after long periods of inactivity, if successful at all, rather by accident than by power; but more frequently sinking to the grave in pitiable and yet patient oblivion. And those who succeed well devote but a small portion of their time to intellectual labor. The productions of genius are perhaps more frequently than otherwise the results of mighty, but transient effort, following, and again to be succeeded by, long intervals of inaction. Whilst we rejoice at what is done, we sigh to reflect how much that was possible, is left undone. O, had that intellect wrought thus powerfully, without ceasing, how stupendous would have been the result of its ultimate effort, how gloriously would it have dispelled the darkness of ignorance, and how widely would it have poured the light of truth upon the intellect of man!

Now, against this malady of our race, the pressure of this *vis inertiae* of our fallen nature, ardent piety is surely the best preservative. It teaches a man the full weight of those *obligations* which bind him to the God who made him, and to the Saviour who redeemed him. It teaches him that every intellectual power is a most precious talent, and every moment of time an invaluable treasure, and that God hath required him to improve them to the uttermost. He cannot be idle, nay, he cannot be frivolous, without being sinful,

and he cannot be sinful without grieving the God whom he loves. Every principle which animates his bosom, teaches him to put forth every energy in the cause of Christ, that so he may finish his course with joy, and the ministry which he has received of the Lord Jesus.

And beside this, the *motives* which influence him are such as call forth his powers to the uttermost. His own soul is at stake. The slothful servant was cast out, not because he had wasted his Lord's money, but because he had not improved it. The souls of other men are at stake. Eternal interests, the destinies of his people, tremendous thought! are connected, most intimately connected, with his exertions. He would secure for himself and for them, salvation from a doom, in comparison with which all that can be conceived of sublunary infelicity dwindles to a point; and the bliss which he would attain is such, that every thing earthly sustains to it only the relation of finite to infinity. The frown of God awes him. The favor of God animates him. The love of Christ constrains him. He looks abroad over the wide field of seen and unseen being, and every thing urges him to strenuous, to agonizing labor. From time and from eternity, from things present and from things to come, from death and from judgment, from heaven and from hell, a voice addresses him, saying, Whatsoever thy hand findeth to do, do it with thy might; for there is no knowledge, nor work, nor device, in the grave.

And yet, again, the *subjects* on which a man of deep devotion loves best to meditate, are preeminently adapted to impart vigor and expansiveness to every

power of the soul. Such a man has to do, not with things which are seen, which are temporal, but with things that are not seen, which are eternal. He expatiates not over this little limited sphere of tangible materialism, but over that glorious region of uncreated purity, which revelation discloses to the eye of faith. The perfections of God ; the illustrations of his ever acting power ; the transcendent combinations of his unfathomable wisdom ; the awful exhibitions of his spotless holiness ; the affecting displays of his inconceivable love ; the mysteries of providence and of redemption, and all the various aspects in which these are presented, by aught that has been seen in the visible, or revealed in the invisible world ; these are the subjects of his reverential meditation. Tell me now, whether there be any other man, whose contemplations are so adapted to mental elevation, as those of the humble believer in Jesus. I pass by the worshippers of pleasure and of gain. I entreat you, compare the daily intellectual occupations of an habitually devout man, with even the investigations of the philosopher, the researches of the historian, or the calculations of the politician, and tell me which is most worthy the capacities of man. It was by habitually meditating upon the subjects which I have mentioned, that prophets and apostles, though unlearned and illiterate men, poured over the oracles which they delivered, the resplendent lustre of an unearthly eloquence. And thus the English Homer, drinking deeply from the sacred fountains, and filling his soul with the conceptions of revelation, bore away the palm of genius from classic antiquity, and stands, confessed, the sublimest

of uninspired men. If, then, we desire to cultivate the faculties with which God has endowed us ; if we would gird ourselves for vigorous and successful mental exertion, while we bless the Father of our spirits who hath thus connected together our intellectual and moral improvement, let us give ourselves to the diligent study of the sacred Scriptures, and to high and intimate communion with the uncreated Holy One.

But this intellect, in a minister of Christ, is to be applied to a particular purpose, the investigation of divine truth. His business is to teach men the will of God. That will is revealed in the holy Oracles ; and it is to be known by diligently applying to the study of them, whatever of intellectual or moral power the man may possess. Let us, then, in the next place, inquire what assistance ardent piety will render him in the investigation of divine truth.

II. The great obstacle to progress, in every department of science, has always been the pride of the human intellect. In physics, when men, instead of inquiring what were the facts, were engrossed in the framing of theories, and the constructing of arguments *a priori*, the result was such as might have been expected. Each succeeding age demolished the labors of its predecessor, and the last was as far off from truth as any that had gone before it. There was but one avenue to light, and this avenue having been closed up by the arrogance of man, the finest intellects of our race groped about, age after age, in darkness which might be felt. And, let it be ever remembered, that, from this thick darkness of ages, it was humility which first delivered us. When Philosophy, falsely

so called, would draw near unto Nature, not to hear what she taught, but to dictate to her what she ought to teach, Nature, enwrapping herself in the unearthly dignity of her own mysterious invisibility, sate afar off, in lofty, unbroken silence. But so soon as man approached, in childlike simplicity, and fell at her feet in the spirit of reverent attention, then, and not till then, did she put aside the darkness which surrounded her, and reveal those mysteries which had been hidden from the foundation of the world. And, since the commencement of the true philosophy, the progress of man in knowledge has been in the exact ratio of his unfeigned humility. That man is the soundest philosopher, who, with the most unpretending deference, is most patiently watching the phenomena about him, and who is most willing to confess his ignorance, as soon as he has arrived at the limit where Nature spreads the veil over her processes, and where fact furnishes no further information.

Thus also has it been in theology. The Bible is, in morals, what the visible and tangible world is in physics, a storehouse of ultimate facts. Upon the subjects of which it treats, there is not, nor without a new revelation can there be, any knowledge beyond or aside from what it teaches. And yet more; to the men who have approached it in the lofty consciousness of their own wisdom, it has always remained, and the veracity of its Author is pledged that it ever shall remain, a sealed book. The man may construct a system, and it may be ingenious, and learned, and able, and eloquent; and he may show very clearly, at least to his disciples, what the Bible ought to say;

may, more, what, in his opinion, it must of necessity say, and he may persuade many a one that it hath said it. But all this while he hath heard nothing but the echo of his own voice ; the oracle itself hath not yet spoken. He hath not advanced a single hair's breadth in knowledge of the word of God ; for God resisteth the proud, but showeth grace unto the humble. And that man is making the greatest progress in the knowledge of the Bible, who is humbly and patiently applying his investigations to the law and to the testimony, firmly, and yet calmly resolved not to believe any thing which it does not teach, and yet to believe all that it does teach, to the veriest jot, and to the veriest tittle. God himself hath promised that he will instruct such a man. The meek will He guide in judgment ; the meek will He teach his way.

Now, this very disposition, of so much importance in this sort of investigation, is precisely that which ardent piety implants in the bosom of the student. It fills him with an all-pervading conviction of the utter incomprehensibleness of the wisdom of God, and of the exceeding blindness of a creature of yesterday. It teaches him his entire inability to decide, *a priori*, upon the manner in which the Deity shall exercise the high prerogative of manifesting his own perfections. He dares neither prescribe what God must reveal, nor what God must do. The only question is, what hath God said, and what hath God done ; and, this being answered, he knows of no question beyond it. When he approaches the oracle of God, it is to utter the awe-stricken supplication of the infant prophet, speak, Lord, for thy servant heareth. Now the ve-

racity of God is pledged, that he who thus looks to him for instruction, though a wayfaring man, and a fool, shall not err. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off. - I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemeth good in thy sight.

And here it would not be well to pass over the fact, that the New Testament has clearly revealed an intimate connexion which God has established between practical obedience to the divine will, and theoretical knowledge of it. Christ has assured us, that moral light will be given to us, just in proportion as we improve the light which we enjoy. To him that hath, or that improveth that which he hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he seemeth to have. You see, then, that by virtue of this law of God's dispensation, the most religious man must be the most successful student. Whosoever will do his will, said the Saviour, he shall know of the doctrine.

And, beside this, there is, accompanying high attainments in piety, a delicacy of moral tact, which is, in its very nature, one of the surest safeguards against error. The more perfectly a man's heart is in harmony with the true spirit of the revelation, and the less there is about him which its lofty purity would condemn, the more readily will he seize upon its sense, amid all the learned variety of conflicting interpreta-

tions. The meaning which the holiness of its Author intended, the temper of holiness in the good man's heart intuitively discovers. And thus, other things being equal, nay, frequently when other things are not equal, the most devout man will be the best interpreter. And thus do we find that error in theology has originated, not so much in weakness of the head, as in pravity of the heart. And thus, also, do we know, that many men, holding the noiseless tenor of their way in the uneducated walks of an unregistered and unenumerated ministry, destitute of the help of libraries, and ignorant of the name and of the being of commentators and scholiasts, and lexicographers and interpreters, guided only by the dictates of common sense, illuminated by a sanctified conscience, are deeply acquainted with the revealed will of God, are mighty in bringing the truth to bear upon the consciences of men, and are abundantly successful in winning souls unto salvation.

Again, it is of importance to remark, that every composition derives its form and pressure from the peculiar feeling with which the writer was at the moment imbued. Upon a shade of meaning, which this peculiar feeling gives to a word, the very point of an illustration, or the gist of an argument, not unfrequently turns. Now, it is evident, that unless there be in the reader a sympathy with the writer, the finest passage may be unfelt and unintelligible. You all have heard of the mathematician, who, for want of this poetic sympathy, after reading the *Paradise Lost*, shut up the book, with the question, what does it prove?

Now, all this applies with peculiar emphasis to the

authors of the sacred Scriptures. No men ever wrote under the impulse of stronger excitement. Their souls were burning with love to God, and their imaginations were exalted by supernatural conceptions of the ineffable glory. It is only in proportion as we sympathize with their moral feeling, that we shall enter into the spirit of the oracles which they have delivered. To illustrate this by a single case, you may form some conception of the intensity of feeling, and of the fullness of blessing, with which such a man as David would utter the exclamation, *O Lord, thou art my God!* Now, you can easily perceive that a whole psalm, or a whole passage, might derive its meaning and significance, from the overwhelming gratitude with which he appropriated Jehovah to himself, as *his God*. To an undevout man, you see, at once, how all that was peculiar to the sentiment would be unintelligible. And thus it is evident, that just as we approach to the standard of the writers' piety, shall we comprehend the scope of their reasonings, and feel the pertinency of their exhortations.

I cannot dismiss this branch of the subject, without adverting to one other topic of yet deeper interest. You know that before our Saviour ascended, he promised to send the Holy Spirit to dwell with his disciples, and bring all things to their remembrance. And we believe, that this same Holy Spirit, by whose teachings the men of God wrote, is, though in a less degree, granted to those who study the Bible with humility and prayer, to enlighten their understandings, to elevate their affections, and to impress its sacred truths upon their will, and upon their conscience.

And this assistance is most abundantly granted to the most holy men. Let us, then, without ceasing, lift up our hearts to that Spirit, "who, before all temples, doth prefer the upright heart and pure; that what in us is dark, he would illumine, what is low, he would raise and support;" or, in the language of that prayer, which the Spirit himself indited, let us bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able, with all saints, to comprehend what is the length, and breadth, and depth, and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God.

But, supposing this knowledge to be acquired, the next duty of a minister is, to prepare in his closet to bring it to bear upon the consciences of men. Let us, in the last place, inquire, what assistance ardent piety will afford him, in the performance of this part of his labor.

III. The advantages of ardent piety may be shown, in this respect, first, in the variety of illustration with which it furnishes a preacher. The mind of man, by the principles of its constitution, associates every thing with that which occupies the place of its master passion. It was said by Johnson, concerning the author of the Seasons, "that man could not see those two candles burning, without combining them with a poetic image." And it is to this power of apt analogy, this facility of

associating the idea which it would convey, with something grand or beautiful in nature, or in sentiment, that poetry owes its fascination, and eloquence its effect. And thus is it with him who would be a persuasive preacher of the Gospel. He must catch the fleeting manners as they rise, and make even the airy nothings, with which men trifle, teach them a lesson of instruction: He must seize upon the innumerable analogies which subsist between the various departments of the divine government, and, through this attractive medium, convey to the heart, and impress upon the conscience, the truths which shall make men wise unto salvation.

And this power, also, will high attainments in piety confer upon a minister. The relations between God and man being the continual subject of his meditation, he will associate them with every thing which he sees in the universe around him. The beautiful and the terrific in nature, the manners of men, the relations of society, the dispensations of Providence, all will furnish him with some illustration in morals, some vehicle by which he may convey truth to the consciences of men.

Again, elevated attainments in piety invest a man with a power over the conscience, which nothing else can confer.

As in water, face answereth to face, so the heart of man to man. He who sees moral relations clearly, can illustrate them clearly, and may make men to understand them. If, however, he possess nothing else than clearness of understanding, he will affect nothing but their understanding. They will hear, and see, but they will not feel. He must deeply feel what he inculcates, or he will not make them feel it. What!

Can a man, who is himself frequently overcome with temptation, urge upon others the importance of holiness? Can he, who has but slight and imperfect views of the heinousness of sin, make other men feel the plague of their own hearts? Can he, whose thoughts are mostly upon the things of time, arouse other men to think upon the things of eternity? No, brethren, out of the abundance of the heart the mouth speaketh. Unless our own consciences be habitually awake, we cannot expect to arouse the consciences of others.

Here, then, I fear, my brethren, is one reason why our ministrations produce so little effect upon others. It is because we feel these ministrations so feebly ourselves. Were we more frequently in the spirit of Isaiah, when he saw the Lord upon a throne, high and lifted up, and fell prostrate before the Holy One, our exhortations would not fall powerless from our lips, nor our hearers go away thoughtless, when we told them of the terrors of the judgment seat of Christ. Our only help is in growing better; in striving to impress a deeper conviction of the truth upon our own consciences, and to obtain a greater conformity to the law of God in our own hearts. Just in proportion as we are delivered from the power of sin, shall we see its utter odiousness. Just in proportion as we are inflamed with love to God, shall we see the justice of his requirements, and with clearness and pungency press them home upon the moral sense of man.

And, lastly, ardent piety conduces to ministerial effect, by the desire of effect which it inspires.

In morals, as in intellect, will is power. Determi-

nation supplies the means for carrying itself forward into result. Other things being equal, that man will most certainly convince us, who is most desirous to convince us.

Now, this desire of effect, nothing but ardent piety will supply. Sectarian zeal will not do it; the love of popularity will not do it; the desire of professional emolument will not do it; or, should any of them commence, none of them can sustain it. A thousand circumstances may baffle expectation, or disappoint hope, and leave the man motiveless and motionless, a burden to the ministry, and the reproach of his profession.

He must have, what nothing but ardent piety will give him, an intense desire for the salvation of souls. Let him be warmed to ecstasy with the love of God; let his home be in eternity; let the full weight of Heaven be enjoyed, and hell to be endured, rest upon him; let him estimate the full value of a soul, and habitually remember that souls are committed to his charge, and he cannot but speak with effect. Every thing about him will bear the impression of religion. He will be at no loss to know the times and occasions for inculcating his message. His hearers will catch the temper with which he is imbued. God will descend with the influences of his Spirit. Both minister and people will be men of prayer, and full of the Holy Ghost; and much people will be added to the Lord.

Two very brief reflections will complete this discourse.

1st. I surely need not say what is the instruction which we, who minister at the altar, should derive

from this subject. It teaches us that we, whose business is the moral improvement of man, should make our own moral improvement the first, pre-eminently the first, object of our attention. While we seek for the knowledge which this world can give, and seek for it earnestly and industriously, let us not, in our love for learning, mistake the means for the end. Let us not, while we are burnishing the weapon, palsy the arm by which it is to be wielded. Let us seek to be examples, principally in penitence, in faith, in self-denial, in humility, in heavenly mindedness. These, if we have nothing else, will make us ministers who will be approved of God. Without these, all other preparation will be useless. And these are the attributes which will, most surely, give us that success which we desire; they will make us able ministers of the New Testament, not of the word but of the Spirit.

2d. To all of us the subject presents another lesson of instruction. It teaches us what we should most earnestly desire, and most devoutly pray for, on behalf of the ministers of the Cross. It is that they may be men of prayer, and full of the Holy Ghost. If they be such men, the church of God will prosper, whatever may betide her. If they be not, there may be the form of godliness, there may be the splendour of rank, and the pride of influence, and the parade of learning; but Ichabod is written on the gates of our Zion, for the glory is departed. Her moral power exists not. Let us, then, without ceasing, pray that the Holy Spirit may be poured out abundantly on the ministers of religion; that they may be very holy men; that God

would clothe his priests with salvation ; that his saints may shout aloud for joy.

The discussion of the subject is finished. I trust, however, that you will bear with me, while I allude, very briefly, to the circumstances under which we are this evening assembled.

This occasion is, in a degree unusual even to such services, interesting to myself. On this spot I first heard proclaimed the Gospel of Jesus Christ. My parents are among the earliest members of this church. The first minister whom I remember, was the immediate predecessor of the present pastor of this parent church, and the father of the candidate for the office of the ministry in that which has just been constituted. Many years have elapsed since I waited upon the instructions of that venerable man. Since then, I have seen many meek, many holy, many humble, many able, many peace-making, ministers of the New Testament,—but I have yet seen no one that has reminded me of JOHN WILLIAMS.

To every one of you is this a moment of thrilling interest. This ancient church, and her beloved pastor, are about to part with many of their brethren, endeared to them by every tie of Christian affection. Already has the parting hand been given ; and now, for the first time, do you recognise the fact, that you are not, in all respects, one. You have, this evening, united in setting over those who leave you, as their pastor, a brother beloved both for his own, and for his father's sake. It is not division. It is not separation. It is only impressing your own image again upon another portion of the Christian church, that they may, in

another place, more brightly show forth the praises of Him who hath called them.

To this newly constituted church, and the pastor who is now to be set over them in the Lord, this is also an occasion of peculiar interest. You go, brethren, to raise the standard of the Cross in another part of this city. The tears, the hopes, the prayers of your brethren, go with you. Go, and make known to your dying fellow men, Jesus Christ, and him crucified. Go, relying on his Holy Spirit, to make that message effectual to the conversion of sinners, and the edification of saints. Go, and cultivate the meekness, the charity, the benevolence, the self-denial, the purity of the blessed Gospel, and the Saviour himself shall go with you. The eyes of your brethren, of the churches, of the Redeemer, are upon you. See that ye walk worthy of the vocation with which ye are called, unto all well pleasing. And now, may the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Christ Jesus, to whom be glory for ever and ever. Amen.

THE
ABUSE OF THE IMAGINATION.

JEREMIAH IV. 14.

HOW LONG SHALL THY VAIN THOUGHTS LODGE WITHIN
THEE?

IMAGINATION is the faculty by which we combine the ideas which we have already acquired. As the memory retains the various images of beauty, or grandeur, or desirableness, which the eye hath seen, or the ear heard, so the imagination associates them with aught to which we have attached the ideas of loveliness, or sublimity, or happiness. By means of it, the orator clothes his argument in all the drapery of eloquence; and the poet, roaming from earth to heaven, surrounds the commonest thoughts with new and irresistible attraction, and gives to airy nothings a local habitation and a name. Nay more, the noblest exertions of this faculty are seen in the writings of those men, who spake as they were moved by the Holy Ghost. Touched by fire from the altar, the imagination of Job and of David, of Isaiah and of St. John kindled into unearthly effulgence. Their conceptions

were exalted to unapproachable grandeur, and their very language bore witness to the God who spake by them.

But not to orators, and poets, and prophets, and apostles, are the workings of this faculty confined. It happens that there are various ideas of wealth, and power, and influence, and respectability, and ease, and leisure, which exercise over man a most bewitching fascination. And there is a being, above all others, with whom he desires that all these ideas should be associated. I surely need not tell you that this being is every man's own individual self. Now as it is much easier to imagine ourselves in the quiet possession of all that is desirable, than it is to put forth the labor and endure the self-denial necessary for the attaining of it, it comes to pass that the life of most men is passed in an ideal world, in thinking about what they are going to be, and what they are going to do, or upon what, under circumstances different from the present, they assuredly would be and assuredly would do. It is the sin of our nature. It is the folly and the crime not of one man, but of all men, of the young and the old, the learned and the ignorant, the infant and the grandsire; and, therefore, well might the prophet address not only to the Jews of his own age, but also to every one of us to-day, the despairing question in the text, *How long shall thy vain thoughts lodge within thee?*

If we would be sensible how general is the application of this remonstrance, we have only to turn over a few pages in the book of our own history, or reflect at the present moment upon the movements within our

own bosoms, or observe even with candor the thoughts and the actions of others. Every thing will teach us how universal is the prevalence of this moral disease. Every thing will lead us to that appropriate but most solemn reflection of the psalmist, Surely every man walketh in a vain show ; surely they are disquieted in vain. It will be well if with him we are brought to the pious conclusion, Now, Lord, what wait I for? my hope is in thee.

Infancy hath not ceased, before the restless workings of this faculty are seen in all their mischievous development. Observe your own little girl in the nursery, surrounded by her toys and her dolls. Mark how her step, though tottering, hath learned the air of a mistress, and how that tongue, yet lisping, hath caught the accent of command. Hearken to her dialogue with her mute wooden companion, and see how she rejoices in her conscious superiority. When her mind has become enkindled with the visions of its own fancy, you may observe how she is dressing up some gay scene of future happiness, in which she is to act by far the most conspicuous part. And, O now, were she a little older, or a little taller, or had one other dress, or one more beautiful toy, how loftily would she then carry herself, and how full would be the cup of her joy! And if she muse yet farther into futurity, she is thinking about houses, and wealth, and domestics, and equipages, and she is sagely conjecturing how she will act when all these things are hers. Thus is her soul just entered upon being, bewildered in its own deceivings, and feeding its own vanity with the foolish fictions of an infantile imagination.

Or you may look upon you little boy, sauntering along in his errand, gazing at every show window, and admiring every passing equipage, and wondering at every dwelling of opulence and splendor which he beholds, and which seems to him inhabited by beings with whom he would hardly dare to speak. What is it that occupies his thoughts and retards his steps, as he slowly moves on in his appointed duty? Ah! he is thinking what he would do, were he as strong as Samson, or were his arm as mighty as the giant's of whom he has read in his story book. If this were the case, how fearlessly would he move through these streets by day, yes and by night too, and how should all the men and the boys tremble at his frown. Or it may be, he is thinking what he would do if he were rich. If he should now find a purse of gold, or if in some of his rambles he should stumble, as some one, of whom he has read, did once stumble, upon a mine of silver or a heap of diamonds; how would he then put to shame all the magnificence which he here beholds about him! O if this were once to happen, how much richer should be his house, how much more splendid his equipage, how much more numerous his retinue, and how would he stupify all the boys and all the men of his acquaintance with his gorgeous exhibitions of incalculable wealth! Or, if the sound of martial music falls upon his ear, and a military show passes before him, another form of power is added to the list of his many accomplishments. He is thinking how he would order these men, were he only their captain, and how promptly these thousands should move at his well pronounced word of uncontrollable command.

Thus early do we become the slaves of our own imaginations. So soon do we learn to forget the present and the actual, and to meditate only upon the doubtful and the impossible. Instead of thinking what he is, he is thinking of what he might be. O *if* he were this, or *if* he were that; and thus are the intellects of the very infant bewildered and beclouded in this misty atmosphere of all-pervading *ifs*.

You may smile at this picture. Or perhaps you blush to think how vain were the imaginations which lodged within you, some ten, or twenty, or thirty years since. But let us remember, that this is only one leaf taken from the book of human nature; and that all the rest present only the same impression upon the same materials; they exhibit only countless repetitions of the same letters, though differently arranged, and perhaps in the latter part of the volume, less easily understood.

These same children, who have been thus led away by the deceitful imaginations of infancy, only grow up to riper years, to have the same deceptions repeated upon them in other and more melancholy forms. They are still children, though of a larger bulk, and a more extended observation. What is it that fills the sleeping, aye, and the waking dreams of the young man, who, having collected all his means and ventured them all in his first experiment, is beginning to push his way through the world unassisted and alone? What is it that occupies his solitary musings, as soon as the pressure of business is suspended, and the current of his thoughts is suffered to move onward in its accustomed channels? Is he now thinking of what is around him? Is he

reflecting upon his own actual, matter of fact condition, upon what he now is, and what doth in reality become him? Is he looking into his own bosom, with the humble and homely endeavor to be acquainted with that being, within him, whom he seems to love so well, but of whom it must be confessed he hath as yet obtained so very scanty a knowledge? Is he thinking of his defects, and how they may be corrected; or of his ignorance, and how it may be dispelled? And above all, is this immortal being reflecting that he has a soul, which must be saved or lost; a soul that must be pardoned, here on earth, or dwell hereafter in misery unutterable and forever? Is he putting home to himself the question, How shall I please that infinite Being in whose hands I now am and I ever after shall be; and how shall I obtain an interest in the mercy of that Saviour who died to redeem me? Ah no! he is thinking of none of this. The present, the certain, the inevitable, are all too tame to interest him. The future, the doubtful, the improbable, can alone satisfy the greedy appetite of his diseased imagination. He is musing upon the splendors which one day are to encircle his name, in the walks of mercantile life. His soul is roaming abroad over the wide and invisible future, and there she seems to behold visions of opulence, and luxury, and reputation, and power, glorious as aught that the heart of man can wish for. He kindles with the vividness of his own fancies. He beholds his name respected in every country, his ships floating on every sea, and the control of the market vested in his signature. Or has he entered upon a profession. The slow steps by which other men have

arisen, he overleaps at once. Juries hang upon his lips, courts bow to his decisions, and a listening senate is wielded at his will. O if this were only so, should he thus succeed, he surprises himself with thinking how triumphantly he would surprise the world. And thus it happens, that he who hath spent months of his life in meditating how he would act, and what he would do, under circumstances in which neither he nor any other man ever was, or ever will be placed, has never spent a single hour in reflecting what he is, where he is going, what he ought to do, for this present which he sees, or for that infinite of future, which truly as God lives he most assuredly shall see.

Now to all these dreamers of gay dreams, we would make one or two very plain remarks. It is most manifest that you are spending your time to no manner of purpose. Common sense will inform you that these circumstances, for which you are making so ample an imaginary preparation, never will occur. In the mean time, what you ought to do is neglected and forgotten. The very energies, without the aid of which, in this busy, bustling world, you never can succeed, are frittered away and wasted upon that which can contribute nothing whatever to your success. You would surely think that man a lunatic, who should spend his time in reflecting what he would do if he inhabited the moon. Are there not very many just such lunatics every where about us?

But suppose that at some future time, your imaginations should, by some strange coincidence, become facts. Of what use, I pray you, would then be all your present dreams about them. You remember

how useless were the anticipations of your childhood, concerning the situation which you now occupy. Such are your present anticipations concerning all that is to come. The way in which to be qualified for a different situation, is to fill with reputation that in which you are. It is surely better for a man to spend one hour in preparing for the duties of to-day, than to spend a month in dreaming how he will act ten years hence, in circumstances under which neither he nor any other man ever will be placed.

And again, this very exercise of the imagination, besides being thus useless, is the cause and the sure precursor of failure. It wastes those energies which cannot be spared. It does more. The mind comes back vitiated from these gay visions, and all her calculations respecting the present are tinged with their coloring of falsehood. This is, after all, a matter-of-fact world; and you can succeed in it only by being a matter-of-fact man. If you be any thing else, it will move on upon principles diametrically the reverse of yours; and time will assuredly stamp upon all your projects, the mark of utter and helpless disappointment. Happy will it be if, somewhere in that vast space which intervenes between your high raised hopes, and the dull, plain reality, you do not fall into the gulf of remediless and inextricable bankruptcy. And still happier will it be, if these gay visions do not dance before you until they be rebuked away by the solemn realities of your last half hour, and there remain before you nothing but the dread prospect of the judgment seat of Christ, a Saviour neglected, and an undone eternity.

Age, I know, has some power to take off the glare from these visions of the fancy. Disappointment and affliction do, in some degree, discover to our view the real character of the world, at least in so far as it respects ourselves. The man becomes at last convinced that he was not designed for those splendid destinies which he had marked out for himself, and settles down in tolerable contentment, to look in his own case for what is practicable. But have vain thoughts yet ceased to lodge within him? Ah no! He is only transferring to his children his claim to that heritage, which he had once hoped to enter upon himself. He is now building visionary fabrics for the son that is to come after him. Though he have failed, yet his son may surely succeed. Though circumstances of education or of connexions did not favor him, they may yet favor his offspring. Though he have not yet reached the height to which he aspired, yet his son may reach it by rising upon his shoulders. Though he be not the pinnacle of the family edifice, it will be something at least to have been the foundation stone. And then in his solitary musings he pursues the boy of his hopes through all the changes of education, of entrance upon business, and of professional success, until, full of his own conceptions, and rejoicing in what *is to be* some twenty years hence, the exulting parent feels already the conscious pride which shall dilate his bosom, when, pointing to the man whom all men admire, he shall say to the passer by, that is my son. Now what is deplorable in all this is, that these splendid anticipations are sowing the seeds of their own discomfiture. For it is surely natural to

suppose, that the child for whom all these unusual destinies are in reserve, needs not the ceaseless watching over, nor the multiplied restraints under which other men's children must of course be brought up. This parent hath never reflected that that child hath within him many an evil propensity, which if uncorrected will assuredly accomplish his ruin. He hath never yet learned, in daily prayer, to commend the temporal interests of that child to the God who can alone fulfil his desires. Still less hath he ever taught that child the way of salvation, or prayed that God would make him a pious man, and prepare them both for that day when they shall both stand before the judgment seat of Christ. Happy will it be, if the future history of that child, the defects of whose education these very visions have fostered, do not reveal a tale of utter dissoluteness; yes! happy will it be, if this very idol do not bring down the gray hairs of its doting parent with sorrow to the grave.

Thus do we with agonizing grasp cling not to the realities of life, but to its unsubstantial phantasies. Thus is it that, when the phantasies of our own age have vanished away, we grasp after those of the generation that is to come after us. Thus is it that these gay visions not only shut out from our view the truth, and lead to hopeless disappointment in the life that now is, they also shut out the truth, and plunge us in remediless disappointment for the world that is to come.

II. This leads us to remark, that from this very principle many of our moral delusions derive their danger and their efficacy.

There are certain facts respecting the spirit that is within us, and certain doctrines concerning the world which that spirit will very soon enter, which among men who believe the Bible are very universally received. It is, for instance, very generally believed that the soul of man is immortal; that it will enter at death upon a mode of being very different from the present; that man is a sinner; that that other will be a world of rewards and punishments; that we must all stand before the judgment seat of Christ, to be judged according to the deeds of the body; that there will be then a separation between the countless myriads of our race, and that the one part will go away into everlasting life, and the other part into everlasting punishment; and that from the decision of that day there shall be no appeal forever. Now it is not in the power of amusement, or business, or ambition, entirely to exclude these overwhelming ideas from the mind of man. There are moments when even the gayest of the gay are at a stand, when pleasure has satiated, when the voice of sensibility is unmusical, when the soul looks loathingly over all the allurements of fashion, and of sense, and in indignant sadness turns back upon her thoughtless murderer, and asks, Is this all for which the eternal God hath made me? Conscience at such a moment will also regain a transitory power, and she will ask, whether there may not be something sinful as well as weak in having lived in vain; and then there will arise the appalling idea of standing without a lineament of the character of Heaven upon her, before the Judge as well as the Father of this whole universe. Every thing teaches him that some

moral transformation must be effected before a sinner can endure the scrutiny of that meeting in peace. Conscience, reason, and revelation, conspire in declaring, Except a man be born again, he cannot see the kingdom of God; and if any man be a Christian, there is a new creation. Every thing urges him to secure the crown of eternal life, now while it is the accepted time, now while it is the day of salvation. The monitory voice from without and from within, saith unto him, Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge in the grave.

And when a man's conscience hath been thus by the mercy of God awakened, what, I pray you, doth he do? Do you find him inquiring of his religious teacher, What must I do to be saved? Do you see him at once employed in honest, diligent and solemn inquiry into the moral condition of his own heart, and the nature of those obligations which exist between him and his Maker? Do you find him with his Bible in his closet, holding communion with his God? O no! with all the realities of death and judgment before him, you cannot persuade him to do that, which it is his indispensable duty to do, to-day. No, he is thinking how surely he will give to these subjects their full share of attention at some day which he is yet to see, or when the sickness unto death hath laid its hand upon him; or he is thinking what he would do if his affairs were differently arranged. If he were a little younger, or a little older, a little richer, or a little more at leisure, or had somewhat different feelings upon the subject, he would then surmount every ob-

staele, and lay hold upon everlasting life. Satisfied with the goodness of his resolution, he turns again to the vanities of life, and conscience again slumbers. Again he is aroused, and again he is beguiled by the visions of to-morrow. At length, death steps in between this man and his to-morrow, and he passes in an instant from a world of fancy to an eternity of fact.

And if, through the goodness of God, such a man should become permanently interested on the subject of his eternal welfare, and anxious above all things to be reconciled unto God, it will be strange if this same habit do not still pursue him. Jesus Christ is saying to such an one, Come unto me, all ye that are weary and heavy laden, and I will give you rest. If any man thirst, let him come unto me and drink. For as Moses lifted up the serpent in the wilderness, so was the Son of Man lifted up, that whosoever believeth on him should not perish, but have everlasting life. But instead of doing this, he is thinking perhaps how he would do it if the circumstances of his former life had been different, if he had been more religiously educated, or if he had been less so, or if these ideas had been impressed upon him more vividly, or at some other period of his life. If in town, he would be in the country; if in the country, he would be in town; for a wounded spirit who can bear? He would be any where, he would be every where, but just with his own heart, and doing the very thing which God this present moment requires him to do. Thus he may be kept, month after month, from the peace which piety sheds abroad in the soul, in consequence of this long established habit of looking away from his own heart, instead

of looking into it. And that peace which passeth understanding, he never will enjoy, until, from the inmost recesses of a contrite heart, he shall say, in present, humble sincerity, with a penitent of other days, Lord, what wilt thou have me to do?

Nor are the men among us, who profess to be religious, exempted from the deserved application of the question of the text. The Bible is the statute book of Jehovah. In it he teaches us by precept and by example, how he would have us live. Now he who professes religion, declares that he believes all this, and he promises that he will obey it. It might then surely be expected that such a man would be found diligently studying the book, and daily laboring to bring every thought and word and action into conformity to it. It might surely be expected, that in the lives of such men we should see the habitual exemplification of that humility, and charity, and self-denial, and benevolence, and forbearance, and heavenly mindedness, which that book inculcates, and without which it assures us that we cannot be saved. But do we see all this? Alas! I fear that among many professors of every name, real, actual religion is very much a thing that *is yet to be*. Instead of being devout and practically pious men, under the circumstances in which they are, they are thinking how devout and pious they would be under circumstances exceedingly dissimilar. If they were older, or if they were younger, if they were married, or if they were single, if the mechanic were a merchant, or the merchant a mechanic, or if either were in a profession, or rich, or at leisure, how zealously would they

labor, and how holily would they live. Thus the time which is wasted in thinking how well they would live in another station, is sufficient, if well employed, to ensure their living well in their own. Nor is this all; we fear that many a man is judging of his religious character not by what it is, but by what, under other circumstances, he persuades himself that it would be. Here there is a danger lest the mistake be fatal. God will judge him according to what he *hath done*, and not according to what he *hath not done, but only thought of*. Many will say unto me, at that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works, to whom I will say, I never knew you; depart from me, ye that work iniquity.

And now, I pray you, is it not mournful that so much of this short life, a life on which depends all that is momentous in eternity, should thus be spent in an imaginary, unreal, and fictitious world. It were surely bad enough for an immortal being to rivet his affections, and consume his energies upon a world that now is. But is it not passing folly to rivet them upon a world that is not, and that never will be? Yet such is the folly of our nature! You see the men around you; alas! I fear those men are your very selves, preparing for events which shall never happen, rejoicing in prospects which you will never see, triumphing over dangers which you will never meet, and laying to your souls the flattering unction of moral approbation for acting as you never did act, and as God knoweth, that were it in your power you never would act. And all this is going on, while what is present

and actual is forgotten, and what is immediate, urgent duty, of course is left forever undone. And yet more; what is uncertain of the future seems to attract you the most strongly, nay its very uncertainty, and its very worthlessness seem to make you cleave to it the closer. What God hath said of the future is most assuredly true; but from the disclosures which he hath made you resolutely turn away, and choose rather to wander among the baseless visions of your own distempered fancy.

And now, in conclusion, allow me to suggest a few considerations in addition to what has been said, to persuade you to restrain the exercise, and control the excesses of this much abused faculty.

1. It is wasting *time*, the most inestimable treasure that God has given you. It is so wasting it as to render you utterly unprepared for all that is before you. What would you think of the man who spent whole days in dreaming, or in drunkenness? And what ought we to think of him, who spends his days and nights in musing over scenes of unreal and impossible existence, and gazing upon the empty creations of a diseased imagination?

2. It is at variance with the first principles of Jehovah's government. The future is among those secret things which belong unto God. To dream about it as we do, is to intrude into things which we have not seen, being vainly puffed up with our fleshly mind. The language of Scripture to each one of us is, Do thy duty to-day, and Providence will take thought for the future. We exactly reverse it. We neglect our duty to-day, and take upon ourselves

the charge of the future: We let go that which He hath placed in our power, and grasp after that which he hath not committed even to the angels of heaven. We thus wither at the root the virtues of faith, and obedience, and submission, and foster the vices of unbelief, of pride, and of discontent, of arrogance, and presumption. We place ourselves in that attitude on which God hath ever frowned; for God resisteth the proud, but showeth grace unto the humble.

3. The habit of which we have spoken, clothes the world with borrowed fascinations, and teaches it with more certainty to delude us. The world as it really is, is intended to read to us many an instructive lesson, and to impress most deeply every sentiment of revelation. It is in fact a world of vicissitude, of trial, of sorrow, of much and of frequent affliction. A world in which "*Death reigns,*" must surely be all this. God made it so, that we might aspire higher. He has written upon it in legible characters, Arise and depart, for this is not your rest, because it is polluted. Now against all this lesson we are shutting our eyes, and closing our ears. Inasmuch as he has made the real world such as it is, we are determined to have another world of our own creation, where his hand is not seen, and where his voice is not heard, and on which his lessons are not inscribed. Thus do we make good the truth of that saying, Light is come into the world, and ye have loved darkness rather than light. Thus are ye giving to the world, already too strong for you, additional power, power which God never gave it; and in despite of Providence, in despite of revelation, are ye rivetting those chains which it hath cast

around you, and whilst every moment drawing nearer to the judgment seat, are rendering your own condemnation yet more fearfully inevitable.

Finally. The Bible is God's statute book, and he surely meant it to be obeyed, and he hath enforced the obedience to it by most fearful and inevitable sanctions. And if we do not obey it, it matters not how we account for that disobedience. Whether we have walked in the ways of profligacy, or worshipped at the shrine of pleasure, or have dreamed away our lives in promises of amendment, the fact remains unaltered, that we have been disobedient, and we shall meet the doom of that servant, who knew his Lord's will and did it not. And here there is not a moment to be lost. Death is at the door, and as the tree falleth so it shall lie. Let us then in manners and in morals, obey to-day the voice of Providence and of God. Let us seek first the kingdom of God. Let the wicked now forsake his way, and the unrighteous man his thoughts, and turn unto the Lord, instead of promising to do so. Behold *now* is the accepted time, *now*, and not *to-morrow*, is the day of salvation. Amen.

MOTIVES TO BENEFICENCE.

JOB XXIX. 11, 12, 13.

WHEN THE EAR HEARD ME, THEN IT BLESSED ME; AND WHEN THE EYE SAW ME, THEN IT BORE WITNESS UNTO ME; BECAUSE I DELIVERED THE POOR WHEN HE CRIED, THE FATHERLESS, AND HIM THAT HAD NONE TO HELP HIM. THE BLESSING OF HIM THAT WAS READY TO PERISH CAME UPON ME, AND I CAUSED THE WIDOW'S HEART TO SING FOR JOY.

WE have assembled, this evening, my brethren, to discharge one of the most delightful duties of our holy religion. The stern obligations of truth and of justice, not unfrequently compel us to inflict additional pain upon an already unhappy fellow mortal. Not so the requirements of charity. While obeying her commands, we are in the very act rewarded. We diffuse unmingled happiness among the recipients of our benevolence; and that happiness is reflected back again upon us at every exhibition of the bliss which we have created, or of the gratitude which we have deserved.

Not only is this a most pleasing, it is also a most solemn duty. We have met together, this evening, to render unto God an account of our stewardship. We are in the presence of Him who hath said, Thou

shalt love thy neighbor as thyself. Each one of us will have an opportunity of declaring, and each one of us will declare, what respect he hath to this commandment, by which he must be judged. A record of this evening's transactions will be made concerning every one of us, and we must individually meet it, at that day, when the friend of the friendless shall descend in flaming fire to judge every man according to his works.

In view of these considerations, I am fully aware, that I might properly set before you the bearings which this evening's decision will have upon your eternal destiny. I might assure you, that God will most righteously inquire into the use that you have made of the talent which he has given you, and I might illustrate how he will hold you strictly responsible both for the happiness which you might have produced, and the evil which you might have prevented. I might set before you the danger of riches, and show you in how many ways they become the obstacles to our salvation, and furnish at once the instrument of our destruction, and the evidence that it has been accomplished. Or I might set before you the terrors of the judgment, when every one of us shall give an account of himself unto God, and when He that sitteth upon the throne will announce, Inasmuch as ye have not done it unto one of the least of these, ye have not done it unto me; and when, unto covetous men, as well as unto liars and idolaters, he will say, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.

With this brief allusion, we shall, however, at present dismiss these solemn considerations. Our

object, this evening, will be merely to present before you some arguments to enforce the duty of charity, drawn entirely from the relations of the present life. You all desire *to secure your own happiness, to promote your own interests, and to act worthily of that rank which you hold as members of God's intelligent creation.* To show you that these objects can best be accomplished by a life of benevolence, is all that we propose in the present discourse.

And here, at the commencement of this discussion, I scarcely need remind you, how universally you are at present engaged in the pursuit of wealth. Most probably, I do not address a single individual, who is not directly or indirectly devoting to pecuniary acquisition, by far the greater part of his time, his talent, nay, of his very being. A suitable degree of attention to this object, is consistent with the first principles of our nature. Wealth is power. It is an important instrument for the production of effect. Nor is this attention inconsistent with the precepts of religion. We are commanded by revelation to be diligent in business; and he that careth not for his own house, is declared to have denied the faith.

The results of this diligence are also visible among us. Every year, nay, every day, is bearing testimony to the blessing of God upon the labor of your hands. Each returning season adds its successive portion to your property, and thus places under your control accumulated means of happiness. The question to be considered, this evening, is, How may you most wisely expend that wealth which you have acquired, or are acquiring?

That portion of your property, which is not consumed in procuring the necessities and conveniences of life, must be expended in one of the two following ways: either *in securing the means of PERSONAL GRATIFICATION*, or else *in promoting the WELFARE OF OTHERS*. Under the first mode of expenditure, may be comprehended all those appropriations of property by which it is devoted to sensual enjoyment, to the luxuries of the table, of dress, of equipage, of furniture, and indeed to all that which serves merely to pamper the appetites, gratify the indolence, or feed the vanity of this body that perisheth. It is also thus employed when it ministers to covetousness; as for example, when it is used merely as the means of further acquisition. With these there may be combined various other modes of expenditure, according to the character, the age, and the passions of the individual. The love of distinction, the love of power, the love of ease, may each call for its portion out of our annual income; but of all of them the object is evidently and exclusively *our own personal gratification*, without any visible regard to the weal or the wo of our brethren of the human race.

On the contrary, every man may, if he will, say to the all-grasping spirit of selfishness within him, Thus far shalt thou come, and no farther; and in the expenditure of his property, and the occupation of his time, think not merely of his own things, but also of the things of others. We thus act, when we banish from our tables the superfluities of life, that we may have wherewith to feed the widow and the fatherless. We thus act, when we deny ourselves of the costliness

of dress, of furniture, or of equipage, that we may minister to the houseless children of poverty and neglect. But many of you may taste richly of the pleasures of benevolence, without even these self-denials. I add, therefore, that we may accomplish most signally the work of benevolence, if we will prefer the *solid glory of living usefully*, to the *empty name of having died rich*; if, instead of adding, with an eagerness that never can be satisfied, to a property already sufficient for all our reasonable wants, we limit our desires, and consecrate the accumulations of our income to the well-being of our brethren. Beside relieving the physical, we may still more abundantly relieve the intellectual and moral misery of our race. We may pour the light of science upon the neighborhoods of poverty and ignorance, and raise from obscurity that genius, which shall make its power felt upon the doings of mankind; or we may move the press, that mighty lever which sustains the spirit of the age, and, spreading abroad those exhibitions of truth by which public opinion is gained over to virtue, behold the effect which we have produced upon the collected mass of universal man. And still more, by such appropriations of wealth, we may disseminate the principles of that religion by which this whole world is yet to be reclaimed from misery and sin, and teach its people, and nations, and languages, to send back again to heaven that song which heaven itself hath taught us, Glory be to God in the highest, on earth peace, and good will to men.

Such are the two very different modes, in which wealth may be employed. I ask, in the first place,

I. Which mode of expenditure *will conduce most to our happiness?*

Here it is scarcely necessary that I remind you, that we live under the government of an all wise, all powerful, and most merciful Creator. His dispensations towards us in nature, and providence, and redemption, abundantly manifest that he most of all desires the happiness of men, whom he has condescended to designate as his children. And lest from our ignorance or blindness, we should err in the pursuit of it, he has been pleased to give us directions which we denominate his laws. In exact correspondence with these laws, he has framed the whole system of things of which we form a part, and hath scattered happiness every where within the pathway of obedience, and misery and disappointment every where without it. His faithfulness is as unwavering as his providence is universal, or his power omnipotent. We cannot contend against God, nor render that good which he hath constituted evil. Our inquiry, how may we best promote our own happiness, is, therefore, at once reduced to this, What hath God commanded?

His commands on the subject before us are such as these: Thou shalt love thy neighbor as thyself. Be ye merciful, even as your Father who is in heaven is merciful. Thou shalt open thy hand wide to thy poor brother, to thy poor and needy in thy land. To do good and to communicate, forget not; for with such sacrifices God is well pleased. Or if we were to sum up the teachings of revelation in one general precept, it would be this. Man may find happiness, not in ministering to himself, but in ministering unto others.

He that, heedless of the woes of others, seeks only self gratification, shall be inevitably disappointed. He that, regardless of himself, seeks for the welfare of others, shall be an hundred fold rewarded. He that seeketh his life shall lose it, and he that loseth his life shall find it. Here then we have the decision of that good Being, whose tender mercies have followed us, untired and unexhausted, through all the long years of our waywardness and folly; who so loved us, that he gave up his own Son to the death for us, and though I could see no farther, I would trust him. I know that his desire for my welfare hath dictated his commandment, and, therefore, that my happiness can best be promoted by promoting the happiness of my brethren.

But we may go still farther. Not only hath God by his law made benevolence necessary to our happiness, he hath impressed that same necessity upon us in the act of our creation. The mysterious being, man, is, as you know, made up of a material, an intellectual, and a moral nature. By means of the first, he is connected with the visible universe around him. The second judges of truth and error, of beauty and deformity, of sublimity and meanness. It is his moral nature alone which judges of right and wrong, which renders him amenable to moral law, and connects him with the various orders of being that are above him. It is evident that his happiness must be found in the cultivation of one or another of these parts of his nature.

And here I will not insult you, by attempting to prove, that the happiness of man has but little connexion either with the gratifications of sense, or with devotion to that ceaseless round of frivolity, which the

children of thoughtlessness call amusement. Alas! This is the fatal soil where grow, in rank luxuriance, ennui, disappointment, malice, despair, and suicide. Nor is it less evident, that intellectual cultivation cannot secure the happiness of man. To this truth, the names of Savage, of Chatterton, of Rousseau, of Burns, and Byron, bear melancholy testimony. It is, then, only in the cultivation of his moral powers, that the happiness of man may with certainty be attained. Those pleasures alone are enduring, which result from obedience to the will of our Maker, and which approximate us more and more nearly to the moral image of our Father who is in heaven. And it is in works of charity, by way of eminence, that he hath commanded us to imitate him. Be ye therefore merciful, even as your Father in heaven is merciful. Here then is the solid basis on which alone the happiness of a creature can rest; all others are shifting as the tempest-tossed sand.

Here is firm footing, here is solid rock;
 This can support us; all is sea beside;
 Sinks under us, bestorms, and then devours.
 His hand the good man fastens in the skies,
 And bids earth roll, nor feels her idle whirl.

Let it not be said, that here I am speaking theory. You are men of observation, and to your own observation I appeal, and ask, whether I do not speak truth. You have lived long enough to know what riches, and sensuality, and gaiety, and intellect can do, and I ask you now for your own unbiassed verdict. Hath gold ever yet erected a palace from which care has been excluded, or hath it devised a portion which

could relieve the heart-ache? Or, I ask, is there one of you so base that he doth not despise the sensualist, or so simple, that he doth not pity the children of the song and the dance? Is not that man yet in his infancy, who hath not already said of laughter, it is madness, and of mirth, what doeth it? And yet more, were I to ask you, this evening, to point out to me the happiest human being whom you have ever known, there is not one of you who would not pass over, without a thought, the distinctions made by wealth and poverty, learning and ignorance, fashion and obscurity, prosperity and adversity, and direct me to the humble and benevolent disciple of Jesus Christ, who, following the example of his Master, was going about doing good, and who laid his head on his pillow at the close of every day, in the glorious consciousness, that he had not lived in vain. And tell me, ye men of feeling and of sympathy, ye whose hearts are not corroded by unhallowed love of gold, and whose souls are not steeped in brutish sensuality, is there any form of words, derived from the language of earth, so expressive of the fullness of joy, as those which I have read to you as the foundation of this discourse? O what is the madness of pleasure, the glitter of wealth, the splendor of intellect, to the bliss of that man, who, looking abroad upon the happiness which he himself hath created, can say with the patriarch of Uz, When the ear heard me, then it blessed me; and when the eye saw me, then it bear witness unto me; because I delivered the poor when he cried, the fatherless, and him that had none to help him. The blessing of him that was

ready to perish, came upon me, and I caused the widow's heart to sing for joy.

II. But secondly. I behold before me many men who are desirous of distinction, of power, of influence, or of *that*, by what name soever it be called, which will enable you to sway the decisions of the community, and give to your own arm the strength of a collected population. Listen to us, then, while we show you, that benevolence is for your *interest*. Here, distinction may be purchased without opposition, enjoyed without envy, and surrendered without regret. Here, influence may be acquired without sacrifice of principle, and retained without consciousness of guilt.

The foundation of that power which ye all desire, must be laid, as you are aware, in the good opinion of your fellow citizens. Tell us then, ye men, who believe yourselves initiated into the secrets of a profound sagacity, hath there been any surer, or more honorable, or more direct way to gain that good opinion, than in truth and in honesty to deserve it? We will tell you a secret more valuable than any which ye have ever yet learned; and which your prying but purblind ingenuity hath never yet discovered. That skill on which ye so much boast yourselves, consists in merely giving to your own selfishness the appearance of that very philanthropy which ye so much despise. A power which ye do not understand, is, by combinations which ye cannot counteract, daily stripping off your disguises, and consigning you to merited neglect. Other actors will succeed you, themselves to be in turn unmasked, and to follow you into oblivion. And hence the ceaseless agitations of the political world.

Suffer us then to tell you now, for it will be too late when you learn it from experience, that this same feeling, which shuts out other men from your sympathies, shuts you out equally from theirs. The adroitness of management will not always avail, and you will yet find yourselves impotent and friendless, isolated, and alone. The substantial regard of the community is to be purchased only *by doing that community good*. You must love your fellow men, or they will not love you back again; and ye cannot have the pearl unless ye will pay the price. Love yourselves less, and ye shall accomplish your own purposes better. Be in fact what you would have us believe you to be. Employ that time, that wealth, and those talents, in honest, pains-taking, matter-of-fact benevolence, which you now employ in maintaining the mere appearance of it, and you shall obtain a power of which no party revolution can deprive you; your life shall be honored by your country's gratitude, and your tomb shall be hallowed by a nation's tears. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosoms. For with the same measure that ye mete withal, it shall be measured to you again.

But, while on this part of my subject, I have another consideration to urge. I appeal to your desire for earthly immortality.

The secluded peasant carves his name on the tree which hath sheltered him from the summer's shower. The passing tourist scratches his initials on the rock upon which he hath gazed. And thus the traveller,

on the journey of life, would fain leave some memorial, which shall convince the crowd which shall come after him, that his name stood for something that was worthy of the character of man.

For who, to dull forgetfulness a prey,
 This pleasing, anxious being e'er resigned,
 Left the warm precincts of the cheerful day,
 Nor cast one longing, lingering look behind ?

This desire so universal, so natural to man, revelation hath no where forbidden. Let it only be directed to proper objects, and she cherishes it. But how shall wealth purchase this much coveted remembrance? Is it by pampering these bodies, on which the earth worm so soon shall revel? Is it by hoarding up treasures, which our children shall squander in thoughtless extravagance? Is it by building habitations, which the men who shall come after us, will level with the dust? O it is pitiful, to behold how quickly the memory of him, who boasteth himself in his riches, is forgotten! In the very scramble for his wealth, of which he himself hath set the example, his name and his character are trampled under foot! Thus, O my God, dost thou pour avenging blindness over the eyes of selfish men, and make their own iniquitous passions the executioners of thy righteous retribution.

Do you ask, then, how shall wealth acquire for you, remembrance upon earth? We answer, write your history *in deeds of mercy*, and your memory shall live. So long as there are sick to be visited, or naked to be clothed, or ignorant to be taught, or vicious to be reclaimed, or heathen to be converted, you have it in your power to secure to yourself a name, which shall

shine with still increasing lustre, when that of conquerors and heroes shall long since have been forgotten. The righteous shall be held in everlasting remembrance. The pride of learning, neglected by an advancing age, sinks with its authors into oblivion. The wreath of the victor withers, but the wreath of the philanthropist shall bloom forever. The glory of Napoleon, mightiest of the mighty though he were, is fast fading away, and year after year is rapidly erasing the lines which he drew upon the destinies of Europe. The glory of Robert Raikes is every year growing brighter, for its record is written in the moral history of man. The one, like the flaming meteor, glared wildly at Austerlitz; it sunk at St. Helena, and the light which marked its track is quickly evanishing in darkness. The other, rose mildly as the morning sun, and it is yet rising. Ages will elapse ere it reaches its meridian. There, fixed, like the sun of Joshua, it shall hang high in mid-heaven, until the judgment trumpet shall announce that the warfare is accomplished, and the victory is won, and we shall reign forever and ever.

III. I proceed to the third argument, and ask, which mode of living is most consistent with the dignity of your nature.

When I contemplate this subject in this light, I look around upon this assembly with unaffected awe. I behold every individual of you, animated by a soul, that finds her peers among the seraphim in light. I know that that soul is endowed with a taste, formed to appreciate the loveliness of aught that God has formed, with an understanding capable of grasping whatever is finite of knowledge, with an imagination

which may stretch its untired wing wherever the finger of God hath left the traces of his power, and with a conscience formed to dwell forever in the presence of the Holy One, while, throughout interminable ages, it is approaching nearer and nearer to the fountain of uncreated excellence; and that upon each one of these attributes is impressed the awful seal of immortality. But, greatly as I admire these mysterious powers, when separately considered, I am yet more astonished at the capacity for effect with which they have endowed the being in whom they are concentrated. I look back upon the history of ages gone by, and am amazed at the changes which a single mind hath frequently wrought upon the destinies of man, yes, and a mind, differing in no one respect, from that of any one of yours, only in that it acted. I behold before me a mass of intellectual power, which, were it exerted in a suitable direction, and to its utmost limit, might send abroad a flood of moral influence, which should grow broader and deeper as it rolled down through successive generations, until its effects had been felt by every dweller upon earth, and every brother of our race had rejoiced that we had lived.

For whatever else then God may have designed us, one thing is certain, he designed us for the production of effect; and it is no less certain, that in the production of effect, we act most worthily of the dignity of our nature. The man whom God hath endowed with such powers, deserves worse than contempt, who shall consign them to inaction. He is faithless to himself. He is faithless to his species. He is faithless to his God. The only question then is, in what direction

can these powers be most favorably and most successfully exerted.

And here I will not trifle even with you, ye children of the present age, so much as to ask, whether the probationary history of such a being should be written, amid the roar of dinner tables, the frivolity of a ball room, or the trickery of the exchange. Nor will I ask, whether such capacities should be narrowed down to the raking together of gold, or the piling together of mortar and brick. I will remark at once, that the answer to the question, In what manner may the powers of such a being be most worthily exerted, seems, from a single consideration, sufficiently obvious. God hath placed each of us in a world, abounding on every side with physical, and intellectual, and moral evil. He hath endowed us with wonderful attributes; but these attributes are most wonderful in their ability to do away this evil. In this direction therefore can they be most *successfully exerted*; for thus does their exertion produce *the greatest and most permanent effect*. Thus then, can we act most worthily of our incomparable nature.

I have said, that *in works of benevolence*, human exertion produces the *greatest* and the most *permanent effect*. History is filled with illustrations of the truth of this remark. The world has for nearly two thousand years been filled with the fame of Julius Cæsar. He was the master spirit of his age; and strongly was that age agitated by the workings of his genius. But what traces hath he left upon the ages that have come after him? In what is the world now the better, or the worse, for his having lived? You and I would have been as wise and as happy, though his fame and

his achievements had never passed the limits of Brundisium. But it is not so with the labors of the apostle of the Gentiles. The effect of his life is seen in the revolution of a world from Paganism to Christianity. Every thing we behold around us, which distinguishes us from the savage Britons, bears witness to the changes, which, through the power of the Gospel, he has wrought in the destinies of man. Of Charles V. I have read much, but I see nothing on the face of society that reminds me of his existence. But this solemn temple, the liberty to worship God within its consecrated walls, the civil freedom of our commonwealth, and of our country, and all that career of improvement on which the age hath entered, all, all of it does homage to the name of MARTIN LUTHER. Such examples as these, and history is full of them, teach us, that in the work of benevolence, man may act most worthily of his high destination. They teach us, moreover, that this is the cause, and the only cause, to the success of which the omnipotence of God is pledged, and which therefore, though every other should fail, shall infallibly succeed. But we are not left to conjecture on this subject. Jehovah himself hath promised that vice and misery shall yet be done away from our world, and that it shall be done away by human effort ; and, planting on Calvary the cross of his well beloved Son, he hath left to the universe the all-sufficient guarantee, that the work shall yet be fully and triumphantly accomplished.

Thus evident is it, from the constitution under which we are placed, as well as from the excellence of our own endowments, that the dignity of our being

calls us to philanthropic effort. We derive an additional argument, from a contemplation of the employments of superior orders of intelligences.

Revelation informs us, that there are creatures endowed with powers more exalted than our own, creatures who have never sinned, and who draw near to that hallowed, uncreated light where sits enthroned the King Eternal. Of these employments, we know but little; but we know enough to be assured that they are mainly the works of benevolence. Are they not *all ministering spirits*, sent forth to minister to those who are heirs of salvation? Of their visits to our earth, rarely have we been conscious; for this dull veil of materialism hides them from our sight. But at times, this veil has been withdrawn, and then, I pray you, where do we behold them? They are seen watching over the lonely pillow of a sleeping patriarch, protecting in the hour of his devotion a persecuted prophet, visiting in prison the apostle of the Jews, communing in the hour of his peril with the apostle of the Gentiles, and ministering in the desert and in the garden unto Him, who was a man of sorrows and acquainted with grief. Such are the places of their choicest visitation. Is it not seemly for us to follow their example?

But we may learn our duty from more awful examples. The Deity hath revealed himself mainly to us as a God of benevolence. I read in his word, much of his wisdom, of his power, of his omnipresence; but I read more of his compassion. These other attributes are but handmaids to his mercy, for God is love. In the material world, infinite as are the exhibitions of his

incomparable skill, that skill is ever subservient to the happiness of sensitive being. Throughout the sorrowful history of this apostate world, we have beheld him, every where, so overruling the vicissitudes of nations, and the movements of society, as to hasten onward the reign of righteousness and peace. The design of the work of redemption is summed up in this one word, God so loved the world, that he sent his only begotten Son, that whosoever believeth in him might not perish. We tremble at his power. We stand in awe of his omniscience. We fall prostrate before his purity. But tell me, if there be aught of his doings, that fills us with so adoring a veneration, as when we behold the high and lofty One, stooping from the high and holy place, to feed the hungry, to clothe the naked, to counsel the ignorant, to be the Father to the fatherless, the Judge of the widow, to comfort the cast down, to speak peace to the penitent, and, drawing near to the lowly couch of the humblest of his children, to whisper in the ear of the departing spirit, Fear not, I am with thee ; be not dismayed, I am thy God ; I will strengthen thee, I will help thee ; yea, I will uphold thee with the right hand of my righteousness. Brethren, let us learn a lesson of mercy of our Father who is in heaven. Be ye followers, imitators, of God, as dear children.

But there is another example of equal authority, and of yet more affecting application. You will all anticipate that to which I allude. Deity himself hath been an inhabitant of our world. The Word was God, and dwelt among us. He came hither on an errand of benevolence. He came to seek and to save

that which was lost. He who was the brightness of the Father's glory was bruised for our iniquities; he was wounded for our transgressions; the chastisement by which our peace was effected was upon him, and by his stripes we are healed. Strange was the errand which brought him hither, and yet more strange, the manner in which that errand was accomplished. For where when on earth was the Son of God to be found? Upholding all things by the word of his power, was he seen in the palaces of princes? Sharing the councils of eternity, was he found in the cabinets of statesmen? The high possessor of heaven and earth, did he aspire after the society of the honorable and the rich? Ah! disciple of Jesus Christ, thy Master, was not little enough for this world's greatness. I blush for thee while I speak it. Thy Redeemer was found a houseless philanthropist, travelling on foot from village to village, over the most despised province of the Roman empire. His associates were fishermen and publicans, and a few poor women who ministered to him of their substance. He was to be seen feeding the hungry, giving sight to the blind, and health to the diseased, at the bedside of the sick, comforting the cast down, binding up the broken in heart, and preaching the Gospel to the poor. His history on earth is thus briefly summed up by the pen of inspiration, He went about doing good. Thus hath God taught us how he himself would live were he such an one as we. Brethren, you see this part of my subject is exhausted. I can say no more.

You will all bear me witness, my hearers, that throughout this discourse I have addressed myself

plainly and exclusively to your sober judgment. I have reasoned from no principles but those which you all admit ; from no facts but those with which you are intimately acquainted. I have stated every thing fairly and coolly, and, so far as I know, have stated every thing precisely as it is. Sensible, however, of the fallacy of human reasonings, I am desirous of bringing all that I have said to some decisive test, so that you yourselves may judge whether any thing false, or any thing exaggerated, has been alleged on this subject. Such a test I consider to be the views you will entertain respecting a life of benevolence, when you draw near to eternity. In this light let us now consider it.

The hour is rapidly approaching, my friends, when each one of us shall not only know that he must die, but shall feel that he is dying. I will suppose this hour to arrive under circumstances most favorable for forming a correct and unbiassed estimate of the value of every earthly possession. I will suppose you in as full possession of your reason as you are at this moment. I will suppose all uncertainty respecting the event to be done away, that medical skill has announced the hour of your decease, and that you already feel that indescribable something, which assures you that the soul is already breaking loose from her tabernacle of clay. I will suppose, moreover, that you have some adequate conceptions of the strictness of the law by which you must be judged, of the holiness of the Being before whom you must stand, of the unutterable bliss in reserve for the righteous, and of the unutterable agonies which await the wicked. I will also

suppose you to be perfectly aware, that the time for repentance is past; and that all which now remains for you, is, to ascertain from the facts of your past history, whether, your life has or has not been spent in preparation for eternity. At that solemn moment, every power of thought within you will be concentrated upon the question, Am I a disciple of Jesus Christ? The soul asks, and the holy oracle answers, Unless a man deny himself, and take up his cross, and follow me, he cannot be my disciple. The dying man calls up in review the days and weeks and months and years that are past; and in an agony demands of each, Have I denied myself, have I taken up my cross, have I followed Christ? Ah, who can describe the despair of him, who, from one and from all of them, receives the stern, the all-deciding answer, No.

The die is cast. But who can tell the horrors of the coming interval! Terrified at the gulf before her, the soul looks back upon the past; but all is filled with horrible visions. Power, rank, applause, learning, all have bidden her adieu in the hour of her calamity, and have left her to her Judge. Her very amusements have turned traitors, and accuse her of self destruction. The card table, the theatre, the ball room, speak now only of murdered time and wasted opportunity. That pampered body, that vacant mind, those ungoverned passions, that hoarded gold, all declare that she hath lived unto herself. Behind all is condemnation; before her, naught is seen but the terrific effulgence of the long suffering, most merciful, but abused, insulted, thrice holy Lord God Almighty. Speech fails; but the glare of those sightless eyeballs tells,

that the spirit seeth visions which language cannot utter. An unearthly groan, and all is still. The affrighted ghost, in all the horrors of self condemnation, stands before her Judge.

But, blessed be God, there are other death beds than these. I will suppose a Christian man, also in the full possession of his reason, to be drawing near to eternity. And let me tell thee, hearer, that neither the belief nor the disbelief of a particular creed, nor the remembrance of gleams of joy and moments of despair, nor the assurance of conversion some twenty years since, nor yet the utter denial of the necessity of conversion, will sustain thee in that solemn moment. Then, unless ye be sunk into fatal apathy, will ye look back upon your past life with as trembling an anxiety, as the dying sinner who is gasping by the side of you. Then will ye call upon the years gone by, for facts to bear witness that ye are the disciples of Him, that justifieth the ungodly. Then, more precious than the gold of Ophir will be the remembrance of unapplauded charities, of self-denying effort, of the ignorant instructed, the sick visited, the mourner consoled, the wicked amended, the cup of cold water given to a disciple, nay, of aught which shall prove, that deaf to the voice of pleasure, or of ease, or of ambition, or of gold, the soul hath habitually asked, Lord, what wilt thou have me to do? and hath done it. The Spirit witnesseth with the spirit of the dying man that he is born of God. Looking steadfastly into eternity, the language of holy triumph quivers on his lips. I have fought a good fight; I have finished my course; I have kept the faith; and henceforth is reserved for me, a crown of right-

eousness, which God, the righteous Judge, shall give me at that day.

There is an interval. Ministering spirits whisper peace to the departing soul. The countenance of the dying saint beams with ineffable glory. The earthly house of her tabernacle is dissolved, and the free spirit, having washed her robes and made them white in the blood of the Lamb, is bowing with angel and archangel before the throne of the Holy One.

My brethren, I have done. I have endeavoured honestly to set before you the considerations which seem to me to have a bearing upon the question before us. Though I am pleading the cause of benevolence, yet God is my witness, that love to your souls hath taught me to speak as I have done.

It now remains that each one of you should apply this subject to himself. In the presence of God, the Judge of all, I ask you this evening, how will you hereafter live? Will you spend your wealth in ministering to your pleasures and your pride, or in creating happiness among your brethren? Will you live and die, and be forgotten, like the brutes that perish? or will you embalm your memory in the gratitude of a world which you have made better? Will ye so use the treasures which God hath given you, that they shall witness against you at the last day, or will ye so use them, that, when ye die, ye shall be received into everlasting habitations? Who of you is on the Lord's side? Who? The answer that you have given will be recorded on high.

But I will not ask you. I behold you already resolved on deeds of benevolence. Let every one of

us then put forth his hand to the work. Let us make one decided, universal effort, to banish misery and vice from this highly favored metropolis. Aye, let us ennoble it by our labors of philanthropy. And let us not cease, until it shall be distinction proud enough for any common man, that he drew his first breath in the city of the pilgrims.

But it is time that I adverted to the more immediate purpose for which we have this evening assembled. The Howard Benevolent Society requests your aid, and they have made it my duty to spread their case before you. I will solicit your attention only while I do so with all possible brevity.

Allow me to mention at the beginning, that I speak on this subject from my own personal knowledge. When I undertook this service, I well knew that you would expect from me something more than vague, every day report. I therefore determined to examine for myself, for I dared to tell you only what I knew to be indubitable fact. I therefore requested one of their most benevolent associates to show me in what labors the society was engaged. He cheerfully complied, and a part of several days was devoted to this work of investigation. Its results I am happy to lay before you.

We went to a garret, where a family of friendless foreigners, who had been driven by misfortune from the land of their nativity, were huddled around their remaining embers. There I heard that this society had saved these parents from sinking into despair, and had rescued their children from ignorance and vice. We groped our way through dark and lonely passages,

where nothing but poverty or mercy would venture, and I saw how childless, decrepit age, was looking to him for defence against hunger, and cold, and nakedness. He led me to a crowded and smoky chamber, where, stretched on a bed of sickness, lay a husband and a father, whose honest and manly face was worthy of the age, as he was of the country, of William Wallace. His children, excepting those now in helpless infancy, had been swept away by death. His vessels had been stranded on our coast, and one of them was wrecked in our own bay. Of all his property, the only thing left him, as he himself informed us, was his family Bible ; and excepting that bold forehead, that commanding eye, and the well bred tones of that faltering voice, it was the only thing in the apartment which reminded us of better days. I there learned how this Society had stepped in, between this family and absolute starvation, and how it was, at this moment, holding them up from sinking into the grave. We went to the chamber of many a widow, and every where did I find that the manager of this Society was received as the harbinger of joy. We visited one, whose prospects had been fair, and whose eye beamed with as much intelligence as that of any one of you who now hears me ; yes, and it beamed with piety too. The husband of her youth had been prematurely snatched away. For a while she cheerfully and happily supported, by her own labor, her little fatherless children. At length, consumption marked her for his victim. Still she yielded not. For the sake of her two little ones, she long maintained the unequal conflict with both poverty and disease. At last, nature

sunk beneath the struggle. It was then that this society came to her rescue. But for their aid, she and her children must have died. I marked how her countenance brightened, as the friend who accompanied me entered. I was touched by the sympathy with which he inquired concerning her wants, and no less so with the trembling confidence with which she looked up to this society for the protection of these children, who, as she was too well aware, were soon to become orphans. He would have taken me further, but I felt it to be needless. I knew that I had only to state what I had already seen, of the deeds of these benevolent men, to render it certain that you would not allow their plea to pass by you unregarded.

It is to carry forward such works of mercy, that they ask your assistance. They need, in the first place, your personal services. The duties of this charity occupy time; for this society mean to act with discrimination. They relieve no applicant, except after personal examination of the nature of the case. The labor falls heavily upon them, and though they do not repine, they ask for more coadjutors, that thus their charity may be more widely extended.

They ask for your pecuniary aid. Their treasury is exhausted. They already give their time. They give liberally of their money. But they cannot meet the demands upon their benevolence, for their means are limited. As a last resource, they appeal to your liberality; I know that you will not suffer such an appeal to be made to you in vain.

And now, I entreat each one of you, in the solitude

of his own bosom, to decide now how much he will cast into the sacred treasury. We ask you, ye men of wealth, who, a few days since, when consternation sat on every countenance, trembled lest the earnings of a whole life time should be lost in the crash of universal bankruptcy, how large a tribute of gratitude do ye owe to that God, who has saved you from ruin? We ask you, ye men of letters, counsellors, physicians, ministers of the altar, how large a portion of your income is due to the sacred purpose of rescuing parents from absolute starvation, and their children from ignorance and vice? We ask you, men of labor, who, rich in health, are able yet to bid defiance to poverty, what will ye give to your brethren, whom sickness has deprived of their only means of support? We ask you, mothers and daughters, what token of sympathy will ye this evening extend to the lone, sinking, despairing widow, and to her helpless little ones? O let each of us prove himself worthy of the brotherhood of man.

But I know that you will act worthily. Your former deeds of mercy are already recorded. May the event show that ye have improved in charity and piety, by the moral cultivation of another year. May ye so use the mammon of unrighteousness, that when ye fail, ye may be received into everlasting habitations. May God grant it for Christ's sake. Amen.

OBJECTIONS

TO THE

DOCTRINE OF CHRIST CRUCIFIED CONSIDERED.

1 CORINTHIANS, I. 22-24.

FOR THE JEWS REQUIRE A SIGN, AND THE GREEKS SEEK AFTER WISDOM; BUT WE PREACH CHRIST CRUCIFIED, UNTO THE JEWS A STUMBLING BLOCK, AND TO THE GREEKS FOOLISHNESS; BUT UNTO THEM THAT ARE CALLED, BOTH JEWS AND GREEKS, CHRIST THE POWER OF GOD, AND THE WISDOM OF GOD.

THE word Christ signifies the anointed one. It is precisely equivalent to the word Messiah, one of the most august forms of designation which the Hebrew language contains. Crucifixion was a mode of capital punishment, inflicted only upon criminals of the lowest rank and the most aggravated turpitude. Hence the words, Christ crucified, signify the Messiah, or the anointed one, suffering a most painful and ignominious death.

We are informed by the Apostle in the text, that the doctrine expressed by these words met with universal opposition. The Jews, as a nation, rejected

it. The Messiah, whom Paul preached, took precedence of Moses. By fulfilling, he claimed to have abrogated, the ceremonial law; and asserting plenary authority over the conscience, he enforced, with unprecedented strictness, every precept of the moral law. To men, perfectly assured of the validity of their hereditary claim to eternal life, he declared, Except a man be born again, he cannot see the kingdom of God. And yet more, this man who asserted his claim to such authority, was the son of a carpenter; he had lived in what was to the great world, obscurity, and he had died upon the cross, as a common malefactor. I need go into no farther explanation, in order to illustrate to you how much is meant in the text by the expression, Christ crucified, to the Jews a stumbling block.

And to the Greeks it was foolishness. The Greeks were at this period, and they had been for ages previous, the leading thinkers of the world. They thought much and they thought acutely, but it is deeply to be regretted that they thought proudly. Disdaining to be instructed by the various and ever changing forms of being which they beheld around them, and unacquainted with the real powers and uses of the human understanding, they supposed that all pure and universal truth might be excogitated by the solitary workings of an isolated mind. They thus, at the very outset, turned their backs upon earth, sea, sky, upon the solid sphere beneath them, and the gorgeous canopy of heaven above them, where every thing that the eye sees unfolds a law of the universe, and every thing that the ear hears whispers pure truth

to the humbly inquiring philosopher. If then, in the pride of their hearts, they slighted the lessons which the finger of God hath inscribed in lines of beauty and of grandeur on all this wide creation, you can conceive, better than I can describe, how they would despise a system of moral law promulgated by a Jew, a name always odious; nay, by a Jew distinguished neither by rank nor learning, and who had, at the hands of his own countrymen, suffered the death of a common felon. Language furnishes us with no modes of expression at all adequate to convey even a feeble notion of the implacable and contemptuous indignation with which a thoroughly bred disciple of Zeno, Plato, or Aristotle, would look both upon the claim of Jesus of Nazareth to supreme authority in morals, and upon the revelation which he might profess to make respecting the much talked of but yet unseen world. When, before the Areopagus, Paul preached the resurrection of the dead, some mocked.

Now there never was a mind on which this sort of treatment would inflict more acute suffering, than on that of the apostle Paul. Though a man of firm, he was also a man of sensitive nerves. And thus it was, that the preaching of the Gospel was to him a source of what he denominates a continued crucifixion. He had continual heaviness and great sorrow of heart for his brethren, and yet they considered him as their most implacable enemy. He understood the law of Moses vastly better than they, and by the doctrine which he taught, was in fact establishing it; and yet, he knew that they all considered him as the great subverter, both of the law and of the prophets. Constituted by

nature with a lofty and delicate sense of personal character, and conscious before God of the unsullied rectitude of his conduct, he yet beheld his name cast out every where as evil, himself denounced as the offscouring of all things, and hunted from place to place as a miscreant, whom justice should not suffer another day to live. We which live, says he with touching simplicity, we which live, are always delivered unto death, for Jesus' sake. If objections to a man's principles were ever made the occasion of most ferocious attack upon his person and character, such was the fact in the case of the Apostle of the Gentiles.

Nor was this all. The apostle Paul was an erudite man. His mind, by nature acute, independent, and original, was thoroughly versed in the learning of the schools. He had doubtless measured intellectual strength at Tarsus, a city renowned for its philosophers, with the ablest logicians of that disputatious age, and had borne off the honors from many a hard fought intellectual field. He knew his own power, and his contemporaries knew it. They had foreseen the reputation which awaited him while pursuing his favorite sciences. They knew of no literary or scientific eminence to which such talents, directed by such energy, might not aspire. And the Apostle was perfectly aware of the ineffable disdain with which they must behold him, leaving the walks of the academy, which he might tread without a rival, to consort with fishermen, to become a wandering outcast, and, forgetful of Plato and Aristotle, to go about proclaiming, to every one whom he met, a story about a crucified Jew, whom he affirmed to have come to life again.

Now the Apostle had both the sagacity to perceive, and the sensibility to feel, the precise nature of his position. Hence his life was a tissue of most aggravated mortifications. This is what he means by the expressions, I am crucified with Christ; I am crucified to the world, and the world is crucified to me. No forms of expression can denote a more painful self-devotion, than that to which the Apostle in these words declares that he was led, by his resolute determination, to preach Christ crucified.

And all this suffering, it seems as if he might, if he had chosen, have avoided. With a slight modification of his doctrines, he might have escaped comparatively unharmed. Had he insisted but a little less upon the supreme authority of Jesus Christ, had he been willing to combine the law and the Gospel together as a way of salvation, or to be silent respecting the peculiar character of the death of Christ, or even to give to his death a less important place in the system which he preached, he would not have found it difficult to make the Gospel sufficiently palatable to a large portion of his Hebrew brethren. Or if, on the other hand, he had met the Sophists of Athens and of Tarsus upon their own ground, and discoursed at large upon the dignity of human nature; or had he expatiated upon the ethics of the Gospel, without either asserting its authority, or revealing the character and claims, the humiliation and exaltation of its author, I presume that they would have been willing to listen to him with all polite and decorous attention.

But the apostle Paul would do nothing of all this. He would not vary a hair's breadth from the simple

preaching of the Gospel of Christ, even in its most offensive peculiarity. Nay, this very peculiarity he made the most prominent theme of his discourses. For I delivered unto you, said he to the Corinthians, I delivered unto you *first of all*, that which I also received, how that Christ died for our sins, according to the Scriptures. Nay, to place the subject in the strongest light possible, he declares, And I, brethren, when I came unto you, determined not to know *any thing among you, save Jesus Christ and him crucified*. Such we know to have been his determination every where, even unto the end.

This exposition of the words of the text teaches us two very important facts ; first, that, at the time of the Apostle, objections were very generally urged against the doctrine of Christ crucified ; and secondly, that the apostle did not consider that these objections constituted any reason why he should not preach Christ crucified.

The Jews and the Greeks, in the times of the Apostles, were not very dissimilar from the men of this present time. Those dispositions which would lead men to reject a system of moral truth in any one age, would be very likely to produce a similar result in every other age. And thus, in fact, do we find it. Now, as formerly, there are objections made to the doctrine of Christ crucified ; but now, as formerly, these objections present no valid reason why this doctrine should not be preached. It is to the illustration of these two assertions, that I shall, in the remainder of this discourse, direct your attention.

I. There are many objections which may be urged against the doctrine of Christ crucified.

The phrase, Christ crucified, or the anointed, the Messiah crucified, as I have already suggested, is intended to combine together the two ideas of the exalted nature and the deep humiliation of Christ Jesus. It is thus designed to denote the two leading features of the plan of redemption, which he came upon earth to accomplish. Some of the most important facts alluded to in these terms, I suppose to be the following. The whole race of man, in consequence of the sin of our first parents, having become sinners, and being thus exposed to the punishment denounced against sin, He, who was in the beginning with God, who was God, by whom all things were made, became flesh, that is, took upon him our nature; he died for our sins according to the Scriptures; by his death, or expiatory sacrifice, the obstacles to our pardon arising from the justice of God are removed, so that God can now be just, and yet the justifier of him that believeth in Jesus. Hence pardon and eternal life can be freely offered to all mankind; for God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. And in confirmation of the truth of all this, the Messiah was raised from the dead, he ascended into heaven, whence he will one day come to judge both the quick and the dead.

To this doctrine, a variety of objections have in different ages been made. They may all, however, be reduced to two classes; first, those which are derived from the nature of the doctrine itself; and

secondly, those which are drawn from the sacred Scriptures. By the first class of objections, it is intended to show that such doctrines could not be true; by the second, that they are not revealed to us from God. It is to the first of these classes of objections that the Apostle refers in the text, and it is to this that we shall principally direct your attention in the subsequent remarks.

A few of these objections I shall very briefly enumerate.

1. An objection is urged against what is here asserted respecting the original nature of Him, who is the author of our salvation. We suppose the doctrine of Christ crucified to assert of the Being, who took upon him our nature, that he was *with* God, and *was* God. Now it is said, that such a mode of existence as that asserted by these words, is inconceivable and impossible; and that to maintain it is absurd.

2. Supposing the original dignity of the Messiah to have been such as we assert, an objection is raised on an exactly contrary ground. It is said, that the little affairs of such a world as this, are beneath such notice of its Creator. Specially is it said, to be incredible that He, who was in the beginning with God, and who was God, by whom all things were made, should come to this insignificant province of his dominions, and take upon himself such a nature, endure such a life, and suffer such a death. And it deserves to be remarked, that this objection has seemed to receive additional weight in later years from the knowledge of the vastness of the universe, as it has been revealed to us by the discoveries of modern

astronomy. And hence it is, that this very consideration has frequently staggered, at the outset, many a serious inquirer after theological truth.

3. Another objection has been urged against the doctrine, which asserts the union of the divine and human natures in the person of the Messiah. Such a union is declared to be impossible. It is urged that if this union exist, then the knowledge of the being must be at the same time finite and infinite; that either the atonement must be made simply by man, or that God must be a sufferer; and thus that the assertion, in what light soever it be viewed, is replete with contradictions.

4. Another objection is made against that part of this doctrine, which asserts the fact of the substitution of the Messiah. It is said, that it would be unjust for the innocent to suffer for the guilty; that to suppose God to require such a sacrifice, and to be willing to be reconciled to sinners upon no other terms, is to represent Him as an arbitrary sovereign, who delights in the misery of sensitive being.

5. Again, it is said, that granting the facts to be as we have stated them, yet all this would fall very far short of an atonement for sin. It is asked, how could any being, in so short a time, endure the misery to which we assert that the whole race of man was throughout eternity exposed. And, it is said, that unless this misery be endured, there is in fact no atonement made, and that, upon our own principles, the law has never yet been satisfied.

These are some of the *a priori* objections most commonly urged against the doctrine of Christ cruci-

fied. I do not pretend to mention them all, nor to state at length the arguments by which they are supported. I present them principally as specimens of a class; and I am conscious of no intention to select them unfairly, or to state them incorrectly. To exhibit them more at large, would not comport with the design which I have in view; specially as I presume most of you to be already sufficiently acquainted with them to render it unnecessary.

II. I proceed to remark, secondly, that these objections seem not to present any valid reason why the doctrine of Christ crucified should not be preached. The considerations which lead us to this opinion will now be briefly stated.

1. The objections themselves seem to us unphilosophical.

They proceed upon an erroneous estimate of the powers of the human understanding. They suppose us capable of deciding, by our own knowledge, upon such subjects as the mode of the existence of the Deity; the nature and the extent of those relations which exist between man and his fellow creatures, and man and his Creator; the evil and the just desert of sin; the number of modes of possible existence; the abstract nature of holiness in the Deity, and the ways in which that holiness can and cannot be exhibited before the created universe. Now it really does not seem as though any very deep reflection were necessary, in order to convince a thoughtful man that such subjects as these are utterly beyond the reach of the most highly gifted human intellect.

But again, supposing us to be able to decide as

well upon these subjects, as upon any of the affairs of the present life, still, objections such as we have mentioned, would seem to us unphilosophical. The doctrines referred to by the terms, Christ crucified, are merely statements of certain facts, such as that man has done one thing, and that God has done another, and for purposes which are also stated to be made known. Now these are all matters of fact, and are to be judged of simply and solely by *evidence*. Reasonings from our preconceived opinions, or from our notions of the fitness of things, can have no place here. The only question to be asked, in such a case, is, what is the evidence? and when the answer to this question is given, all our other modes of reasoning bow down to it in entire submission. And, whenever a question of fact is thus settled by evidence, there it rests, and there it must rest forever, until the *evidence itself* can be *invalidated*. It can never be unsettled, by reasonings drawn from any other source. The error which we wish to expose, is similar to that which would be committed in a court of justice, if, instead of inquiring of competent witnesses whether a deed *was* done, we were to spend our time in arguing, at large and in general, whether such a deed *could be* or *would be* done. Such is the case here. The questions are questions of fact; Has such a personage as Jesus Christ existed? Is there reason to believe that he was a messenger from Heaven, and has he revealed to us the facts concerning himself which are comprehended under the terms, Christ crucified? Now these questions are surely not to be decided by reasoning about what God could do, and what God could not do,

but by an appeal to the evidence in the case, for the purpose of determining what has been done. . And because all the objections which we have been considering, are manifestly at variance with this fundamental principle, therefore do we assert them to be unphilosophical.

II. We consider that these objections present no valid reason why the doctrine of Christ crucified should not be preached, because we verily believe, the facts on which the doctrine rests to have been proved.

To enter into this argument at large, would here be out of place. I shall only so far allude to the prominent points of the discussion as to show that, in preaching Christ crucified, we do not mean to decline, in behalf of our system, the most searching investigation.

1. It is, I suppose, to be taken for granted, that if the facts recorded in the New Testament respecting the life, death, resurrection and ascension of Jesus Christ can be proved, then Jesus Christ was, without question, a messenger from Heaven, whatever he revealed is true, and whatever he commanded is obligatory upon the conscience ; and also, that, if what is recorded concerning the Apostles be proved, then, whatever they have delivered is both true and obligatory upon the conscience.

2. There also is such a science as the science of evidence. By this I mean, that there are certain laws by which we may distinguish what is proved from what is not proved. That which, in accordance with these laws, is proved, is matter of knowledge, and we may rely upon it with the same assurance as we rely upon our knowledge acquired in any other manner. That

which, according to these laws, is not proved, may be false, or doubtful, or in various degrees probable, but it can never be any thing more than mere matter of opinion. It cannot be *believed*. It cannot enter into the material of our knowledge.

Now we do verily believe, that the facts recorded in the evangelical history, are susceptible of being fully proved, according to the laws of the science of evidence. We are willing to submit these facts to the most rigid and scientific scrutiny, and to abide the issue. They have been from the beginning abundantly attacked, and every attack has been triumphantly repelled. They have been a hundred times and in a hundred ways proved, and the proofs have never been invalidated. Nay, we go further, and add, that they never will be invalidated, without undermining the foundations on which all history rests, and by which all our knowledge both of the past and the absent is substantiated.

Now, these facts being thus established, and we believing them to be true, we also believe that Jesus Christ and his apostles were inspired by God to reveal to us his will, and, therefore, we rely upon whatever they taught us as ultimate truth in morals.

Again. There is such a science as the science of interpretation. That is, when a sentence is correctly written in any language, there are laws by which it is possible for one who understands that language, to ascertain, with certainty, the meaning which the writer intended to convey. Were it not for the existence of such a science, statutes would be nugatory, treaties a mockery, and all the records of

the past as valueless to us as the scrawling of a maniac.

Again ; we suppose that, when God speaks to men, he speaks as men speak, and subjects his communications to the ordinary laws of the science of interpretation. And, therefore, we believe that that sense of the Scriptures which is settled by these laws, is the true sense, and that it conveys the very idea which God intended to convey to us and to all men. Having thus ascertained this sense, we pretend not to go any farther. We use our reason in deciding whether or not a document be from God, and in deciding upon the meaning of what it contains. This is the true field for the exercise of human reason. Having thus ascertained what God has revealed, our only remaining duties are faith and obedience.

Now, we do believe that the New Testament does declare, and that explicitly, and not by inference, the identical truths which are comprised under the terms, Christ crucified. We suppose them not only to be revealed in so many words, but to be interwoven with every other revealed doctrine. We perceive the whole system of revealed religion tinctured with the idea of an expiatory sacrifice for sin, and incapable of being sustained without it. We also suppose it to be revealed, that the whole of the Mosaic economy was merely a series of rites instituted to teach, by symbols, this grand truth, which the New Testament teaches by language. Such is our belief ; and we are willing to submit it to the decisions of fair, honest, rigid, searching, thorough-going criticism, and, as we said before, we are willing to abide the issue. ♦ Entertaining these

views, and supposing them to be sustained by such authority, it may well be supposed that we feel obliged to preach Christ crucified; whatever objections drawn from the preconceived notions of men, are urged to the contrary notwithstanding.

III. I remark, in the third place, these objections present no valid reason why we should not preach Christ crucified; for they are in no manner inconsistent with the supposition, that the doctrines in question are true.

1. These objections are precisely such as we should expect to arise, were the doctrine of Christ crucified true.

Were the Deity to reveal to us *any fact* concerning *the mode* of his existence, it is natural to suppose that such fact would be to us utterly inexplicable. From the necessity of the case, it must be entirely beyond the range of our analogies; for what two things can be so radically unlike, as the mode of existence in created and uncreated being?

Again, supposing that God should resolve to make to his creatures a manifestation of his mercy and condescension, would it be surprising if this manifestation should as far transcend our conceptions, as that of his other attributes, his wisdom, his power, or his eternity?

Again, when the moral law, the law on which depends the happiness of the universe, was broken, if some peculiar effort of infinite wisdom were put forth to devise a plan by which we might be saved, and the honor of the law at the same time vindicated, it is natural to suppose that this plan would embrace in its detail much that we cannot trace, and proceed upon principles which belong to a vastly wider generalization than

we are able to comprehend. We say, therefore, that were these doctrines true, it is natural to suppose that they should involve much which to man, in his present state, must be utterly inexplicable. All that we are surprised at is, that any thing of this sort should, by any well regulated mind, be regarded in the nature of an objection.

2. And, secondly, these very objections may be made, with equal force, against much which is universally allowed to be incontrovertible fact.

For instance, it is objected, as we have just remarked, that the mode of existence of the Deity, which the doctrine of Christ crucified reveals, involves the assertion of facts which we know not how to reconcile with each other. Now the same objection might be made, for aught we can see, against almost any mode of existence in nature. Who can explain the mode of existence of man, in such manner as to show how the various facts which may be asserted respecting his material and immaterial nature can be reconciled with each other? And yet does any man, on this account, doubt whether or not he have a material and an immaterial nature? Now, if such be the fact, respecting things created, how much more respecting the uncreated Jehovah!

Again, it is objected in substance, for in fact it amounts to no more than this, that the *moral* perfections of Deity are manifested in the doctrine of Christ crucified, in a manner utterly unlike to any thing that we could have anticipated. But, let us remember that the same objection has always been made against every discovery of a mode in which God manifests

his *natural* perfections. As the heavens are high above the earth, so are His thoughts above our thoughts, and His ways above our ways. Man has always been expecting things to be exactly as they were not to be, and this incessantly false expectation, more than any thing else, has always retarded the progress of philosophy. The Catholic church decided that God would not make the earth revolve around the sun, but this did not change the laws of the solar system. If, then, essentially the same objections which are urged against the doctrine of Christ crucified may be urged with equal force against other doctrines which are universally believed, these objections surely present no reason why we should not both believe and promulgate it. And yet more, if the very same objections are made against this doctrine as are made against incontrovertible truth, these very objections would furnish ground for an analogical argument, that the very doctrine in question was also true.

IV. We preach Christ crucified notwithstanding these objections, because we perceive its fundamental principles to be in perfect harmony with the highest and most general laws of God's moral government.

To confirm this assertion at large would far transcend the limits which can be allotted to it here. A few illustrations of the general position is all that can be attempted.

1. The notion of substitution is one of those ultimate ideas on which the doctrine denominated Christ crucified rests. Now, what is objected to, in this idea, is, that it supposes one person to suffer or to enjoy, in consequence of actions in which he himself

had no agency. Now if any one will reflect, he will easily be convinced that this is a universal law of our present constitution. Who had any agency in forming the character of his parents? and yet whose present happiness or misery is not vitally affected by it? Who of us had any agency in the toils and privations, the sufferings and dangers, the wisdom and the piety of the Puritans? and yet who of us is not at this moment reaping, in rich abundance, that harvest of which the Puritans sowed the seed? What man now living had any agency in the introduction of the slave trade? and yet what man now living is not the less happy in consequence of this traffic in human blood? Now in harmony with this universal law of our present constitution, the Bible asserts that our whole race became sinners in consequence of the sin of Adam. Thus, the ruin of our whole race seemed inevitable. It was then that the Son of God appeared in our nature; and as the second Adam, availing himself of the very principle by which our destruction had been accomplished, made an atonement for our sins, and opened for us a way to everlasting life. Or, to express the same idea in the words of the Apostle, *As* by the offence of one, judgment came upon all men to condemnation, *even so* by the righteousness of one, the free gift came upon all men unto justification of life. Now all this seems to us manifestly in harmony with that universal law, by which every individual of our race suffers and enjoys, in consequence of the good or ill conduct of every other.

Take another illustration. The doctrine of the union of the human and divine natures in one person,

though mysterious, is in harmony with that other mysterious connexion which exists between each one of us and our Creator. We are actually dependent upon him for every power, both physical and spiritual. In Him we live, and move, and have our being. I know not that it is possible to conceive of the production of a single change, without the exertion of his agency; and yet every one of us is a separate, and distinct, and entirely accountable individual. What can be more inscrutable than this connexion, which actually exists between us and our Creator? How is it that we are at the same time dependent upon God, and still independent of Him? Now I do not in the least assert that the connexion between Deity and humanity in the person of the Messiah *was of the same nature* as that which exists between every one of us and God. I believe the very opposite. This, however, I do assert; It is unreasonable to object to one mode of connexion, because it is incomprehensible, while every thought, every volition, nay, the very act of mind by which the objection is made, discloses another mode of connexion, which every man must allow to be also incomprehensible.

Once more. The doctrine of Christ crucified asserts that our salvation depends entirely upon the principle of faith. Now supposing this to be true, it is manifestly in perfect harmony with one of the fundamental laws of the moral universe. A few words will suffice to render this evident. Faith, in its most generic sense, is a disposition of mind to act in conformity to our relations to the unseen, the absent, and the future, just as though they were visible and present.

Now every thoughtful man must be fully aware that, in the affairs of the present life, success depends more upon acting in obedience to this principle than to any other. Here is, in fact, the dividing line between wisdom and folly. Now in religion, faith, in its most generic sense, is the application of this principle to our relations to God. It is a disposition to act in conformity to our relations to God, as though always and in all his perfections he were immediately present to us. And more especially, faith in the Lord Jesus Christ is a disposition of mind to act in conformity to our relations towards him as our Saviour from sin, as though, in all his holiness and condescension, he were every moment before us. Laying aside every weight, saith the Apostle, and the sin that doth so easily beset us, let us run with patience the race that is set before us, *looking unto Jesus*. You see then, generally, how perfectly in harmony with the elementary laws of the moral universe, are these elementary ideas of the system in question.

V. Another reason why, notwithstanding the objections which may be made against it, we preach the doctrine of Christ crucified, is, that it has always been effectual to accomplish the object which we have in view, the moral renovation of man.

This subject has been so frequently set before you by the advocates of missions, that a bare allusion to a few prominent facts will be sufficient for our present purpose.

The earliest exhibition of the moral power of these doctrines was seen during the period of their first promulgation. At this time, this system of religion

had every thing on earth to encounter. The whole Jewish polity, and the whole Roman power were its irreconcilable foes. It could only succeed by overturning the very institutions of social and domestic life; for these had derived their form and pressure from a selfish, cruel, and licentious religion. The very trades and occupations of life enlisted men in strenuous opposition to it, from the days of Demetrius, the silversmith of Ephesus, onward. Yet it every where triumphed. It pervaded the Roman empire, developed the principles of right, purified domestic manners, cultivated a spirit of universal charity, and taught men to triumph over this present world, by fixing their hopes upon a city which hath foundations, whose builder and maker is God. Thus commenced a new and distinct era in the history of man.

Very much the same may be said of the second great period of the development of the power of the Gospel, the Protestant Reformation. It delivered the human mind, a second time, from a most appalling tyranny. From a debasing and frivolous sensuality, it again raised man to the high purpose and the undaunted energy of him who is living for eternity. Wherever it entered, it again changed the hearts of *individuals*, and imbued them with the love of whatsoever things are pure, and peaceable, and lovely, and of good report. Going onward from thence, it has ever since been spreading its conquests over man as *a society*. As these conquests have been extended, people have become free, and governments at the same time stable. And hence it is to the promulgation of these very doctrines that we trace the origin of

every civil, and intellectual, and moral blessing which we now enjoy. For, let it be remembered, that the very doctrines for which Luther specially and most earnestly contended were those of the sole efficacy of the atonement, and justification only by faith in the merits of a crucified Redeemer.

Nor have later times been wanting in examples of the moral power of the doctrines of the cross. Within our own age, the Gospel has been sent to the most ferocious and degraded savages, and its success has fairly challenged the admiration of the world. It has formed the only ingredient of blessing which has been mingled in the cup which we have prepared for our aboriginal brethren in the West. Wherever it has gone, it has turned men from darkness unto light, and from the power of Satan unto God. Civilization, and the arts, equal rights, and security of property, have followed in its train. And all these have been the consequences of preaching the doctrine of a crucified Messiah. For we are not aware that these moral transformations have followed the establishment of Catholic missions; and of Protestants, those only who believe in these doctrines, have, so far as we know, made the experiment of promulgating their sentiments among the heathen.

As philanthropists, therefore, and as practical men, it seems to us wise, in despite of all objections, to employ an agent, which so admirably accomplishes the purpose which we have in view. As philosophers also, we cannot escape the conclusion, that there must be something radically true in a moral system, which invariably produces results so triumphantly right.

VI. Lastly. We insist upon the preaching of Christ crucified, because it is the only moral system which has ever proved effectual for the reformation of men.

1. The various forms of Pagan religion do not deserve to be dignified even with the appellation of moral failures. From the time when the earliest record of Polytheism was entrusted to history, to the present day of Vishnu, Juggernaut and Gaudama, the dark places of the earth have been filled with the habitations of ignorance, cruelty, and licentiousness.

The ethical systems of the heathen philosophers, when viewed in this light, were utter and absolute failures. They contained elaborate discussions upon disputed questions in morals, sometimes acute, sometimes eloquent, though very frequently puerile; but when or where were they ever known to turn men from sin to holiness, or to virtue from vice? When did they ever prompt to such an enterprise? These very systems embosomed within themselves the elements of a twofold failure. First, they inspired their converts with no disposition to endure self-denials in the promulgation of their principles, and, secondly, these principles were utterly destitute of any power by which a human soul might be morally transformed.

The system of Judaism was also a decided failure. It did, we grant, reveal the law of God with clearness. It pointed by types and shadows to the way of reconciliation. It was enforced by the repeated messages of prophets and seers, who spake as they were moved by the Holy Ghost. Still, the people and the priests grew worse instead of better. Age after age beheld

them becoming more and more corrupt, until, at last, the prophet declared that, on account of their wickedness, the name of God was blasphemed among the Heathen. This total failure of the Mosaic dispensation as a means of the moral reformation of the Jews, is repeatedly alluded to both in the Old and the New Testaments. Thus it is said in the Epistle to the Hebrews, For if the first covenant had been faultless, there should no place have been sought for the second. But finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and the house of Judah. Not according to my covenant which I made with their fathers, which covenant they broke, and I regarded them not, saith the Lord ; but this is the covenant that I will make,—I will put my laws in their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people.

Since the first promulgation of the doctrine of Christ crucified, various modifications of it have, as we conceive, been preached in its place. These have all failed of accomplishing the moral reformation of man.

Romanism retaining the doctrine of the depravity of man, excluded that of justification by faith in the merits of the Lord Jesus Christ, and substituted in its room the notion of a pardon through the merits of the church, to be administered solely and exclusively by the priesthood. It is merely history to state, that no system of religion, either before or since, has ever been justly responsible for such universality and atrocity of guilt ; or has ever crushed the human race with so remorseless and desolating a tyranny.

Romanism is replete with a terrific energy to evil. The other modifications of what we consider the doctrine of Christ crucified, seem, on the contrary, to fail from their own innate moral imbecility. Take away the doctrine of the atonement, still retaining the authority of revelation, and what have we but Judaism, nay, Judaism deprived of its gorgeous and not inoperative means of appealing to the imagination? a system which, when in all its glory, proved utterly unable to control an age much more controllable than the present. Take away the supreme authority of revelation, and decide upon what the Bible shall teach, by the light of human reason, and what have we but the religion of nature, the systems of the Grecian schools, the teachings of pagan philosophers? Of the failure of these it is hardly proper to speak, as they never possessed sufficient energy to attempt the moral reformation, even of the communities in which they originated. Or, if we deny that the desert and the punishment of sin are such as they are represented to be in the doctrine of Christ crucified, we find ourselves at variance with all moral analogies, and with the most demonstrable principles of ethics; it will be well if we do not plunge at once into the grossest epicurism, and surrender up mankind without any controlling power, to the headlong goadings of ungovernable passion.

Again; while we retain in theory the doctrine of Christ crucified, we may utterly neglect to preach it. Thus we may easily find a variety of propositions, which express, what we suppose to be of necessity either the antecedents or the consequents of the facts

of the Gospel; and we may promulgate them with the acuteness of schoolmen and the resolution of martyrs. The doctrine of the cross may thus become an admirable occasion for the acquisition of intellectual discipline. But what are the effects of all this labor? Sinners are no longer converted, spiritual apathy over-spreads the church, and the still small voice of the Spirit is unheeded amid the din of angry polemics.

Or we may err from the simplicity of the truth in an opposite manner. Instead of preaching the Gospel as it is, we may select particular portions of it, and use them as the groundwork of an appeal to the imagination and the sensitiveness of men. We may thus create violent agitation, excessive joy, intense activity; but they quickly pass away, and leave behind them no vestige of the fruits of the Spirit. Just as we forsake the preaching of the doctrines of the cross in their unadulterated simplicity, will the permanent effects of our ministrations decrease, until, whilst we may produce all the excitement of tragedy, we leave at last quite as transient an impression.

Here I am aware that I shall be met by the question, Is not good done by all these modes of exhibiting what are supposed to be truths of religion? I answer, yes. They all exhibit some truth, and all truth is valuable. But I ask, what then? Do they accomplish *the good*, which the Gospel was intended to accomplish? If not, it is to no purpose to allege that they do good. The Gospel is too valuable to be used to accomplish any other good than that for which God specially designed it. A dwelling house if consumed might be very useful for ashes; but this would be a

very insufficient reason for setting it on fire. It has other more important uses to accomplish. An Israelite in the wilderness dying by the bite of the fiery serpents, might have been relieved by a draught of water, or, if you please, it would have done him good ; but how much better would it have been to direct his eyes to the brazen symbol, and thus cure at once both the thirst itself and also the disease in which that thirst originated.

I have thus endeavored to show, that notwithstanding the objections which are made to the preaching of Christ crucified, we feel justified in preaching it. 1st. Because we consider these objections themselves to be unphilosophical. 2d. Because we believe the doctrines thus denominated to be true. 3d. Because the objections themselves are entirely in harmony with the supposition that the doctrine is true. 4th. Because the elementary truths of this doctrine are in harmony with the elementary laws of the present moral constitution. 5th. Because the promulgation of them has ever been effectual in accomplishing the moral reformation of men. And 6th. Every other moral system has utterly failed in the attempt to produce this result. I hasten to conclude this already protracted discussion by a few brief remarks.

From the above considerations it will be readily perceived, that objections, drawn from what we may consider the nature of things, are misapplied when urged against the facts which claim to be revealed in the Scriptures. The only questions to be discussed are, first, Are the Scriptures true? and, secondly, What do the Scriptures teach? The one question is to be

answered by the *science of evidence*, and the other by the *science of interpretation*. Here is the ground and the only ground for argument. To these points let the disbeliever in these doctrines direct his attacks, and these points let the believer be prepared to defend. When this shall have been done, we may hope to see this controversy brought to a definite and decisive issue.

2. Let us who profess to believe the doctrine of Christ crucified preach it every where, on all occasions, and under all circumstances. This doctrine and this only possesses that divine energy by which men are to be converted unto God. We may be considered illiberal, prejudiced, obtuse of intellect; but let us not be ashamed of the Gospel of Christ, for it is the power of God unto salvation. We believe it to be truth, and if it be truth it is great and must prevail. With kindness and charity, and yet in simplicity and fidelity, let us resolve to know nothing among men but Jesus Christ and him crucified.

3. Nor in all this is there any sectarianism. We believe these doctrines to be true, and suppose ourselves able to show them to be so. We esteem them vitally important to the temporal and to the eternal interests of men. As intelligent beings, we have a right to promulgate them as widely as we choose, and to convince of their truth as many as we are able. It will be sectarianism whenever we underrate the talents, disparage the motives, curtail the influence, or violate in the slightest manner the rights of those who differ from us. But if we do none of this, it is no sectarianism by fair argument to give to our sentiments all the influence in our power. We cheerfully concede

to others the right which we claim for ourselves. If our claim be allowed, we rejoice; but if not, we must be pardoned if, as we suppose in obedience to God, we still preach Christ and him crucified.

I close by expressing my devout hope that these doctrines, in all their power and all their efficacy, may ever be preached within these consecrated walls. May my brother who is now to be set over you in the Lord, always delight to make the doctrines of a crucified Messiah the sum and the substance of his ministrations. May you all be so blest as to receive them in love, and to become doers of the word, and not hearers only; and may this whole congregation be given unto their pastor, as the seals of his ministry in the day of the Lord Jesus. Amen.

DISCOURSE ON EDUCATION.

IN the long train of her joyous anniversaries, New England has yet beheld none more illustrious than this. We have assembled to-day, not to proclaim how well our fathers have done, but to inquire how we may enable their sons to do better. We meet, not for the purposes of empty pageant, nor yet of national rejoicing ; but to deliberate upon the most successful means for cultivating, to its highest perfection, that invaluable amount of intellect, which Divine Providence has committed to our charge. We have come up hither to the city of the Pilgrims, to ask how we may render their children most worthy of their ancestors, and most pleasing to their God. We meet to give to each other the right hand of fellowship, in carrying forward this all-important work, and here to leave our professional pledge, that, if the succeeding generation do not act worthily, the guilt shall not rest upon those who are now the Instructors of New England.

Well am I aware that the occasion is worthy of the choicest effort of the highest talent in the land. Sincerely do I regret, that upon such talent the duty of addressing you this day had not devolved. Much do I also regret, that sudden indisposition has deprived me of that time which had been set apart to meet the demands of the present occasion, and that I am only able to offer for your consideration such reflections as have been snatched from the most contracted leisure, and gleaned amid the hurried hours of languid convalescence. But I bring, as an offering to the cause of Education, a mind deeply penetrated with a conviction of its surpassing importance, and enthusiastically ardent in anticipating the glory of its ultimate results. I know, then, that I may liberally presume upon your candor, while I rise to address those, to very many of whom it were far more beseeching that I humbly listened.

The subject which I have chosen for our mutual improvement, is, **THE OBJECT OF INTELLECTUAL EDUCATION; AND THE MANNER IN WHICH THAT OBJECT IS TO BE ATTAINED.**

I. It hath pleased Almighty God to place us under a constitution of universal law. •By this we mean, that nothing, either in the physical, intellectual, or moral world, is in any proper sense contingent. Every event is preceded by its regular antecedents, and followed by its regular consequents; and hence is formed that endless chain of cause and effect which binds together the innumerable changes which are taking place every where around us.

When we speak of this system as subjected to uni-

versal law, we mean all this ; but this is not all that we mean. The term law, in a higher sense, is applied to beings endowed with conscience and will, and there is then attached to it the idea of rewards and punishments. It is used in this sense to signify a constitution so arranged, that one course of action shall be inevitably productive of happiness, and another course shall be inevitably productive of misery. Now, in this higher sense, is it strictly and universally true, that we are placed under a constitution of law. Every action which we perform, is as truly amenable as inert matter, to the great principles of the government of the universe, and every action is chained to the consequences which the Creator has affixed to it, as unalterably as any sequence of cause and effect in physics. And thus, with equal eloquence and truth, the venerable Hooker has said, ‘Of Law, there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world ; all things in heaven and earth do her homage ; the very least as feeling her care, and the very greatest as not exempted from her power ; both angels and men and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.’

Such a constitution having been established by a perfectly wise Creator, it may well be supposed that it will remain unchangeable. His laws will not be altered for our convenience. We may obey them or disobey them, we may see them or not see them, we may be wise or unwise ; but they will be rigidly and unalterably

enforced. Thus must it ever be, until we have the power to resist the strength of omnipotence.

Again ; it is sufficiently evident that the very constitution which God has established, is, with infinite wisdom and benevolence, devised for just such a being, physical, intellectual, and moral, as man. By obedience to the laws of God, man may be as happy as his present state will allow. Misery is always the result of a violation of some of the laws which the Creator has established. Hence, our great business here, is, *to know and obey the laws of our Creator.*

That part of man by which we know, and, in the most important sense, obey the laws of the Creator, is called MIND. I use the word in its general sense, to signify, not merely a substance, not matter, capable of intellection, but one also capable of willing, and to which is attached the responsibility of right and wrong in human action. It is one of the laws of this substance, that increased power for the acquisition of knowledge, and a more universal disposition to obedience, may be the result either of the action of one individual upon another, or, of the well-directed efforts of the individual mind upon itself.

Without some knowledge of the laws of nature, it is evident that man would immediately perish. But it is possible for him to have only so much knowledge of them as will barely keep generation after generation in existence, without either adding anything to the stock of intellectual acquisition, or subjecting to his use any of the various agents which a bountiful Providence has everywhere scattered around, for the supply of his wants and the relief of his necessities. Such was the

case with the Aborigines of our country, and such had it been for centuries. Such, also, with but very few and insignificant exceptions, is the case in Mohammedan and Pagan countries. The sources of their happiness are few and interrupted; those of their misery, multiplied and perpetual.

Looking upon such nations as these, we should involuntarily exclaim, What a waste of being, what a loss of happiness, do we behold! Here are intelligent creatures, placed under a constitution devised by Infinite Wisdom for the purpose of promoting their happiness. The very penalties which they suffer, are so many proofs of the divine goodness—mere monitions to direct them in the paths of obedience. And beside this, they are endowed with a mind perfectly formed to investigate and discover these laws, and to derive its highest pleasure from obeying them. Yet that mind, from want of culture, has become useless. It achieves no conquests. It removes no infelicities. Here, then, must the remedy be applied. This immaterial part must be excited to exertion, and must be trained to obedience. Just so soon as this process is commenced, a nation begins to emerge from the savage, and to enter upon the civilized state. Just in proportion to the freedom and the energy with which the powers of the mind are developed, and to the philosophical humility with which they are exercised, does a people advance in civilization. Just in proportion as a people is placed under contrary influences, is its movement retrograde.

Education is that science which teaches us how to foster these energies of mind. In few words, I would say, *the object of the science of Education, is, to render*

mind the fittest possible instrument for DISCOVERING, APPLYING, and OBEYING, the laws under which God has placed the universe.

That all this is necessary, in order to carry forward the human species to the degree of happiness which it is destined, at some time or other, to attain, may be easily shown.

The laws of the universe must be *discovered*. Until they are discovered, we shall be continually violating them, and suffering the penalty, without either possibility of rescue or hope of alleviation. Hence the multitude of bitter woes which ignorance inflicts upon a people. Hence the interest which every man should take in the progress of knowledge. Who can tell how countless are the infelicities which have been banished from the world, by the discovery of the simple law that a magnetized needle, when freely suspended, will point to the north and south!

Nor is it sufficient that a law be discovered. Its relations to other laws must be ascertained, and the means devised by which it may be made to answer the purposes of human want. This is called *application*, or *invention*. The law of the expansive power of steam was discovered by the Marquis of Worcester, in 1663. It remained, however, for the inventive genius of Watt and Fulton, more than a century afterwards, to render it subservient to the happiness of man. From want of skill in a single branch of this department of mental labor, the human race has frequently been kept back for ages. The ancients, for instance, came very near to the invention of the printing press. Thus has it been with several other of the most valuable inven-

tions. It makes a thoughtful man sad, at the present day, to observe how many of the most important agents of nature we are obliged to expose to the gaze of lecture-rooms, without being able to reveal a single practical purpose for which they were created.

But this is not all. A man may know a law of his Creator, and understand its application ; but if he do not *obey* it, he will neither reap the reward, nor escape the penalty, which the Creator has annexed to it. Here we enter, at once, into the mysterious region of human will, of motive, and of conscience. To examine it at present, is not my design. I will only remark, that some great improvement is necessary in this part of our nature, before we can ever reap the benefits of the present constitution of the universe. I do not think that any philosopher can escape the conviction, that when important truth is the subject of inquiry, we neither possess the candor of judgment, nor the humility of obedience, which befits the relations existing between a creature and his Creator. In proof of this, it is sufficient to refer to well known facts. Galileo suffered the vengeance of the Inquisition, for declaring the sun to be the centre of the planetary system ! How slow were the learned in adopting the discoveries of Harvey, or of Newton ! Still more visible is this obstinacy, when the application of a moral law is clearly discovered. Though supported by incontrovertible argument, how slowly have the principles of religious toleration gained foothold even in the civilized world ! After the slave trade had been proved contrary to every principle both of reason and of conscience, and at variance with every law of the Creator, for nearly twenty years did

Clarkson and his associates labor, before they could obtain the act for its abolition. And, to take an illustration from nearer home,—how coolly do we look on and behold lands, held by unquestionable charter from Almighty God, in defiance of an hundred treaties by which the faith of this country has been pledged,—in violation of every acknowledged law, human and divine, wrested from a people, by whose forbearance, a century ago, our fathers were permitted to exist! I speak not the language of party. I eschew and abhor it; but ‘I speak with the freedom of history, and, I hope, without offence.’ These examples are sufficient at least to show us, that the mind of man is not, at present, the fittest instrument possible for obeying the laws of his Creator, and that there is need, therefore, of that science, which shall teach him to become such an instrument.

The question which next arises, is this:—Can these things be taught? Is it practicable, by any processes which man can devise, to render mind a fitter instrument for discovering, applying and obeying the laws of his Creator? We shall proceed, in the next place, to show that all this is practicable.

1. It is practicable to train the mind to greater skill in *discovery*. A few facts will render this sufficiently evident.

It will not be denied that some modes of thinking are better adapted to the discovery of truth than others. Those trains of thought which follow the order of cause and effect, premises and conclusion, or, in general, what is considered the order of the understanding, are surely more likely to result in discovery, than those

which follow the order of the casual relations, as of time, place, resemblance and contrast, or, as it is commonly called, the order of the imagination. Discovery is the fruit of patient thought, and not of impetuous combination. Now it must be evident that mind, directed in the train of the understanding, will be a far better instrument of discovery than if under the guidance of the imagination. And it is evident that the one mode of thinking may be as well cultivated as the other, or as any mode whatsoever. And hence has arisen the mighty effect which Bacon produced upon the world. He allured men from the weaving of day-dreams, to the employment of their reason. Just in proportion as we acquire skill in the use of our reason, will be the progress of truth.

Again ; there can be no doubt that, in consequence of the teaching of Bacon, or, in other words, in consequence of improvement in education, the human mind has, in fact, become a vastly more skilful instrument of discovery than ever it was before. In proof of this, I do not refer merely to the fact, that more power has been gained over the agents of nature, and that they have been made to yield a greater amount of human happiness to the human race, within the last one hundred years, than for ten times that period before. This, of itself, would be sufficient to show an abundant increase of intellectual activity. I would also refer to the fact that several of the most remarkable discoveries have been made by different men at the same time. This would seem to show, that mind in the aggregate was moving forward, and that everything with which we are now acquainted must soon have been discovered,

even if it had eluded the sagacity of those who were fortunate enough to observe it. This shows that the power of discovery has already been in some degree increased by education. What has been so auspiciously begun, can surely be carried to far greater perfection.

Again; if we inquire what are those attributes of mind on which discovery mainly depends, I think we shall find them to be, patient observation, acute discrimination, and cautious induction. Such were the intellectual traits of Newton, that prince of modern philosophers. Now it is evident that these attributes can be cultivated, as well as those of taste or imagination. Hence, it seems as evident that the mind may be trained to discovery, that is, that mind may be so disciplined as to be able to ascertain the particular laws of any individual substance, as that any other thing may be done.

2. By *application*, or *invention*, I mean the contriving of those combinations by which the already discovered laws of the universe, may be rendered available to the happiness of man. It is possible to render the mind a fitter instrument for the accomplishment of this purpose.

In proof of this remark, I may refer you to the two considerations to which I have just adverted; namely, that some trains of thought are more productive of invention than others, and that, by following those trains, greater progress has, within a few years, been made in invention, than within ten times that period before.

It is proper, however, to remark, that the qualities of mind on which invention depends, are somewhat

dissimilar from those necessary to discovery. Invention depends upon accuracy of knowledge in detail, as well as in general, and a facility for seizing upon distant and frequently recondite relations. Discovery has more to do with the simple quality, invention with the complex connexions. Discovery views truth in the abstract; invention views it, either in connexion with other truth, or in its relation to other beings. Hence has it so frequently taken place, that philosophers have been unable to avail themselves of their own discoveries; or, in other words, that the powers of discovery and of invention are so seldom combined in the same individual. In one thing, however, they agree. Both depend upon powers of mind capable of cultivation; and, therefore, both are susceptible of receiving benefit beyond any assignable degree, by the progress of education.

3. The mind may be rendered a fitter instrument for obeying the laws of the universe. This will be accomplished, when men, first, are better acquainted with the laws of the universe, and secondly, when they are better disposed to obey them. That both of these may be accomplished, scarcely needs illustration.

For, first, I surely need not consume your time to prove, that a much greater amount of knowledge of the laws of the universe might be communicated in a specified time, than is communicated at present. Improvement in this respect depends upon two facts;—first, greater skill may be acquired in teaching; and second, the natural progress of the sciences is towards simplification. As they are improved, the more proximate relations of things are discovered, the media are

rendered clearer, and the steps in the illustration of truth less numerous. The more a man knows of the laws of his Creator, the more perfect may be his obedience.

And, secondly, those dispositions which oppose our obedience, may be corrected. Candor may be made to take the place of prejudice, and envy may be exchanged for a generous love of truth. A good teacher frequently produces this result now. And that the Gospel of Jesus Christ does present a most surprising cure for those dispositions, which oppose the progress of truth, and interfere with our obedience to the moral laws of our being, no one, who, at the present day, looks upon the human race with the eye of a philosopher, can with any semblance of candor venture to deny.

It would not be difficult, did time permit, by an examination of the various laws, physical, intellectual, and moral, under which we are placed, to show that the principles which I have been endeavouring to illustrate, are universal, and apply to every possible action of the most eventful life. It could thus be made to appear, that all the happiness of man is derived from discovering, applying, or obeying the laws of his Creator, and that all his misery is the result of ignorance or disobedience; and, hence, that the good of the species can be permanently promoted, and permanently promoted only, by the accomplishment of that which I have stated to be the object of education.

I have thus far endeavoured to show, from our situation as just such creatures, namely, creatures subject to laws of which we come into the world ignorant, and

laws which can only be known by a mind possessed of acquired power, that there is, in our present state, the need of such a science as that of education. I have endeavoured to show what is its object, and also to show that that object may be accomplished. I will now take leave of this part of the subject, with a few remarks upon the relation which this science sustains to other sciences.

1. If the remarks already made have the least foundation in truth, we do not err in claiming for education the rank of a distinct science. It has its distinct subject, its distinct object, and is governed by its own laws. And, moreover, it has, like other sciences, its corresponding art,—the art of teaching. Now if this be so, we would ask how any man should understand this science, any more than that of mathematics or astronomy, without ever having studied it, or having even thought about it? If there be any such art as the art of teaching, we ask how it comes to pass that a man shall be considered fully qualified to exercise it, without a day's practice, when a similar attempt in any other art would expose him to ridicule? Henceforth, I pray you, let the ridicule be somewhat more justly distributed.

2. The connexions of this science are more extensive than those of any other. Almost any one of the other sciences may flourish independently of the rest. Rhetoric may be carried to high perfection, whilst the mathematics are in their infancy. Physical science may advance, whilst the science of interpretation is stationary. No science, however, can be independent of the science of education. By education their tri-

umphs are made known ; by education alone can their triumphs be multiplied.

Hence, thirdly, it is upon education that the progress of all other sciences depends. A science is a compilation of the laws of the universe on one particular subject. Its progress is marked by the number of these laws which it reveals, and the multiplicity of their relations which it unfolds. Now we have before shown, that the number of laws which are discovered, will be in proportion to the skill of mind, the instrument which is to discover them. Hence, just in proportion to the progress of the science of education, will be the power which man obtains over nature, the extent of his knowledge of the laws of the universe, and the abundance of means of happiness which he enjoys.

If this be so, it would not seem arrogant to claim for education the rank of the most important of the sciences, excepting only the science of morals. And, hence, we infer, that it presents subjects vast enough, and interests grave enough, to task the highest effort of the most gifted intellect, in the full vigor of its powers. Is it not so ? If it be so, on what principle of common sense is it, that a man is considered good enough for a teacher, because he has most satisfactorily proved himself good for no one thing else ? Why is it, that the utter want of sufficient health to exercise any other profession, is frequently the only reason why a man should be thrust into this, which requires more active mental labor in the discharge of its duties, than any other profession whatsoever ? Alas ! it is not by teachers such as these, that the intellectual power of a people is to be created. To hear a scholar say a les-

son, is not to educate him. He who is not able to leave his mark upon a pupil, never ought to have a pupil. Let it never be forgotten, that, in the thrice resplendent days of the intellectual glory of Greece, teachers were in her high places. Isocrates, Plato, Zeno, and Aristotle were, without question, stars of the first magnitude, in that matchless constellation, which still surrounds with undiminished effulgence the name of the city of Minerva.

And lastly, if the science of education be thus important, is it not worthy of public patronage? Knowledge of every sort is valuable to a community, very far beyond what it costs to produce it. Hence it is for the interest of every man to furnish establishments by which knowledge can be increased. Of the manner in which this should be afforded, it belongs to political economists to treat. Let me suggest only a very few hints on the subject. Books are the repositories of the learning of past ages. Longer time than that of an individual's life, and greater wealth than falls to the lot of teachers, are required to collect them in numbers sufficient for extensive usefulness. The same may be said of instruments for philosophical research. Let these be furnished, and furnished amply. Let your instructors have the use of them, if you please, gratuitously; and if you do not please, not gratuitously, and then, on the principles which govern all other labor, let every teacher, like every other man, take care of himself. Give to every man prominent and distinct individuality. Remove all the useless barriers which shelter him from the full and direct effect of public opinion. Let it be supposed, that, by becoming a teacher, he has not lost

all pretensions to common sense; but that he may possibly know as much about his own business as those, who, by confession, know nothing at all about it. In a word, make teaching the business of men, and you will have men to do the business of teaching. I know not that the cause of education, so far as teachers are concerned, requires any other patronage.

I come now to the second part of the subject, which, I am aware, it becomes me to treat with all possible brevity.

II. In what manner shall mind be rendered a fitter instrument to answer the purposes of its creation?

To answer this question, let us go back a little. We have shown that the present constitution of things is constructed for man, and that man is constructed for the present constitution. As mind, then, is the instrument by which he avails himself of the laws of that constitution, it may be supposed that it was endowed with all the powers necessary to render it subservient to his best interests. Were it possible, therefore, it would be useless to attempt to give it any additional faculties. All that is possible, is, either to cultivate in the most perfect manner those faculties which exist, or to vary their relations to each other. In other words, to cultivate to the utmost the original faculties of the mind, is to render it the fittest possible instrument for discovering, applying, and obeying the laws of its creation.

This is, however, an answer to the question in the abstract, and without any regard to time. But the question to us, is not an abstract question; it has regard to time. That is to say, we do not ask simply what

is the best mode of cultivating mind, but what is the best mode of doing it now, when so many ages have elapsed, and so many of the laws of the universe have been discovered. Much knowledge has already been acquired by the human race, and this knowledge is to be communicated to the pupil.

All this every one sees, at first glance, to be true. Nearly all the time spent in pupilage, under the most favourable circumstances, is in fact employed in the acquisition of those laws which have been already discovered. Without a knowledge of them, education would be almost useless. Without it, there could evidently be no progressive improvement of the species. Education, considered in this light alone, has very many and very important ends to accomplish. It is desirable that the pupil should be taught *thoroughly*; that is, that he should have as exact and definite a knowledge as possible of the law and of its relations. It is desirable that he be taught *permanently*; that is, that the truth communicated be so associated with his other knowledge, that the lapse of time will not easily erase it from his memory. It is important, also, that *no more time be consumed in the process than is absolutely necessary*. He who occupies two years in teaching what might as well with a little more industry be taught in one year, does a far greater injury than he would do by simply abridging his pupil's life by a year. He not only abstracts from his pupil's acquisition that year's improvement, but all the knowledge which would have been the fruit of it for the remainder of his being.

If, then, all that portion of our time which is devoted

to education must be occupied in acquiring the laws of the universe, how shall opportunity be afforded for cultivating the original powers of the mind ?

I answer, an all-wise Creator has provided for this necessity of our intellectual nature. His laws, in this, as in every other case, are in full and perfect harmony.

For, first, the original powers of the mind are cultivated by use. This law, I believe, prevails in respect to all our powers, physical, intellectual, and moral. But improvement results from the use of each several faculty. The improvement of the memory does not, of necessity, strengthen the power of discrimination ; nor does the improvement of logical acuteness, of necessity, add sensibility to the taste. The law on this subject seems to be, that every several faculty is strengthened and rendered more perfect, exactly in proportion as it is subjected to habitual and active exercise.

And, secondly, it will be found that the secret of teaching most thoroughly, permanently, and in the shortest time ; that is, of giving to the pupil in a given time the greatest amount of knowledge, consists in so teaching as to give the most active exercise to the original faculties of the mind. So that it is perfectly true, that if you wish so to teach as to make the mind the fittest possible instrument for discovering, applying, and obeying the laws of the Creator, you would so teach as to give to the mind the greatest amount of knowledge ; and, on the contrary, if you wished so to teach as to give to a pupil, in a given time, the greatest amount of knowledge, you would so teach as to render his mind the fittest instrument for discovering, applying, and obeying the laws of its Creator.

I do not forget that the discussion of the practical business of teaching is, on this occasion, committed to other hands. You will, however, I trust, allow me to suggest here, one or two principles which seem to me common to all teaching, and which are in their nature calculated to produce the results to which I have referred.

1. Let a pupil understand every thing which we design to teach him. If he cannot understand a thing this year, it was not designed by his Creator that he should learn it this year. But let it not be forgotten, that precisely here is seen the power of a skilful teacher. It is his business to make a pupil, if possible, understand. Very few things are incapable of being understood, if they be reduced to their ultimate elements. Hence the reason why the power of accurate and natural analysis is so invaluable to a teacher. By simplification and patience, it is astonishing to observe how easily abstruse subjects may be brought within the grasp of the faculties even of children. Let a teacher, then, first understand a subject himself. Let him know that he understands it. Let him reduce it to its natural divisions and its simplest elements. And then, let him see that his pupils understand it. This is the first step.

2. I would recommend the frequent repetition of whatever has been acquired. For want of this, an almost incalculable amount of invaluable time is annually wasted. Who of us has not forgotten far more than all which he at present knows? What is understood to-day, may with pleasure be reviewed to-morrow. If it be frequently reviewed, it will be associated with all our other knowledge, and be thoroughly engraven on the memory. If it be laid aside for a month, it will be

almost as difficult to recover it as to acquire a new truth ; and it will be, moreover, destitute of the interest derived from novelty. If this be the case with us generally, I need not say how peculiarly the remark applies to the young.

But lastly, and above all, let me insist upon the importance of the universal practice of every thing that is learned. No matter whether it be a rule in arithmetic, or a rule in grammar, a principle in rhetoric, or a theorem in the mathematics ; as soon as it is learned and understood, let it be put into practice. Let exercises be so devised as to make the pupil familiar with its application. Let him construct exercises himself. Let him not leave them, until he knows that he understands both the law and its application, and is able to make use of it freely and without assistance. The mind never will derive power in any other way. Nor will it, in any other way, attain to the dignity of certain, and practical science.

So far as we have gone, then, we have endeavored to show that the business of a teacher is, so to communicate knowledge as most constantly and vigorously to exercise the original faculties of the mind. In this manner, he will both convey the greatest amount of instruction, and create the largest amount of mental power.

I intended to confirm these remarks, by a reference to the modes of teaching some of the most important branches of science. But I fear that I should exhaust your patience, and also that I might anticipate what will be much better illustrated by those who will come after me. I shall, therefore, conclude by applying these

considerations to the elucidation of some subjects of general importance.

1. If these remarks be true, they show us in what manner text books ought to be constructed. They should contain a clear exhibition of the subject, its limits and relations. They should be arranged after the most perfect method, so that the pupil may easily survey the subject in all its ramifications; and should be furnished with examples for practice to illustrate every principle which they contain. It should be the design of the author to make such a book as could neither be studied unless the pupil understood it, nor taught unless the instructor understood it. Such books, in every department, are, if I mistake not, very greatly needed.

If this be true, what are we to think of many of those school books which are beginning to be very much in vogue amongst us? There first appears, perhaps, an abridgement of a scientific text book. Then, lest neither instructor nor pupil should be able to understand it, without assistance, a copious analysis of each page, or chapter, or section, is added in a second and improved edition. Then, lest, after all, the instructor should not know what questions should be asked, a copious list of these is added to a third and still more improved edition. The design of this sort of work seems to be to reduce all mental exercise to a mere act of the memory, and then to render the necessity even for the use of this faculty as small as may be possible. Carry the principle but a little farther, and an automaton would answer every purpose exactly as well as an instructor. Let us put away all these miserable helps, as fast as possible, I pray you. Let us never

forget that the business of an instructor begins where the office of a book ends. It is the action of mind upon mind, exciting, awakening, showing by example the power of reasoning and the scope of generalization, and rendering it impossible that the pupil should not think; this is the noble and the ennobling duty of an instructor.

2. These remarks will enable us to correct an error which of late has done very much evil to the science of education. Some years since, I know not when, it was supposed, or it is said that it was supposed, that the whole business of education was to store the mind with facts. Dugald Stewart, I believe, somewhere remarks, that the business of education, on the contrary, is to cultivate the original faculties. Hence the conclusion was drawn that it mattered not what you taught, since the great business was to strengthen the faculties. Now this conclusion has afforded to the teacher a most convenient support against the pressure of almost every manner of attack. If you taught a boy rhetoric, and he could not write English, it has become sufficient to say that the grand object was, not to teach the structure of sentences, but to strengthen the faculties. If you taught him the mathematics, and he did not understand the Rule of Three, and could not tell you how to measure the height of his village steeple, it was all no matter — the object was to strengthen his faculties. If, after six or seven years of study of the languages, he had no more taste for the classics than for Sanscrit, and sold his books to the highest bidder, resolved never again to look into them, it was all no matter, — he had been studying, to strengthen his faculties, while by this

very process his faculties have been enfeebled almost to annihilation.

Now, if I mistake not, all this reasoning is false, even to absurdity. Granting that the improvement of the faculties is the most important business of instruction, it does not follow that it is the only business. What! will a man tell me that it is of no consequence whether or not I know the laws of that universe to which I belong? Will he insult me, by pretending to teach them to me in such a manner that I shall, in the end, know nothing about them? Are such the results to which the science of education leads? Will a man pretend to illuminate me by thrusting himself, year after year, exactly in my sunshine? No; if a man profess to teach me a law of my Creator, let him make the thing plain, let him teach me to remember it, and accustom me to apply it. Otherwise, let him stand out of the way, and allow me to do it for myself.

But this doctrine is yet more false; for even if it be true, that it matters not *what* is taught, it by no means follows that it is no matter *how* it is taught. The doctrine in question, however, supposes that the faculties are to be somehow strengthened by 'going over,' as it is called, a book or a science, without any regard to the manner in which the task is accomplished. The faculties are strengthened by the use of the faculties; but this doctrine has been quoted to shield a mode of teaching, in which they are not used at all; and hence has arisen a great amount of teaching, which has had very little effect, either in communicating knowledge, or giving efficiency to mind.

Let us, then, come to the truth of the question. It

is important what I study ; for it is important whether or not I know the laws of my being, and it is important that I so study them, that they shall be of use to me. It is also important that my intellectual faculties be improved, and therefore important that an instructor do not so employ my time as to render them less efficient.

3. Closely connected with these remarks is the question, which has of late been so much agitated, respecting the study of the ancient languages and the mathematics. On the one part, it is urged that the study of the languages is intended to cultivate the taste and the imagination, and that of the mathematics to cultivate the understanding. On the other part, it is denied that these effects are produced ; and it is asserted that the time spent in the study of them is wasted. Examples, as may be supposed, are adduced in abundance on both sides ; but I do not know that the question is at all decided. Let us see whether any thing that we have said will throw any light upon it.

I think it can be conclusively proved, that the classics could be so taught as to give additional acuteness to the discrimination, more delicate sensibility to the taste, and more overflowing richness to the imagination. So much as this, must, we think, be admitted. If, then, it be the fact that these effects are not produced, —and I think we must admit that they are not, in any such degree as might reasonably be expected, —should we not conclude that the fault is not in the classics, but in our teaching ? Would not teaching them better be the sure way of silencing the clamor against them ?

I will frankly confess that I am sad, when I reflect upon the condition of the study of the languages among

us. We spend frequently six or seven years in reading Latin and Greek, and yet who of us writes,—still more, who of us speaks them with facility? I am sure there must be something wrong in the mode of our teaching, or we should accomplish more. That cannot be skilfully done, which, at so great an expense of time, produces so very slender a result. Milton affirms, that what in his time was acquired in six or seven years, might have been easily acquired in one. I fear that we have not greatly improved since.

Again, we very properly defend the study of the languages on the ground that they cultivate the taste, the imagination, and the judgment. But is there any magic in the name of a classic? Can we improve a boy's mind merely by teaching him to render, with all clumsiness, a sentence from another language into his own? Can the faculties of which we have spoken, be improved, when not one of them is ever called into action? No. When the classics are so taught as to cultivate the taste and give vigor to the imagination,—when all that is splendid and beautiful in the works of the ancient masters, is breathed into the conceptions of our youth,—when the delicate wit of Flaccus tinges their conversation, and the splendid oratory of Tully, or the irresistible eloquence of Demosthenes is felt in the senate and at the bar—I do not say that even then we may not find even something more worthy of being studied;—but we shall then be prepared, with a better knowledge of the facts, to decide upon the merits of the classics. The same remarks may apply, though perhaps with diminished force, to the study of the mathematics. If, on the one hand, it be objected that this

kind of study does not give that energy to the powers of reasoning which has frequently been expected, it may, on the other hand, be fairly questioned whether it be correctly taught. The mathematics address the understanding. But they may be so taught as mainly to exercise the memory. If they be so taught, we shall look in vain for the anticipated result. I suppose that a student, after having been taught one class of geometrical principles, should as much be required to combine them in the forms of original demonstration, as that he who has been taught a rule of arithmetic should be required to put it into various and diversified practice. It is thus alone, that we shall acquire that *δυναμις αναλυτικη*, the mathematical power which the Greeks considered of more value than the possession of any number of problems. When the mathematics shall be thus taught, I think there will cease to be any question, whether they add acuteness, vigor and originality to the mind.

I have thus endeavored, very briefly, to exhibit the object of education, and to illustrate the nature of the means by which that object is to be accomplished. I fear that I have already exhausted your patience. I will, therefore, barely detain you with two additional remarks.

1. To the members of this Convention allow me to say, Gentlemen, you have chosen a noble profession. What though it do not confer upon us wealth?—it confers upon us a higher boon, the privilege of being useful. What though it lead not to the falsely named *heights* of political eminence?—it leads us to what is far better, the sources of real power; for it renders intellectual ability necessary to our success. I do verily believe that nothing so cultivates the powers of a man's

own mind like thorough, generous, liberal, and indefatigable teaching. But our profession has rewards, rich rewards, peculiar to itself. What can be more delightful to a philanthropic mind, than to behold intellectual power increased a hundred fold by our exertions, talent developed by our assiduity, passions eradicated by our counsel, and a multitude of men pouring abroad over society the lustre of a virtuous example, and becoming meet to be inheritors with the saints in light—and all in consequence of the direction which we have given to them in youth? I ask again, what profession has any higher rewards?

Again, we at this day are in a manner the pioneers in this work in this country. Education, as a science, has scarcely yet been naturalized among us. Radical improvement in the means of education is an idea that seems but lately to have entered into men's minds. It becomes us to act worthily of our station. Let us by all the means in our power second the efforts and the wishes of the public. Let us see that the first steps in this course are taken wisely. This country ought to be the best educated on the face of the earth. By the blessing of Heaven, we can do much towards the making of it so. God helping us, then, let us make our mark on the rising generation.

DISCOURSE
ON THE
PHILOSOPHY OF ANALOGY.

Συμπάθη είναι τα άνω τοις κάτω.

GENTLEMEN OF THE SOCIETY,—

IT was not without unfeigned reluctance, that I complied with the request to appear before you on the present occasion. Do not, however, suppose that I for a moment distrusted either your candor or your forbearance. Full well was I assured, that you would look with indulgence upon the humblest attempt to advance the science or to adorn the literature of our country. My reluctance proceeded from a different source. Accustomed to the investigation of abstract truth, I feared lest the train of my reflections should seem too far removed from the ordinary walks of literary life. I however remembered that general truth is, in its nature, abstracted, and no where could I expect that such truth would meet with more devoted

admirers than in a Society, whose only object is the cultivation of letters. Besides, I have thought that, by giving to these annual discourses the tinge of our different professional pursuits, we should enlarge the field from which subjects for discussion may be selected, and secure as great a degree of variety as the occasion may demand.

Influenced by these considerations, I venture to request your attention to some remarks which I shall offer upon *THE PHILOSOPHY OF ANALOGY*; a subject, which, so far as I have been able to discover, has not yet attracted the particular notice of any writer in our language. This neglect is at least somewhat remarkable, for I know of none which stands more intimately connected, both with the improvement of science, and the progress of discovery. May we not, then, hope that by exploring a field, which has been so long overlooked, we may find something to reward our search, which has thus far escaped the notice of more able inquirers.

The most obvious thought that meets us, when we reflect upon the intellectual relation which man sustains to the universe around him, is, that he commences his existence entirely destitute of knowledge. He is, however, so constituted, that knowledge must inevitably result from the elements of which his intellectual character is composed, and from the circumstances under which those elements are placed. Thus, we find him endowed with a universal appetite for knowledge, which, by a law of his nature, grows by what it feeds on. Again, we find man surrounded by a universe, in all respects corresponding to this mental appetite,

and adapted, at the same moment, both to gratify and to stimulate inquiry. Knowledge, however, is acquired, neither by this appetite, nor by its relation to this universe. Man is, therefore, endowed also with faculties, by the exercise of which he is able to discover that truth by which his desires are gratified and his intellectual happiness created.

If we consider the subject somewhat more attentively, we not only perceive that the universe is spread around us to stimulate our love of truth, but we may also discover the mode in which the successive developments of truth are addressed to the ever-growing faculties of an immortal spirit. It may not be unprofitable to occupy a few moments in illustrating this position.

The first step in the progress of knowledge is, the observation of facts, that is, that *certain things exist*, and *that certain changes are taking place in them*. This information we derive at first entirely from the senses.

But, it is found that these changes, or, as they are technically called, phenomena, do not take place at random, but in the order of a succession, at first dimly, but, by close inspection, more clearly, seen. The order of this succession is next noted, and this forms the first conception of a law of nature. Subsequent observation and more accurate experiments determine more of the circumstances actually connected with this law of succession, disengage from it that which is accidental, extend its dominion to other changes placed by the Author of nature under its control, and thus a nearer and nearer approximation is made to pure and

unchangeable truth. Thus, in mechanics, we learn, first, the fact that bodies, under certain circumstances, without any impulse change their place. Pursuing our investigations further, we learn under what circumstances and in what direction alone this motion or change of place occurs; we ascertain the various facts or laws which pertain to the motion itself, and extend, as far as we are able, our knowledge of the objects to which these laws apply. Thus also, by knowing the laws which govern any particular class of objects, we preclude the necessity of innumerable experiments, and are enabled to predict, under given circumstances, what, throughout the material universe, will be the certain result.

Again, between the laws which govern different classes of objects, there are found to exist various points of coincidence. These points of coincidence, and the circumstances under which they occur, are also objects of knowledge. They form laws of a higher class, or *more general laws*, by which the less general laws themselves are governed. Thus, I mentioned that the law by which the attraction of gravity operates, is discovered. The laws by which the attraction of magnetism, and that of electricity operate, have also been discovered, and these laws are found to coincide, and hence we derive a *general law* of attraction, applying to gravity, magnetism, electricity, and probably to all kinds of attraction throughout the universe.

But it is evident that the progress of human knowledge is not here arrested. These *general laws* may be subject to others yet more general. Again, correspondences may be discovered between these and others

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yet more general. Thus, at every step of our progress, we are enabled to predict not only an infinity of changes, but also an infinity of laws by which those changes are governed. Thus, I have spoken of the general law of attraction governing the laws of gravitation, electricity, and magnetism. This law of attraction may yet be found subject to some more general law, which governs both attraction and repulsion, and every species of motion. Again, these more general laws of motion may be connected with those of light, and a multitude of other classes of laws not yet discovered. And so on to infinity.

But it is still to be observed that not only is human knowledge thus continually extending, it is moreover evident that *a tendency* to universal extension has been impressed upon it by its Creator. For we find that a law, when legitimately established, is never known to vary. Some unexplained deviation is, however, frequently discovered in the mode of its operation. This, by the constitution of the human mind, leads to more extensive investigation. Investigation shows that the language of nature had been misinterpreted, and that every discrepancy vanishes, by adopting a wider generalization and admitting a more universal philosophical principle. Thus, to refer to the case of gravity, it was at first found that some bodies *rose* instead of falling in the air, and hence there seemed an exception to the law which before appeared established. More accurate experiment, however, proved that the air itself gravitated to the earth, and thus not only the exception was explained, but a wider universality was given to the general law than had been before conceded

to it. Thus, also, in chemistry, Lavoisier considered oxygen the only supporter of combustion. To this law there seemed some curious anomalies. It was reserved for the genius of Sir Humphrey Davy to discover another supporter, and thus not only to arrive at a principle of wider application, but also to unfold the universal truth that the whole matter of our earth is composed of but two classes of substances, combustibles and supporters of combustion. Thus, the tendency of mind is, in its very nature, upward. Thus, that intellect, which, at the beginning, the Almighty formed in his own image, was made to soar with untiring wing towards the Author of her being, while with an eye that never blanches, she gazes without ceasing upon that holy, uncreated light in which He sits pavilioned.

Such then is the nature of that love of knowledge which the Creator hath made an element of our intellectual being, and such the objects which He hath spread around to employ and to ennoble it.

But you will at once perceive that this desire, and these objects, might exist in connexion forever, and that, were there no other elements in our intellectual constitution, no knowledge would ever be the result. The simple desire to know, never discovers truth, and of course never produces knowledge. Truth, the most valuable of treasures, is to be attained only by labor. The pearl may be had, but the price must be paid for it. Like every other acquisition, it is also the result of the employment of means. And, unless the means be employed, the result must not be expected.

To illustrate this by a single consideration. All the various laws which I have mentioned as the objects of knowledge, evidently exist. But they are not manifest, simply by inspection. They do not lie every where on the surface. The changes of the universe are every where going on ; but they are seen only as *results*. The laws which regulate them can be known only by patient analysis and careful generalization. Thus also the relations of quantity have always existed ; but how many ages of research have been required to develop them as they are now displayed in the science of mathematics ! The same is true of mechanics, of astronomy, of chemistry, and of all the other sciences.

There are two processes of thought by which this knowledge may be acquired ; the one demonstration, the other induction. Demonstration proceeds from self-evident principles to the most complicated relations. Its sphere is the science of quantity, and, within that sphere, its dominion is absolute. To quantity, and whatever may be brought within the grasp of quantity, its empire is however limited. It is by the use of this instrument that the mathematicians have shed so resplendent a flood of light upon mechanics, optics, astronomy and motion.

The other process is induction. By means of this, we commence with individual instances, and, by comparison and classification, arrive at laws more and more general. This instrument is used in all the sciences not within the province of the mathematics, and even to many of these it forms the basis of their reasonings. The difference between these two processes is this. The one proceeds from self-evident

truth to its necessary results ; the other from known effects to their actual antecedents. Such are the modes of intellectual labor, by which alone human knowledge is extended. The whole universe is spread out before us, and we are constituted with an irrepressible desire to know the laws by which it is regulated. The means are placed in our power, by the exercise of which, this desire is gratified. When we ask of nature a question, she points us to this beauteous earth, that heaving ocean, and yon measureless expanse, and, in the living characters which are there inscribed, bids us read her answer. But that answer must be decyphered by the exercise of the faculties which she herself hath given us. In the forms of demonstration and induction alone can these faculties be used to decypher it.

If now we consider the answer which is thus obtained, we shall observe in it several things well worthy of our attention.

And first. The answer is always strictly limited to the question proposed. We interrogate nature, and she replies *to that interrogation* alone. I do not mean to assert, that accidental discoveries are not frequently made. But the very mode in which they are made confirms the truth of my remark. Suppose that a philosopher wished to know the nature of colors, but that he pursued a course of experiment which taught the gravity of the air, the result of his experiment would be the answer to the question ; Has the air weight? This, therefore, would be the real question which he was asking, and to this question the answer would be definite. But as the inquirer had another

question in his mind, the chances are almost infinite to one that he would not understand the answer which he received.

Secondly. The answer of nature in every case is confined to either an affirmative or a negative. The inquirer asks, and she simply replies, *it is*, or, *it is not*. If he inquires *how*, she is invariably silent. He must put the particular case, and then, when he has interpreted her answer, he will find it always *positive and determinate*. It, however, as I have said, never goes beyond a simple yea or nay. This is the case with the longest and most complicated as well as with the simplest and most expeditious processes of investigation.

Third. The negative characters of nature's language are frequently as difficult to interpret as the affirmative. Both also are alike destitute of meaning until the answer is decyphered. Hence the collected sagacity of the world might toil for ages to interpret a single answer of nature, and find at last that it contained nothing else than the single monosyllable, *no*.

From a comparison of these obvious facts, it is evident that were we possessed of no other means of discovery than the strict exercise of the reasoning faculties, the progress of knowledge would be merely accidental. To speak with exactness, demonstration and induction never discover a law of nature; they only show whether a law has or has not been discovered.* And as truth is one, and error infinite, it is manifest that, were we in possession of no other means of advancement, we might weary ourselves forever in interpreting

* Note G.

the answers of nature, and find, in the end, that we had only taken a few from an infinity of possibilities of error.

That all this is true will, I think, be evident from facts within the knowledge of all of us. A cursory survey of the history of the human mind will convince us, that progress in the discovery of the laws of nature has not been in proportion to the improvement of our skill in the use of the instruments of investigation. The Hindoos are said to have been acquainted with algebra, in a very remote age, and even in an early period of their history to have discovered the Binomial Theorem ; but what achievements over nature have they transmitted to us? The Arabians learned algebra probably from the Hindoos ; but how have the Arabians enlarged the sphere of human knowledge? The Greeks made distinguished progress in geometry ; their processes in this science may even now be used with advantage ; Sir Isaac Newton himself acknowledges them his masters ; but their processes are almost all that has come down to us. Their applications of these processes to the advancement of truth were rare and trivial. The ages emphatically denominated dark were distinguished for a subtilty of logic which has never been surpassed, and yet they carried human knowledge backward. Skill in the use of the instruments of proof can never, therefore, of itself, insure the progress of discovery.

Beside skill in interpreting the answer of nature, man must also then acquire skill in asking of her the question. There is needed a science, which, standing on the confines of what is known, shall point out the

direction in which truth probably lies, in the region that is unknown. This, when it has assumed a definite form, will be the *science of analogy*.

You observe that I speak of the science of analogy, as something which is yet to be. It does not now exist, but it must exist soon. He who shall create it will descend to posterity with a glory in nowise inferior to that of Bacon or of Newton. He who would complete such a work must be acquainted with the whole circle of the sciences, and be familiar with their history; he must examine and analyze all the circumstances of every important discovery, and, from the facts thus developed, point out the laws by which is governed the yet unexplained process of original investigation. When God shall have sent that Genius upon earth who was born to accomplish this mighty labor, then, one of the greatest obstacles will have been removed to our acquiring an unlimited control over all the agents of nature.

But passing this part of the subject, I remark that, whenever the laws of such a science shall have been discovered, I think that they will be found to rest upon the two following self-evident principles.

First. A part of any system which is the work of an intelligent agent, is similar, so far as the principles which it involves are concerned, to the whole of that system.

And, secondly. The work of an intelligent and moral being must bear, in all its lineaments, the traces of the character of its Author. And, hence, he will use analogy the most skilfully who is most thoroughly imbued with the spirit of the system, and at the same

time most deeply penetrated with a conviction of the attributes of the First Cause of all things.

To illustrate this by a single remark. Suppose I should present before you one of the paintings of Raphael, and, covering by far the greater part of it with a screen, ask you to proceed with the work and designate where the next lines should be drawn. It is evident that no one but a painter need even make the attempt; and of painters, he would be the most likely to succeed, who had become best acquainted with the genius of Raphael, and had most thoroughly meditated upon the manner in which that genius had displayed itself in the work before him. So, of the system of the universe we see but a part. All the rest is hidden from our view. He will, however, most readily discover *where the next lines are drawn*, who is most thoroughly acquainted with the character of the Author, and who has observed, with the greatest accuracy, the manner in which that character is displayed, in that portion of the system which he has condescended to reveal to us.*

All this is confirmed by the successive efforts of mind which resulted in the greatest of Sir Isaac Newton's discoveries. "As he sat alone in his garden," says Dr. Pemberton, "he fell into a speculation on the power of gravity. That, as this power sensibly diminished at the remotest distances from the centre of the earth to which we can rise, it appeared to him reasonable, to conclude that this power must extend much farther than was usually thought. Why not as high as the moon, said he to himself, and if so, her

* Note H.

motion must be influenced by it; perhaps she is retained in her orbit thereby. And if the moon be retained in her orbit by the force of gravity, no doubt the primary planets are carried round the sun by the like power.”* I think it self-evident, that this first germ of the system of the universe would never have been suggested to any man whose mind had not been filled with exalted views of the greatness of the Creator, and who had not diligently contemplated the mode in which those attributes were displayed in that part of his works which science had already discovered to us.

And if this distinction be just, it will lead us to divide philosophers into, those who have been eminent for attainment in those sciences which are instruments of investigation; and those, who, to these acquisitions, have added unusual skill in foretelling where these instruments could with the greatest success be applied. Among the ancients, probably Aristotle belonged to the former, and Pythagoras and Archimedes to the latter class. Among the moderns, I think that infidel philosophers generally will be found to have distinguished themselves by the accurate use of the sciences, and Christian philosophers by the additional glory of foretelling when and how the sciences may be used. I am not aware that infidelity hath presented to the world any discoveries to be compared with those of Boyle and Pascal, and Bacon and Newton, or of Locke, and Milton, and Butler.

And here I may be allowed to suggest that, often as the character of Newton has been the theme of

* Preface to account of Sir I. Newton's Discoveries.

admiration, it has seemed to me that the most distinctive element of his greatness has commonly escaped the notice of his eulogists. It was neither in mathematical skill nor in mathematical invention, that he so far surpassed his contemporaries ; for in both these respects, he divided the palm with Huygens, and Kepler, and Leibnitz. It is in the wide sweep of his far-reaching analogy, distinguished alike by its humility and its boldness, that he has left the philosophers of all previous and all subsequent ages so immeasurably behind him. Delighted with his modesty and reciprocating his confidence, nature held communion with him as with a favorite son ; to him she unveiled her most recondite mysteries ; to him she revealed the secret of her most subtle transformations, and then taking him by the hand, she walked with him abroad over the wide expanse of universal being.

Thus much concerning the *nature* of analogy. I come next to speak of its *practical applications* and the *sources* of its improvement.

The applications of analogy to the sciences have been already in part considered. Some additional illustrations of this part of the subject may, however, be worthy of our attention.

I have already shown that the use of analogy, in extending the dominion of knowledge, is to teach us in what direction we should apply the instruments of discovery. I have alluded to the skill with which it was employed by Newton, and how wonderfully it contributed to the unparalleled result which crowned his indefatigable labor. Every one must, I think, be persuaded that without it, his success would have been

in no manner distinguished from that of the other eminent men by whom he was surrounded. And hence we see that, just in proportion as the science of analogy is perfected, will the useless intellectual labor of the human race be diminished. Discovery will cease to be the creature of accident, but, like the other operations of the human soul, bow submissively to the dominion of Law.

Beside teaching us how to interrogate nature, analogy will also instruct us in the best method of interpreting her answer. I have said that the instruments used by the understanding for the evicition of truth are demonstration and induction. But the forms in which these instruments may be used are various. Demonstration may be conducted by different processes, and the modes of induction in chemistry, optics, and philosophy, already numerous, are multiplying with unexampled rapidity. Now it is evidently in the power of analogy, to select that process which is most likely to furnish the particular solution of which the philosopher is in search. Thus every one must perceive how greatly a judicious classification of the modes of proof in the various sciences, and of the results which have emanated from each, would tend to facilitate the progress of discovery.

Again, analogy may be used with great success to rebuke erroneous reasonings from either correct or incorrect general principles. Human pride and human indolence have always been strongly averse to the sure but tardy process of reasoning by induction. Hence men have been much more prone to tell how a phenomenon must be, than to find out how it is.

At the head of this sect, stands Descartes, who supposed himself capable of proving the existence and qualities of all things from the simple proposition, I think, therefore, I exist. The reasonings of the ancient philosophers proceeded very much upon the same principles. Now it is evident that demonstrations of this kind, if they are true, must be in their nature universal. They are otherwise entirely nugatory. They attempt to show, not that the fact in question *does*, but that it *must*, or, not that it *does not*, but that *it cannot exist*. Here then they are met at the outset by the analogical reasoner. He presents a case from actual existence, in which the same principles are involved as the objector denies to be under some circumstances possible, and asks the unanswerable question, why should not the range of these principles be universal? Thus, supposing an Atheist to assert that there is no God, and therefore that there can be neither future existence nor any state of rewards and punishments, the argument from analogy would be sufficient, of itself, to overwhelm him with confusion. For, granting his assertion that there is no God, yet it is evident that we now exist, and he can show no reason why we should not, in another state, continue to exist; and still more if, as is evidently the case, we are rewarded and punished for our actions now, while, as he asserts there is no God, there is no reason why we should not be so rewarded and punished, although there were no God, to all eternity.

And, once more, the argument from analogy is not only capable of answering objections, on moral subjects, it is sufficient moreover to establish a very

definite probability. Moral truth is in its nature immutable, for it stands in unchangeable relation to the attributes of the Eternal God. If, therefore, it can be shown that He has ever admitted, in his dealings with any race of his creatures, a given moral principle, it is at once proved that that principle is right, and that there is no moral reason why it should not be admitted in the dealings of God with that race of beings at any other time. And yet more, I think that a pledge is hereby given to the universe, that that principle will never be retracted, but that it will remain forever unchangeable. Were it otherwise, the Divine Government would be a government not of law but of caprice. And thus the whole moral constitution in our present state, so far as it has been illustrated, is found to bear its willing testimony to the antecedent probability of revelation. It is upon these indisputable truths, that Butler has reared his immortal work, a work which has done more to promote the discovery and establish the truth of ethical philosophy, than any uninspired treatise in any age or language.

The applications of analogy to the fine arts must already have suggested themselves to you; they will, therefore, require only a passing illustration.

The intellectual exertion on which the fine arts depend consist of a combined effort of imagination and taste. How closely connected are the analogies of science with those of the imagination will easily be seen. In the analogies of science, we commence with a single *cause*, and search throughout the universe for effects which may be brought under its dominion. In the analogies of the imagination, we

commence with an *effect*, and range throughout all that the mind hath conceived, in quest of *causes* which produce a *similar effect*. It is thus that we are enabled to enrobe the deductions of the understanding with aught that creation can present of beauty or of grandeur.

The poet's eye, in a fine frenzy rolling,
Glances from heaven to earth, from earth to heaven,
And, as Imagination pictures forth
The forms of things unknown, the poet's pen
Turns them to shape, and gives to airy nothings
A local habitation and a name.

Thus we perceive that the effort of Newton, carrying out by analogy the principle of gravitation to the utmost verge of the material creation, was strikingly analogous to that of Milton in his *Allegro* or *Penseroso*, looking through all that the eye hath seen or the heart imagined, in search of images of gaiety or of sadness.

Nor is the philosophy of taste substantially dissimilar. Taste is the sensibility of our nature to the various forms of beauty which the Creator hath spread with such profusion around us. He who made the mind for beauty, also made beauty for the mind. He hath penciled it upon the spangled meadow and on the burnished cloud. He hath chiseled it in the gigantic majesty of the cedar of Lebanon, and in the trembling loveliness of the tendril which twines around its branches. In obedience to its laws, He hath taught the linnet to flutter in the grove, and the planets to revolve in their pathway through the heavens. We hear it in the purling brook and in the thundering cataract, and we perceive it yet more legibly inscribed

upon all those social and moral qualities in the exercise of which our Maker hath intended that we should be forever approaching nearer and nearer to the exhaustless source of uncreated excellence. These are the models which nature presents for the contemplation of the Artist; and, just in proportion to his power of detecting among her complicated forms the simple elements of loveliness, and of combining them according to the examples which she herself has set before him, will he fill the vacant canvass with images of beauty, and animate the dull cold marble with breathing intelligence. It is this communion with nature, which endows the artist with what Lord Chatham has so well denominated the prophetic eye of taste, and which has left the Belvidere Apollo, and the Medicean Venus, the temple on the Ilyssus, and the temple of Minerva, to illustrate to all coming generations what genius can accomplish. We see thus that in taste, as in all the original operations of the human mind, it is the sublimest attribute of intelligence to see things as they are.

Allow me, in the last place, to direct your attention to the *sources* from which may be expected the improvement of analogy.

We may expect the science of analogy to improve from the greater *accuracy of human knowledge*. I have already alluded to the fact, that discovery proceeds by observing a particular law in an individual instance, and then by analogy extending the dominion of that law to the infinitely greater instances within the reach of our observation.

It is evident, therefore, that the elements with which

we commence must be strictly and purely true, or our seemingly just anticipations will be invariably disappointed. This may be exemplified by an incident which occurred in the progress of Sir I. Newton's discoveries. "In his investigation of the question, whether the force of gravity were sufficient to keep the moon in her orbit, he used as the basis of his calculations, the then common estimate, that sixty English miles were contained in one degree of the latitude of the earth. But as this is a very faulty supposition, his computation did not answer expectation; whence he concluded that some other cause must at least join with the action of the power of gravity on the moon. On this account he laid aside for that time any thoughts on that matter. It was not until some years had elapsed and a more accurate admeasurement of the earth had been effected, that he resumed the subject; and, as soon as he introduced the true estimate into the element of his reasonings, he immediately ascertained, what he had formerly anticipated, that the moon is held in her orbit by the power of gravitation alone."* Of so great importance is pure and unadulterated truth, in every thing which claims to be elementary in our knowledge.

How greatly the science of analogy must be improved by increasing *the extent* of human knowledge, I scarcely need remind you. It is manifest that every new law which is discovered throws light upon some other law, and also points to some more general principle, by which, it, and the class to which it belongs, are governed. That this is true, is evident from the

* Dr. Pemberton's Preface to Sir I. Newton's Discoveries.

fact, that in those periods, in which science has advanced with the greatest rapidity, the same discovery has frequently been made, by several individuals, at the same time. This teaches us that the laws then discovered had pointed out the next step in discovery, and thus that talent common to many was able to accomplish what the highest endowments in intellect had previously found to be impossible.

And yet more. I have alluded to a knowledge of the spirit of the system, as far as it has been investigated, as of the greatest importance in promoting the science of analogy. But it is evident that this knowledge can be perfected only in proportion as the system itself in its various relations is discovered. Every step in our progress gives us a wider range of observation, and enables us to induce our general principles from a more extensive comparison of facts. It is thus also, that from an attentive contemplation of the progress of the system, we are enabled to perceive the result to which the whole is tending, the modes of operation by which that result is produced, and the various circumstances, physical, intellectual, and moral, by which the advancement of knowledge is either accelerated or retarded. Thus, if you will allow me to allude to an illustration which I have used before, if a painting were placed before you, of which the larger portion was covered, and you were requested to complete the work of a Titian, or a Raphael, it is evident that no one would be able to succeed, unless he had attentively studied the nature of the work and the character of the artist. But it is evident also, that just in proportion as the work advanced, and

portion after portion of the screen was removed, just in that proportion would the difficulty of completing the whole diminish. We should see, more and more clearly, the end which the artist had in view, and we should learn the modes of expression which he was accustomed to employ, until the sight of a single feature would enable us to delineate the entire countenance of which it formed a part, and a single prominent figure would suggest to us the expression and design of an animated group.

Again, it is evident that, in attempting to delineate such a painting as I have described, it would be natural for us to acquire, by all the means in our power, as accurate an acquaintance as was possible with the character of its author. If a history of his life, and a delineation of his habits could be obtained, we should derive the greatest advantage from contemplating them with the profoundest attention. And specially if there could be obtained a specimen of his work on a more exalted subject, on which he had expended his profoundest skill, and which he had finished with extraordinary care, of the advantage of meditating on such a picture, we should be insane if we did not incessantly avail ourselves.

. This leads me to observe that we may anticipate the greatest improvement in the science of analogy from the progress of our race in the knowledge of the character of God. Beside the works which he hath created for our instruction, he hath condescended to make himself known to us in a written revelation. Here he hath taught us the infinity of his power, the unsearchableness of his wisdom, the boundlessness of

his omnipresence, the tenderness of his compassion, and the purity of his holiness. Now, it is evident that the system of things around us must all have been constructed in accordance with the conceptions of so ineffably glorious an intelligence. But to such a being as this we are infinitely dissimilar. Compared with the attributes of the Eternal, our knowledge, and power, and goodness are but the shadow of a name. As the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts. So long, then, as we measure his works by our conceptions, is it wonderful if we are lost in inextricable darkness, and weary ourselves in asking of nature questions to which the indignant answer is invariably, no ! It is only when, in the profoundest humility, we acknowledge our own ignorance, and look to the Father of lights for wisdom, it is only when, bursting free from the littleness of our own limited conceptions, we lose ourselves in the vastness of the Creator's infinity, that we can rise to the height of this great argument, and point out the path of discovery to coming generations. While men, measuring the universe by the standard of their own narrow conceptions, and surveying all things through the distempered medium of their own puerile vanity, placed the earth in the centre of the system, and supposed sun, moon, and stars to revolve daily around it, the science of astronomy stood still, and age after age groped about in almost rayless darkness. It was only when humility had taught us how small a space we occupied in the boundlessness of creation, and raised us to a conception of the plan of the Eternal, that light broke

in, like the morning star, upon our midnight, and a beauteous universe rose out of void and formless chaos.

And, yet more, the Book of Revelation contains the only delineation which we possess of the commencement, prosecution, and completion of one of the designs of Deity. It is the work of man's restoration to purity and happiness. We may here detect the benevolence which actuates the Almighty, the modes which he adopts to carry that benevolence into effect, the manner in which his infinite wisdom directs all things to the accomplishment of his merciful purposes, and how, in despite of apparently insurmountable obstacles, he by the simplest means makes all events conspire to a perfect and triumphant consummation.

Now when we compare the system of man's redemption with the system of the material universe, we shall find them, in many respects, analogous. Both are the conceptions of the same infinite Deity. Both are designed to promote the happiness of man. They differ only in this, that the one is adapted to his physical, the other to his moral wants. It would, therefore, be totally unlike any of the other works of God, if that system, of which the outline of the whole is known, did not shed abundant light upon those portions of the other system which yet remain unknown. And to this must be added another consideration. It cannot have escaped the attention of any thinking mind, that the progress of every science, since the revival of letters, has served to shed new light upon the Book of Revelation. Geography has borne witness to the truth of its delineations, the discovery and interpretation of ancient writings have illustrated its au-

tiquities, political economy has confirmed the truth of its ethics, while intellectual philosophy is establishing the science of testimony, and fixing the principles of interpretation. And all this is evidently but in its very commencement. Who can foresee the glory of the result, when the full blaze of every science shall be concentrated upon the page of everlasting Truth, and thence reflected, with undiminished effulgence, upon the upward path of baptized philosophy.*

And lastly. As the constitution under which we are placed is a moral government, God bestows his richest blessings in strict accordance with the moral character of his creatures. May we not hope, then, that with the improvement of our race in piety, he will invigorate our powers of discovery; and specially, that that "Spirit, who above all temples does prefer the upright heart and pure," will be sent to instruct us; that "what is dark in us he will illumine, what is low raise and support." Then, at last, every obstacle to our progress in knowledge and virtue having been removed, we shall enter upon that career of improvement for which we were originally designed by our Creator. Then, as at the beginning, shall God look upon all the works which he hath made, and behold all will be again good. Then shall the morning stars sing together, and all the sons of God shout aloud for joy.

* Note I.

ADDRESS ON TEMPERANCE.

SEVERAL years have now elapsed, since the evils of Intemperance were first set before us in the language of plain, graphic, forcible eloquence. Repeatedly, since that time, has your attention been directed to this subject, by the most gifted of our fellow citizens, in each of the learned professions. It has, within a few years, attracted the attention, not only of this country, but that of many countries of Europe. The civilized world is beginning to inquire into both the extent and the effects of this most alarming evil. The results of these inquiries are now spread before us, and a visible check has been already given to this most terrific form of misery and vice.

Under these circumstances, then, are we assembled this evening. We do not come to ask, whether such an evil exists. This is granted. We do not come to ask whether it threatens destruction to every form of human happiness. This also is granted. We do not come to inquire whether this evil can be corrected.

The evidence is satisfactory that it can be. The question before us now is, what shall *we do*, to *eradicate* this vice from this town* and from this State? To look at an evil, to mourn over it, to ask whether it can be corrected, is not enough. It becomes us to ask, has not the time come to strike one effectual blow, and to banish this vice from among us altogether?

It shall be my endeavor this evening to lead your reflections to a decision upon this question. And, in order that we may decide with the better understanding, I shall attempt briefly to illustrate the **INDIVIDUAL**, the **SOCIAL**, and the **ECONOMICAL** effects of Intemperance.

First, The effects of Intemperance on the **INDIVIDUAL**.

A single portion of alcohol, in any form whatever, adds force and frequency to the pulse, increases the heat of the skin, excites the imagination, inflames the passions, and gives a momentary buoyancy to the spirits. This is soon followed by lassitude, depression, torpor, and debility. These latter effects render the appetite for repeated stimulants more imperative. And hence it is, that he who once commences drinking, is preparing his physical system to render him the slave of drinking. He who drinks at eleven o'clock will need still more to drink at one o'clock, and then again at four and at six o'clock, and, at last, before breakfast. By this time he has become a drunkard. Thus, from the very nature of the case, the only infallible preventive of intemperance is total abstinence.

We see, from the effects of a single portion of alco-

* Providence, R. I.

hol, that it must fail to perform every promise which it makes to the drinker. Wine is a mocker. It is taken to increase muscular *strength*, it produces muscular *debility*. It is taken to produce *animal heat*, it produces *permanent chilliness*. It is taken to *elevate* the spirits, it invariably *depresses* them. 'Look not thou on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last, it biteth like a serpent, and stingeth like an adder.'

Such are the immediate effects of a single act of indulgence, and such the powerful tendency which that indulgence has to become habitual. Its effects upon the physical system are then most alarming. These however have been, with so much ability, lately set before you, by a distinguished gentleman of this town, of the medical profession,* that a bare allusion to them will be sufficient for my purpose. It is found that the invariable effect of the use of ardent spirits is to destroy the appetite, and to paralyze the action of the whole alimentary canal. The *stomach* becomes inflamed and corrugated. The *liver* is either enlarged or indurated. The action of the *heart* becomes weak and irregular. The *blood* becomes dark-colored and deficient in vitality. The *brain* is found hardened, and its cavities in some cases actually filled with diluted alcohol. The *skin* becomes red, inflamed, and disposed to ulceration. The *muscles* are weak and trembling. The *eyes* suffused, watery, and rolling, so that a drinker cannot look you in the face. The *breath* is nauseous and alcoholic. The *voice* is guttural, and frequently tremulous, as though a palsy had stiffened the roots of the tongue.

* Usher Parsons, M. D.

The *hand* shakes like an aspen leaf. Every thing shows that the vital powers are faltering, and that the moment is not far off when they will fail altogether.

And these indications are soon, very soon, fulfilled. It is scarcely possible to express how feeble is the hold which the drunkard has upon the principle of life. Let him only fracture a limb, the consequence is death. Let a fever seize him, and he perishes a maniac. Let pulmonary disease attack him, and he dies without a struggle. Let the atmosphere become heated but a few degrees above the ordinary temperature of a summer's day, and he falls dead in the street. Let the cold exceed the ordinary severity of winter, and he freezes by the road side or even while asleep in his bed. Let a wasting epidemic sweep over the land, and it hurries the drunkards into eternity by thousands. We are told that the cholera, that most alarming of all the maladies which the history of man has recorded, selects its subjects from the class of the intemperate, and that when it has marked its victim, it hurries him in a few moments to inevitable destruction. O, should this most terrific of all the scourges of the Almighty pass across the Atlantic, and move in judgment over America, as it has already moved over Asia, and the greater part of Europe, who can tell how fearfully great would be the number of its slain ; or, how indiscriminately it would here, as elsewhere, smite the high as well as the low places of society with sudden devastation ! Like the flying roll which the prophet saw, it is the curse of God going forth over all the earth, entering into every house, and unfolding the doom of every family, sparing neither age nor sex, rank nor station, parent nor child,

but marking every intemperate man and woman for instant, agonizing, strange, and horrible death.

These are some of the physical effects of Intemperance upon the individual. Turn now to its **INTELLECTUAL** and **MORAL** effects.

Every one must be convinced, that the condition of mind and body best adapted to intellectual energy, must be that in which, free from all excitement, and all prejudice, and all dullness, in the clear light of reason, we can perceive things as they are. This state of mind is to be procured by exercise and temperance, and it is one of the choicest rewards which they confer upon man. The intellect, however, is liable to become beclouded by disease. Every one knows the effect of a paroxysm of fever, how at one time the mind is goaded and wearied with its own imaginings, and how at another it sinks down into dull, sleepy torpor. Of what intellectual labor is a man, thus afflicted, capable? How would you pity him who was obliged to transact his business, in the wild delirium of an inflammatory, or in the heavy stupor of a typhous fever; and, how well should you suppose that that man's business would be transacted? It is commonly thought, that Napoleon lost all the advantages which he might have gained by the battle of Moscow, in consequence of a paroxysm of fever, which palsied his energies and beclouded his conceptions, and thus disabled him from comprehending the entire nature of his situation, and giving to the work of death the fearful energy of his usual combinations.

Now the effects of intemperance upon the intellect, are just as certain and as destructive as the effects of disease; and, instead of being temporary, they are per-

manent. The states of mind which drinking produces are three. The first is that of feverish excitement, in which a man's imagination is aroused, his hopes are bright, his prospects are inviting, his risks are nothing, his success is sure.

The second state is that of entire nervous exhaustion, in which every thing looks gloomily, every prospect appears disastrous, every chance seems against him, and he sinks down in deep, sad, hopeless despondency.

The third state is that, in which the mind ceases to be affected by these frequent transitions, and settles down into a moody, stupid vacuity, in which all distant objects affect a man slightly; he is forgetful, morose, displeased with himself, and, by consequence, displeased with every being around him.

Now I surely need not say to you that neither of these states of mind is suitable to the best exercise of the human intellect. In every one of them, the man is under the influence of a partial, a self-inflicted, but, to all practical purposes, real insanity. If he be a merchant, he will make foolish bargains. If a lawyer, he will make foolish speeches. He will, in the first state, err by excess, and in the second, err by defect. At last, sinking down into the third state of dull, muddy abstraction, he will lose all talent for business, frittering away his time in doing what need not be done, and leaving the very thing undone that a most imperative necessity calls upon him to do. He neglects his friends, abuses his customers, until, day after day, he sits solitary in his deserted place of trade, holding communion with no other form of existence than his bottle and his glass. O! it is most affecting to think how many

there are among us, who, for weeks and months together, do not enjoy a single hour's exercise of sober, healthy thinking, and its natural result, fair, unbiassed, clear sighted common sense. Hence they complain that the times are hard, that business is unprofitable, that their friends are forsaking them, that every thing which they attempt fails of success, or, as they express it, that they always have bad luck ; while every one but themselves knows that all their misfortunes spring from the one reiterated cause, drink, drink, drink.

Nor are the **MORAL** effects of Intemperance less deplorable.

In adjusting the nicely arranged system of man's immaterial nature, it is abundantly evident, that his passions and appetites were designed to be subjected implicitly to *reason* and to *conscience*. From the want of this subjection all his misery arises, and, just in proportion to the perfection in which it is established, does he advance in happiness and virtue. But it unfortunately is found that in all men, in their present state, the power of the passions is by far too great for the controlling influence of that guardianship to which they should be subjected. Hence it is found necessary to strengthen the influence of reason and conscience by all the concurring aids of law, of interest, of public opinion, and also by all the tremendous sanctions of religion. And even all these are frequently found insufficient to overcome the power of turbulent, vindictive, and malicious passions, and of earthly, brutal, and sensual lust.

Now it is found that nothing has the power to inflame these passions, already too strong for the control

of their possessor, like the use of ardent spirits. Nothing also, has the power, in an equal degree, to silence the monitions of reason, and drown the voice of conscience, and thus to surrender the man up, the headlong victim of fierce and remorseless sensuality.

Let a bear bereaved of her whelps meet a man, said Solomon, rather than a fool in his folly. An intemperate man is frenzied at the suspicion of an insult, he is outrageous at the appearance of opposition, he construes every thing into an offence, and at an offence he is implacable. He is revengeful unto death, at the least indignity; while his appetites are aroused to ungovernable strength by the remotest prospect of gratification. He is dangerous as a ferocious beast, and our only security is to flee from him, or to chain him. I ask, what is there to prevent any man, thus bereft of reason and conscience, and surrendered for the time to the dominion of passion and appetite, from committing any crime which the circumstances around him may suggest?

Such is the moral effect of the *excitement* of intemperance. But when this first stage has passed away, the second is scarcely more enviable. The man is now as likely to commit crime from utter hopelessness as he was before from frenzied impetuosity. The horror of his situation now bursts upon him in all its reality. Poverty, want, disgrace, the misery which he has brought upon himself, his family, his friends, all stand before him in the most aggravated forms, rendered yet more appalling by the consciousness that he has lost all power of resistance, and that all the energies of self-government are prostrated within him. He has

not moral power to resist the temptation which is destroying him, and he has sufficient intellect left to comprehend the full nature of that destruction. He has no physical vigor left to resume his former course of healthy and active employment. The contest within him becomes at last a scene of unmitigated anguish. He will do any thing rather than bear it. He will fly to any thing rather than suffer it. Hence you find such men the frequenters of gambling houses, the associates, partakers, and instruments of thieves, and, not unfrequently, do you find them ending their days by self-inflicted murder.

Such are some of the effects of intemperance upon the individual. I have delayed longer upon this part of the subject, as with it the other parts are intimately connected. I will now briefly allude, in the next place, to the SOCIAL effects of this alarming vice.

I will here illustrate its effects, first, upon our domestic, secondly, upon our civil relations.

And if you would mark the misery which this vice infuses into the cup of domestic happiness, go with me to one of those nurseries of crime, a common tippling shop, and there behold collected till midnight, the Fathers, the Husbands, the Sons, and the Brothers of a neighborhood. Bear witness to the stench and the filthiness around them. Hearken to the oaths, the obscenity, and the ferocity of their conversation. Observe their idiot laugh; record the vulgar jest with which they are delighted, and tell me what potent sorcery has so transformed these men, that, for this loathsome den, they should forego all the delights of an innocent and lovely fireside.

But let us follow some of them home from the scene of their debauch. There is a young man whose accent, and gait, and dress, bespeak the communion which he once has held with something better than all this. He is an only son. On him, the hopes of parents and of sisters have centered. Every nerve of that family has been strained to give to that intellect, of which they all were proud, every opportunity for the choicest cultivation. They have denied themselves, that nothing should be wanting to enable him to enter his profession under every advantage. They gloried in his talents, they exulted in the first buddings of his youthful promise, and they were looking forward to the time when every labor should be repaid, and every self-denial rewarded, by the joys of that hour, when he should stand forth in all the blaze of well earned and indisputable professional pre-eminence. Alas, these visions are less bright than once they were!

Enter that family circle. Behold those aged parents surrounded by children lovely and beloved. Within that circle reign peace, virtue, intelligence, and refinement. The evening has been spent in animated discussion, in harmless pleasantry, and in the sweet interchange of affectionate endearment. There is one who used to share all this, who was the centre of this circle. Why is *he* not *here*? Do professional engagements of late so estrange him from home? The hour of devotion has arrived. They kneel before their Father and their God. A voice that used to mingle in their praises is absent. An hour rolls away. Where now has all that cheerfulness fled? Why does every effort to rally sink them deeper in despondency? Why

do those parents look so wistfully around, and why do they start at the sound of every footstep? Another hour has gone. That lengthened peal is too much for a mother's endurance. She can conceal the well known cause no longer. The question which no one answers is wrung from her lips, where, oh where, is my son?

The step of that son and brother is heard. The door is opened. He staggers in before them, and is stretched out at their feet, in all the loathsomeness of beastly intoxication.

But yonder is a father, and a husband. Let us follow him to that house, no longer a home, where a lonely and heart broken wife sits covering over the embers, and with her half starved offspring, awaits with trembling the noise of his approach. Look at that woman. She was once a lovely and an honored bride, and she united her destinies with one who was then every way worthy of her affection. Look at those haggard and neglected children. They have tasted the sweets of competency, and have heard the soft accents of a father's love. And now look at that bloated and loathsome wretch, holding fast to the half opened door, at whose howl this whole group trembles. He was the object of that woman's love. He was the father of those helpless little ones. But do not yet curse him. He was once as far removed from all this, as any one of you who now hear me. He once loved that wife, and doated on those children. The recollection of these things has already enkindled the fires of hell in his bosom. The mark of Cain is upon him, and his punishment is even now greater than he can bear. But how came this fair fabric of happiness

crushed to so hopeless, so remediless a ruin? How came this father, this man of honest worth, and of affectionate sympathies, thus transformed into an abhorred and self-abhorring fiend? Ah! I need not say that there is but one cause sufficient to work so thorough, so awful a transformation. It is this moral suicide of which I have been speaking.

You may shudder at this representation, and pity and abhor the victim of this vice. But those eighteen on whom the tower in Siloam fell and slew them, suppose ye that they were sinners, above all men that dwelt in Jerusalem, because they suffered such things? Suppose ye that this man, thus debased and degraded, is the only one that is ruining his soul and destroying his family by indulgence in this sin? Far, very far from it. The guilt lies at the door of many a man not yet sunk so low in degradation. The young man who every morning must walk abroad for his accustomed beverage, or who now and then spends an evening in a tippling cellar, or who occasionally rides away from town to indulge more covertly in excesses than would be possible at home, the man who by drinking impairs his memory and fosters that petulance which drives his customers away from him, yes, and the reputable citizen, who is now and then brought home by his companions from the social club, and with quiet secrecy put to rest for the night, upon each and upon all of them does this condemnation rest. 'Unless ye repent, ye shall all likewise perish.'

It will not be necessary that I detain you long in referring to the effects which intemperance produces upon our *civil relations*.

Society is constituted upon the principle, that every man's passions are to be restrained within such limits, that they shall not interfere with the happiness of his neighbours. To restrain them within these limits, laws are enacted and penalties enforced. When the passions of men are indulged beyond this limit, we call it crime, and punish it accordingly. And every one must immediately perceive that to allow of the indulgence of passion, without this restriction, would be radically subversive of the first principles of society.

Now from what I have already said of the effects of spirituous liquors in exciting the passions, and destroying the influence of reason and of conscience, it is at once evident that intemperance must be a fruitful source of every violation of our civil relations. Those acquainted with Courts of Justice have abundantly testified that such is the fact. Or, to appeal to every one's knowledge of human nature, How rarely do we see a man who, when perfectly sober, would break open a store? Yet who is there, habituated to intemperance, that might not easily be wrought upon to do it? How rarely do we find a man who, when sober, would deliberately imbrue his hands in his brother's blood? But who is there, when intoxicated, that might not, at any time perpetrate murder? But I appeal to fact.

Judge Hale, after twenty years' experience, declared: That if all the murders, and manslaughters, and burglaries, and robberies, and riots, and tumults, and rapes, and other great enormities which had been committed within that time, were divided into five parts, four of them would be found to have been the result of Intemperance.

The Sheriff of London and Middlesex has said, that the evil which lies at the root of all other evils is that especially of drinking ardent spirits; that he had so long been in the habit of hearing criminals refer all their misery to this, that he had ceased to ask the cause of their ruin, so universally was it effected by spirituous liquors.

Mr. Poinder, in a late examination before the British House of Commons, testified, that from facts which have fallen under his own observation, he was persuaded that in all trials for murder, with few if with any exceptions, it would appear on investigation, that the criminal had, in the first instance, delivered up his mind to the brutalizing effects of spirituous liquors.

At a late meeting of the London Temperance Society, the Solicitor General for Ireland remarked that a condemned criminal had stated, that the plan adopted in the commission of murder was, to get hold of some man fond of liquor, and having taken him to a public house, having there made him high in spirits, to reveal gradually the plan laid for robbery and murder, and then prevail on him to execute the fatal deed. First, hints would be thrown out, and then more explicit statements would be made, and he who at first shuddered at the very thought of crime, would ultimately yield to the effects of liquor and persuasion, and consent to do the deadly act proposed to him.*

But why need I go abroad for instances, when our own town has so lately witnessed all that is terrific in the violation of civil order, and all that is melancholy in the sad necessity of arresting that violation by the

* In the last Report of the American Temperance Society.

shedding of human blood? Far be it from me to attempt the description of a scene from which we turn away with sorrow and with shame. Yet let me ask you, when the quiet of this beautiful town was disturbed by the shouts of a lawless and infuriated mob; when you heard the shrieks of affright, and the roar of exultation, mingled with the crash of falling habitations; when you heard the voice of the magistracy drowned amid the yells of bitter execration; when the air was rent with oaths, and obscenity, and blasphemy, which fell upon the ear of the shuddering listener even in the remotest suburbs of the town; when you heard at last the sharp peal of musquetry, followed by that awful stillness, which was interrupted only by the long drawn sigh and the gurgling death-groan; tell me, my fellow citizens, was there a single act in all that sad, sad tragedy, which did not most solemnly admonish us, of the suicidal effects upon society, of an unrestricted use of intoxicating liquors? It was all the deed of RUM.

On this part of the subject I feel that I need not longer detain you. I will proceed to consider the **ECONOMICAL** effects of the use of intoxicating liquors.

I ask, then, who is the *gainer* by this vice?—If there be a gain, it must be made either by the buyer or the seller.

Is the *buyer* the gainer?

It is abundantly proved, by the testimony of the most skilful physicians, that the use of ardent spirits is, to say the best of it, productive of no benefit to man. Whatever, therefore, is spent in this manner, is money spent without yielding any return. But money, expended without yielding any return, might as well be thrown

away. On the most favourable supposition, therefore, the buyer is no more the gainer than he would be if he daily cast the money which he spends in drinking into mid ocean.

But this is by far too favourable a supposition. It would be *infinitely better* for him were he so to cast it away, just as it would be better for a man to throw away his money, than to buy with it a torch to set fire to his own dwelling. The drunkard gives his money for a poison which takes away the power as well as the desire to labor; which so stupifies the intellect that the very labor done is profitless; which takes away every stimulant to honorable exertion; which in a few years reduces the body to helpless decrepitude, and invariably consigns it to an early grave; which teaches a family a lesson of profligacy and vice, and brings them up in habits of indolence and expense. That can be no gain to a man which changes health to sickness, industry to indolence, frugality to expensiveness, cheerfulness to gloom, competence to poverty, independence to beggary, and the joys of a happy fireside to the misery of an almshouse.

I ask, in the second place, is the *seller* the gainer?

Here I need only advert to a principle of economy, so simple that a child may understand it, in order to render this whole subject entirely plain. The seller never parts with any thing without an equivalent. He would never grow rich by *giving his property away*. This equivalent must *be procured* by the buyer, or else he cannot purchase. The buyer can procure it only as the result, direct or indirect, of labor. Whatever, therefore, enables the buyer to *labor more*, or to *labor*

to better advantage, will enable him to *buy more* and to *pay better* ; whatever, on the contrary, *disables* him from labor, or renders that labor *less valuable*, obliges him to *buy less*, and to *pay less punctually*.—Now all this is, I think, as evident as language can make it. I ask, then, whether a seller can be the gainer by disposing of that which must every day diminish the power of his customers to labor, and thus take away, and at last destroy altogether, their ability to purchase.

To place the subject in a practical light. Suppose yourself to be situated in a pleasant, healthy, and frugal neighborhood, and to have a good and permanent circle of custom. Would it be for your advantage for some one to come and sell a drug, which should poison the families in that neighborhood? Would it be for your advantage, if he should inoculate them with the plague or the small pox, and thus drive away your neighbors, and so terrify the town that none but paupers would ever come and live near you again? Would it be for your advantage for some one to come and introduce leprosy among your customers, thus consigning them to long years of uselessness, during which you must support them, and leaving to you the charge of supporting their leprous families? I ask then, is it for *your* advantage to do this *yourself*? Are you not entailing upon them all these evils, by selling ardent spirits? I ask then, how can you by such a business be a gainer?

But to bring this to a plain case. I will suppose you a retail dealer, and that you gain an honest livelihood by supplying your neighbors with the various articles necessary for domestic consumption. I will

suppose you to have among your customers, two families, in the same business, each containing the same number of individuals. They are now in every respect upon an equality, both being supported by labor, and both growing richer by frugality.—Suppose that one family begins to use twenty cents worth of ardent spirits daily, and continues to do so for ten years to come; the other family abstains from the use of ardent spirits altogether. Compare the results, and inquire which of them, during this period, will prove to be your most profitable customer.

Twenty cents a day is seventy-three dollars a year. This annual sum, at simple interest, amounts in ten years to about one thousand dollars. This is no trifle to be subtracted from the earnings of a laboring man. But pursue the history of this family. In two or three years, the man becomes diseased. He is frequently affected with rheumatism, and cold, and fever, and headach, and cannot perform his accustomed labor. He does not find employment as readily as formerly, and in a year or two more he complains that the times have become hard. He is often destitute of fuel and of provisions, and finds difficulty in meeting his payments with punctuality. His children are badly clad, and his house is in bad repair. Presently, as a necessary consequence, sickness ensues, and the cost of medical attendance is added to his other expenses. Things thus go on worse and worse, until, before the ten years have elapsed, he has been frequently arrested, his business is destroyed, he is in debt to every one who will trust him, and at last, his family is broken up, his children are scattered, and most probably are vaga-

bonds, and you find his name on your catalogue of bad debtors, with a sum set against it sufficient to over-balance all the profits of his last five years' custom.

Now take the case of the family that does not drink. The money spent by their neighbors in drinking is sufficient, in ten years, to buy a house, and if placed at interest, would pay the rent of one. By health, and frugality, and industry, their means increase every year, and are thus becoming every year the instrument of more rapid accumulation. As their ability to purchase increases, they become every year more and more extensive purchasers; and as their character rises in public estimation, they will certainly be better pay-masters. Their children grow up habituated to frugality and industry, and find their faculties daily expanded by enjoying the blessings of a good education. They are soon advantageously settled in life, and the happiness of home attracts them to their own neighborhood. You have thus a family of increasing competence for your customers, and all their younger branches growing up to become your customers, your acquaintances, your friends.

I ask, which of these two families is your preferable customer? By which of these two, at the end of ten years, will you have been the greater gainer? Now, by arresting extensively the sale of ardent spirits, in a moral, well instructed community like our own, almost all the families around you will be like the latter which I have described. By the use of spirituous liquors, a very great proportion of them will be made like the former. I ask then, is the seller the gainer by the use of ardent spirits?

But, it will be said, that these remarks apply merely to the retailer. Is not the wholesale trade profitable? I answer, how can the wholesale dealer be paid, but by the produce of the labor of the community. Whatever diminishes that labor, or renders it less productive, diminishes the ability of the laborers to consume, and renders them worse customers. What merchant would not rather supply with the articles of living, a rich than a poor district; a temperate than an intemperate town? Let the wholesale dealer then remember, that every cask of ardent spirits which he sends into the district from which his custom comes, annihilates forever a large portion of the power which that district possesses to purchase flour, and sugar, and tea, and coffee, and all the other necessaries and luxuries of life.—And yet more; if this trade be thus unprofitable to the dealer in ardent spirits himself, how much more destructive must it be to the manufacturer, and to all who are engaged in those branches of industry which furnish us with apparel? The dealer in spirits loses much, but has some prospect of gain. The manufacturer suffers from the diminution of consumption, produced by the sale of liquor, and has not even the shadow of an equivalent.

But once more. The unprofitableness of the use of ardent spirits is capable of numerical demonstration. It is computed that the annual consumption of ardent spirits in this country equals seventy-two millions of gallons, at sixty-six and two-thirds cents per gallon, or forty-eight millions of dollars. Now of this forty-eight millions, it cannot be supposed that more than half is profit to the seller. But it is calculated by Judge

Cranch, of Washington, a most competent authority, that the annual loss to this country by the use of ardent spirits, amounts to ninety-four millions of dollars. If from this we subtract the gain of what is sold, or twenty-four millions of dollars, it will leave seventy millions of dollars loss to the whole, for every twenty-four millions gain from the use of intoxicating liquors. But if we reflect that those who gain this twenty-four millions would gain more by abandoning the trade altogether, and selling something else, which is the fact, it is clear that the whole ninety-four millions of dollars is fairly charged to us for our indulgence in this vice.*

I ask then, who is the gainer by the use of ardent spirits? Is the buyer the gainer? No. Is the retail dealer? No. Is the wholesale dealer? No. No one is gainer. We are all losers. It is a vice by which we are all growing poorer.

I come then, in the last place, to consider the practical question which arises on this subject. **IS THE TRADE IN ARDENT SPIRITS RIGHT?**

Here allow me to offer two suggestions.

First. I stand here to condemn no man, but to set before you all, the truth, so far as I can discover it, upon a question of duty. That many excellent and worthy men are engaged in this trade, I do not doubt. Far be it from me to detract in the least from their reputation for excellence. They may never have thought seriously on this subject. They may not have been allowed sufficient time to decide upon a question involving a large portion of their business. What the particular moral state of any man's mind is, on a subject

* Report of the Am. Temperance Society.

like this, I pretend not to decide, nor ought any one else to be forward to decide upon it. Yet this is no reason why the moral nature of the act should not be fully and clearly set forth. Upon this subject we have been all of us either in the right or in the wrong. Neither supposition will afford sufficient reason why the nature of our actions should not be examined. A good man may do wrong, but a good man will always listen with candor to any one who will show him how he may do right.

Secondly. I do not stand up here to inquire into the rectitude of any particular branch of this trade, but into the rectitude of the whole trade itself. I have to do with wholesale as well as with retail dealers. If it be wrong to sell a little, it seems to me that it must also be wrong to sell a great deal. If it be wrong to be accessory to the destruction of one neighborhood, it seems to me that it must be wrong to be accessory to the destruction of a great many neighborhoods. I reason here as we do about the slave trade. If it be wrong to import one slave, it is wrong to import a cargo.

I ask then the candid attention of my fellow citizens to the following questions.

First. Can it be right for me to derive my living from that which is spreading disease, and poverty, and premature death throughout my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague, or leprosy around me?

Second. Can it be right for me to derive my living from that which is debasing the minds and ruining the

souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery or madness, or from the sale of obscene books which excited the passions, and brutalized the minds, and ruined the souls of my fellow men?

Third. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle,—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

Fourth. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

Fifth. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for?

Sixth. Can it be right for me to derive my living from that which accomplishes all these at once, and which does it without ceasing?

Do you say that you do not know that the liquor which you sell will produce these results? Do you not know that nine hundred and ninety-nine gallons produce these effects for one which is used innocently? I ask, then,

Seventh. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?

Eighth. Do you say that you are not responsible for the acts of your neighbor? Is this clearly so? Is not he who knowingly furnishes a murderer with a

weapon, considered an accomplice? Is not he who navigates a slave ship considered a pirate? On this subject, however, I will take the liberty to introduce an anecdote, which will show at once the awful nature of this trade, and also the manner in which the responsibility which it involves affects the conscience of a child. A deacon of a Christian church was in the habit of selling rum to one of his customers, a man habitually intemperate. The wife of the drunkard besought the deacon, for her own sake and for the sake of her children, not to sell liquor to her husband, for that she and her children could not endure his treatment. At last, this husband and father went home drunk one night from the deacon's store, and murdered his wife. One of the deacon's children, hearing of this murder and the circumstances, said to his father, 'Father, do you not think that, in the day of judgment, you will have to answer for that murder?' Such was the decision of the child. Can any of us gainsay it?*

If these things be so, and that they are so, who can dispute, I ask you, my respected fellow citizens, what is to be done? Let me ask, is not this traffic altogether wrong? Why, then, should we not altogether abandon it?

I do believe that to do so would be a vast pecuniary gain, and an unspeakable moral benefit to this town and to this State. Let this town set the example, and thus prove to the world that we have derived a lesson of instruction from our late solemn visitation, and that we mean in earnest to prevent its recurrence. Husbands and fathers, what is your reply?

* Last Rep. of the Am. Temperance Society.

Who of us will from this day abandon this traffic? Who of us will purchase no more spirituous liquors? Who of us will enter into an agreement to commence the coming year with an entire abandonment of the trade in intoxicating liquors? I know of no reason why, in a very few days, we may not witness this town purified from this iniquity.

If any man think otherwise and choose to continue it, I have but one word to say. My brother, when you order a cargo of intoxicating drink, think how much misery you are importing into the community. As you store it up, think how many curses you are heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fireside, to your wife, and to your little ones; look upward to Him who judgeth righteously, and ask yourself, my brother, **IS THIS RIGHT?**

NOTES.

APPENDIX TO THE SECOND EDITION OF "DISCOURSES ON THE DUTIES OF AN AMERICAN CITIZEN."

SINCE the publication of the first edition of these Discourses, a few ideas have been suggested to the Author, which, rather than alter the text, he begs leave to throw together in the form of an Appendix.

1. Several of the literary journals in which the "Discourses" have been very kindly noticed, have intimated, that the reflections upon the Catholic church are somewhat illiberal. If this be so, no one would regret it more sincerely than the author. He can only say, that he has for some time past reflected with deep interest upon every thing, which in the course of his reading has seemed to throw any light upon the policy of that branch of the Christian community. No man reveres more sincerely than himself, the memory of very many members of that church. PASCAL, FENELON, and a host of other catholics, have done honor to human nature. But after granting all this, the author has been driven to the opinions concerning the general design of the Holy See, which are expressed in the Discourses. He thinks he may say, that if he has erred, he has erred honestly, and has been peculiarly unfortunate in the sources from which he has derived his information. If it be said that the views which he has taken be such as were only correct two or three centuries ago, he would refer to "White's Letters from Spain," to the late Papal bulls, and to the facts on this subject which are constantly going the round of our daily journals. And finally, if he be wrong, he can say sincerely, he will be grateful to any one who will direct him to the facts which may serve to correct his error.

2. There are, however, a few topics, in the Discourses, of which the bearing may possibly be rendered more correct by some explanatory remarks.

It is perhaps asserted too strongly, that a republican *form* of government is *essential* to civil liberty. Now if liberty be really "liberty to speak and think and to influence other minds to the full extent of the individual's power," the example of England is sufficient to convince us that this may be enjoyed under a monarchical government. No where is a public opinion more perfectly formed; and scarcely in our own government is it more implicitly obeyed. It would be, perhaps, more correct to say, that republican institutions are the most congenial to civil liberty; that unless they enter some way or other into the form of the government, civil liberty will not long be maintained, and that every government in which public opinion is formed, is gradually approximating towards them. So far as we now see, republican institutions seem best adapted to human nature in its most improved state. In the farther progress of mind, what other forms may be devised, or what different forms other states of society may require, cannot possibly be known. The present is pre-eminently an age of experiment, and centuries must roll away before the full result of any one of them can be definitely ascertained. It is therefore evident, that we need great caution in deciding abstractedly upon any thing, which relates to the present rapidly changing aspects of human character.

The Author intended, in revising the first edition for the press, to have made some remarks upon the position which Great Britain at present occupies in regard to the question of civil and religious liberty. He had indeed prepared something on the subject, but was deterred from inserting it, partly from the fear of prolonging the discussion, and partly from the fact, that if the influence of Great Britain were considered at all as it deserved, it would not only have enlarged, but materially have changed, the field of remark. His object was to illustrate some of the duties of an *American* citizen, and to the consideration of this he felt himself somewhat restricted. He would only say here, that most evidently the cause of civil and religious liberty is a cause common to both countries. Great Britain is evidently pledged to the support of free institutions;

and if ever they are systematically attacked, the burden of their defence must rest on her equally with ourselves. And surely we could not desire a more noble alliance. In no country is public sentiment more disinterested or more honorable. Perhaps in none is the progress of improvement more equable and more rapid. Her counsels are directed by a man worthy to be the successor of the first Earl of Chatham, and whose title to the proudest eminence in the political world is, that in the opinion of the wise and good of every nation he honestly deserves it. These things surely augur well for the cause of freedom and of man.

In closing this hasty article, the Author feels it his duty to add, that for whatever in it is worthy of notice, he is indebted to the friendly remarks of a gentleman of his own profession in this city, whose opinions are respected wherever the English language is spoken, and whose name, were it mentioned in this connexion, would give to this feeble effort to do good, a value far greater than any to which it would otherwise be entitled.

(A.) Page 43.

In confirmation of these remarks, it may not be amiss to state the following facts. The Gentleman's Magazine was, until about thirty years since, almost the only extensively circulated periodical pamphlet in Great Britain. In this department of literature are now numbered, The Edinburgh and Quarterly Reviews; Westminster Review; Blackwood's, The Scotsman's, Monthly, New Monthly, Gentleman's, and Sporting Magazines; The Christian Observer; Eclectic Review; Universal Review; The Etonian; The Oxonian; Ackerman's Repository; Retrospective Review; London Magazine; Baldwin's Magazine; The Churchman; Evangelical Magazine; Mechanic's Magazine; The Literary Chronicle; Literary Gazette; The Kaleidoscope; Newcastle Magazine; British Critic; Pamphleteer; Classical Journal; Christian Guardian; Cottager's Magazine; Farmer's Magazine; Sunday School Magazine; European Magazine; Imperial Magazine; Literary Magnet; Knight's Quarterly Magazine; four Botanical Journals, monthly; three of general science, quarterly;

besides several other scientific and professional periodical works. Some of these are ably edited, and most of them well supported. The largest works print from five to fourteen thousand copies.

Upon the eight morning and six evening papers in London, there are no less than 150 literary gentlemen employed, at an expense of £1000 per week; for workmen, £1500 per week; and £1500 more for the literary labors of the weekly and semi-weekly papers. There are on an average, 250 provincial papers. 300,000 papers are ordinarily printed in London weekly, and 200,000 in the country; total, 500,000. The whole amount of the expenses of the British newspaper press is estimated at £721,266 per annum. The total number of newspaper stamps issued in Great Britain, for the year 1821, was 24,779,786.

From these facts we may form some idea of the demand for information in Great Britain. But one other fact may convince us that the number of readers very far exceeds the number of printed papers. "It is there a custom for carriers to set out in all directions daily, and let papers out to customers, for a few moments to each, as they proceed, until night; so that a hundred persons may read or rather glance over the same paper for a penny each."

"There are but few papers published in the departments of France; but those in the metropolis, publish an enormous number. The Constitutional publishes 19,000; the Journal des Debats, 14,000, and the other papers from that to 5,000." It is probable that the ratio of improvement in many nations on the continent of Europe is not very far beneath that of Great Britain.

(B.) Page 64.

"The following are a few of the subjects of the political essays of the Censor (a periodical paper published at Buenos Ayres) in 1817: An explanation of the Constitution of the United States, and highly praised — The Lancastrian System of Education — On the causes of the prosperity of the United States — Milton's essay on the liberty of the press — A review of the work of the late President Adams on the American Constitutions, and a recommendation of checks and balances, continued through several numbers, and abounding with much

useful information for the people — Brief notice of the life of James Monroe, President of the United States — Examination of the federative system — On the trial by Jury — On popular elections — On the effect of enlightened productions on the condition of mankind — An analysis of the several State constitutions of the Union, &c.

“There are in circulation, Spanish translations of many of our best revolutionary writings. The most common are two miscellaneous volumes, one, containing Paine’s common sense and rights of man, and declaration of Independence, several of our constitutions, and General Washington’s farewell address. The other is an abridged history of the United States, down to the year 1810, with a good explanation of the nature of our political institutions, accompanied with a translation of Mr. Jefferson’s inaugural speech, and other State papers. I believe these have been read by nearly all who can read, and have produced a most extravagant admiration of the United States, at the same time, accompanied with something like despair.” — *Breckenridge’s South America*, Vol. II. pp. 213, 214.

[From Professor Everett’s Oration at Plymouth.]

(C.) Page 70.

In illustration of these remarks, it may be interesting to state the following facts. “Not one of the eleven new States has been admitted into the Union without provision in its constitution for Schools, Academies, Colleges, and Universities. In most of the original States large sums in money are appropriated to education. And they claim a share in the great landed investments which are mortgaged to it in the new States. Reckoning those contributions, federal and local, it may be asserted, that nearly as much as the whole national expenditure of the United States is set apart by the laws for enlightening the people. Besides more than half a million at public schools, there are considerably more than 3000 undergraduates matriculated at the various colleges and universities authorized to confer academical degrees.” — *Ingersoll’s Oration before the Historical Society of Pennsylvania*.

It is, however, evident, from the returns of the State of New York alone, that the above estimate of Mr. Ingersoll is vastly below the truth. Governor Clinton in his late message states,

that "the number of children taught in our common schools during the last year, exceeds 400,000; and is probably *more than one fourth of our whole population*. The students in the incorporated academies amount to 2,683; and in the Colleges to 755." It is very rare to find a person born in New England, who cannot both read and write. The late Judge Reeve, of the Supreme Court of Connecticut, declared, that in the whole of his professional practice, he had found but *three* persons in that State who could not sign their names, and that all of them were foreigners.

(D.) Page 71.

"A republican government is certainly most congenial with the nature, most propitious to the welfare, and most conducive to the dignity of our species. Man becomes degraded in proportion as he loses the right of self-government. Every effort ought therefore to be made to fortify our free institutions, and the great bulwark of security is to be formed in *education; the culture of the heart and the head; the diffusion of knowledge, piety, and morality*. A virtuous and enlightened man can never submit to degradation, and a virtuous and enlightened people will never breathe in the atmosphere of slavery. Upon *education*, then, we must rely for the *purity*, the preservation, and the *perpetuation* of Republican government. In this sacred cause, we cannot exercise too much liberality. It is identified with our best interests in this world, and with our best destinies in the world to come."—*Gov. Clinton's last Message*.

(E.) Page 131.

To the argument in the preceding sermon, it has been objected, that the author has not considered the obstacle to the triumph of the Gospel, arising from that depravity of the human heart, which can only be overcome by the agency of the Spirit of God. To this objection, the answer is briefly as follows. The argument is addressed either to believers, or unbelievers. To the Christian, the declaration of God in the Scriptures, that the whole world shall be converted, is a full and sufficient warrant for entire belief. Those on the contrary who do not believe the Bible, cannot urge, as an objection, such a sort of depravity, for this is a doctrine of that *revelation*, whose author-

ity they utterly disclaim. Or, if they urge it as an objection drawn from books which we believe, we are, by all the rules of reasoning allowed to meet them with a statement of the revealed doctrine of the sovereign and efficacious influences of the Holy Spirit, which is abundantly sufficient to overcome all the obstacles arising from the opposition of a sinner's heart. As, therefore, the very mention of the objection, brings with it its own antidote, it was not in the body of the discourse brought into the account.

(F.) Page 154.

The author hopes that this remark, and those of a similar kind which may occur throughout the discourse, will not lead to the conclusion, that he entertains any unwarrantable notions on the subject of human agency. On this point, his opinions have long been fixed. He most confidently believes that all power, efficiency, real causation in the universe, is the work of God, and God alone; and that what is considered causation in man, is merely stated antecedency, yet a sort of stated antecedency which allows of wide range for motive, and to which all the language applied to it in the Holy Scriptures and elsewhere, is strictly appropriate, or suited to the nature of the thing. It seems, also, to him, too obvious for even remark, that the agency or causation of the creature, and of the Creator, are so essentially dissimilar, that there is really no danger of their interference with each other; and therefore, that urging a creature to labor a great deal, is no more likely to infringe upon the prerogative of the Creator, than urging him not to labor at all.

(G.) Page 327.

It was remarked by Lord Bacon, *Mathesin, philosophiam naturalem terminare debere, non generare aut procreare*. It is the office of the mathematics to determine truth in natural philosophy, not to create or produce it. See Maclaurin's preface to his *View of Sir Isaac Newton's Philosophy*, p. 36, 8vo.

(H.) Page 330.

A man conversant with physics and chemistry is much more likely than a stranger to these studies to form probable conjectures concerning those laws of nature which yet remain to

be explained. There is a certain character or *style* (if I may use the expression) in the operations of Divine Wisdom; something which every where announces, amidst an infinite variety of detail, an *inimitable unity and harmony of design*; and in the perception of which, *philosophical sagacity and genius* seems chiefly to consist. It is this which bestows a value so inestimable upon the genius of Newton. *Stewart's Philosophy*, Vol. 2, p. 223. Boston. 1821.

(I.) Page 343.

I shall only add to what has been now stated on the head of analogy; that the numberless references and dependencies between the material and the moral worlds, exhibited within the narrow sphere of our observation on this globe, encourage and even authorize us to conclude, that they both form parts of one and the same plan; a conclusion congenial to the best and noblest principles of our nature, and which all the discoveries of genuine science unite in confirming. Nothing, indeed, could be more inconsistent with that irresistible disposition which prompts every philosophical inquirer to argue from the known to the unknown, than to suppose that, while all the different bodies which compose the *material* universe are manifestly related to each other, as *parts* of a connected *whole*, the moral events which happen on our planet are quite insulated; and that the rational beings who inhabit it, and for whom we may reasonably presume it was brought into existence, have no relation whatever to other intelligent and moral natures. The presumption unquestionably is, that there is one great *moral* system corresponding to the *material* system, and that the connexions which we at present trace so distinctly among the sensible objects composing the one, are exhibited as so many intimations of some vast scheme, comprehending all the beings who compose the other. In this argument, as well as in numberless others which analogy suggests in favor of our future prospects, the evidence is precisely of the same sort with that which first encouraged Newton to extend his physical speculations beyond the limits of the earth. *Ibid.* pp. 234-5.





