

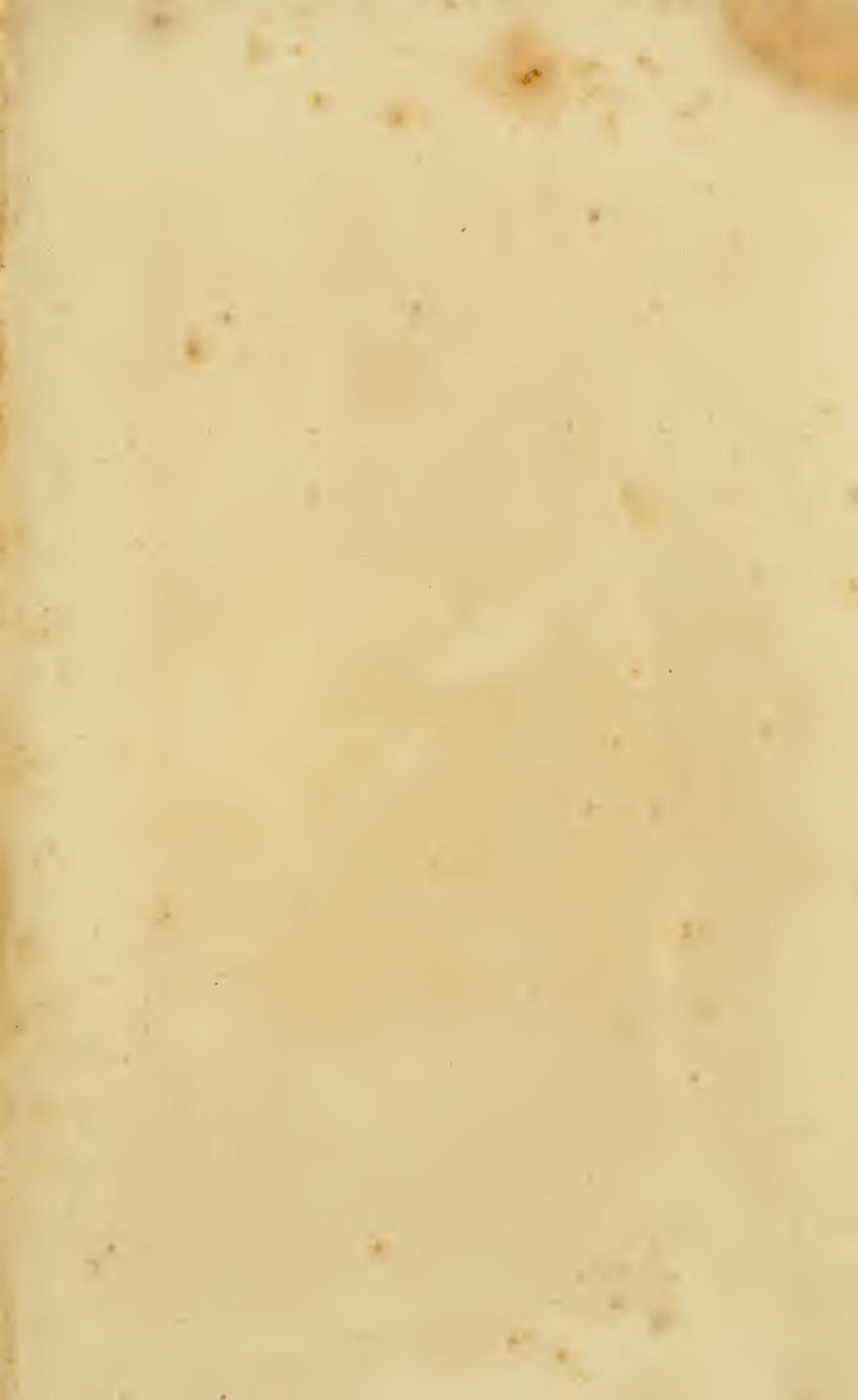
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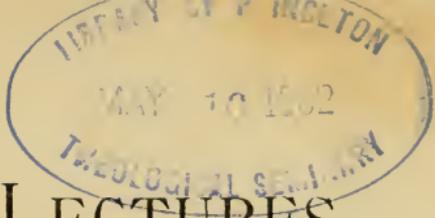
Rev. S. H. Brown,
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From
Tobe





W. E. Munsey.



SERMONS AND LECTURES.

BY



WILLIAM ELBERT MUNSEY, D.D.,

LATE OF THE HOLSTON CONFERENCE, M. E. CHURCH SOUTH.

Second Edition.



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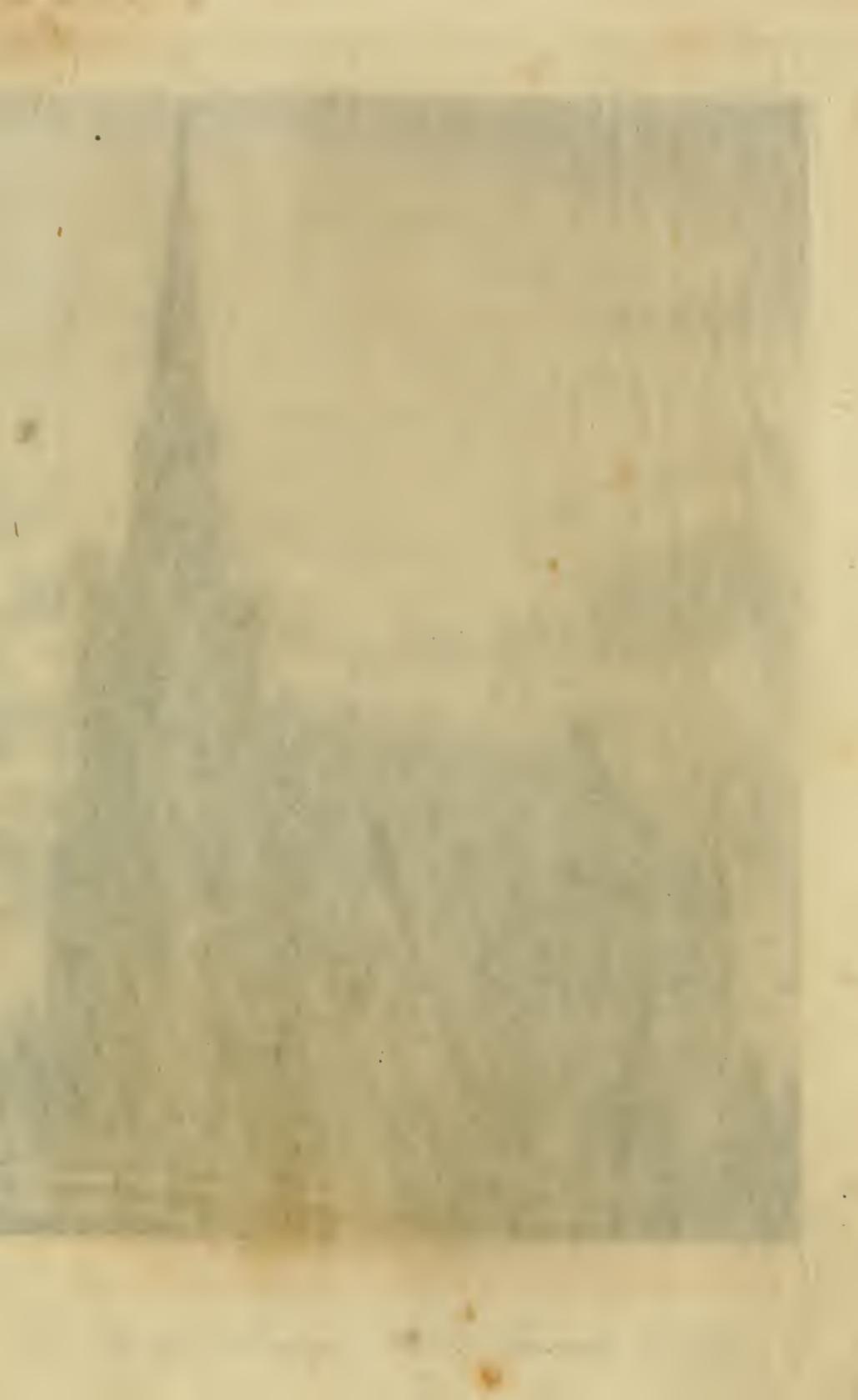




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W. E. MUNSEY D.D. FIRST PASTOR - HIS LAST CHARGE



INTRODUCTION.

BUT a few days had elapsed after the death of WILLIAM ELBERT MUNSEY, D.D., when there appeared in the editorial columns of the "*Christian Advocate*," at Richmond, Va., a tribute to his worth and an appreciative estimate of his powers, written by Dr. Bennett, President of Randolph Macon College; simultaneously with this, also a communication to the "*Christian Advocate*" at New Orleans, La., written by myself, in which expression is given to the admiration which the genius and gentleness of this remarkable man had inspired. Some weeks subsequently there were published in the "*Holston Methodist*," at Knoxville, Tenn., several articles from the pen of its Editor, Rev. R. N. Price, and one from the Rev. B. W. S. Bishop, a life-long personal friend of Dr. Munsey; also, in the "*Christian Advocate*" published at Nashville, Tenn., a short sketch and tribute from the pen of Rev. H. P. Waugh, a member of the Holston Conference, who was a member of the Quarterly Conference that licensed Dr. Munsey to preach; filled with valuable items illustrative of his character as a man and a Minister. These latest notices were written by those who had known him from the beginning, and give the more sober view which is taken of a prophet in his own country.

Believing that such contributions from distinct sources would present to the reader of these SERMONS fuller and fairer outlines of their Author than any portraiture could if

drawn by a single pen, I have ventured to transfer these chaplets from his tomb to the more enduring monument of his own building—lofty in its genius, strong in the breadth of clear, profound thought, and beautiful in its unity and simplicity of design—an undying devotion to the Church of Christ and to the ministry of the Word: “The last request I have to make of the Church and its Bishops is, give me work. I love my Church and I love its Bishops, and outside the pale of the one and from under the authority of the other my life is a failure. Help me and trust me, and you may carry this little note to the Judgment.”—*Dr. M. to Bishop McT. at Holston Conference, Knoxville, October 25, 1875.*

From the Richmond Christian Advocate.

The death of this remarkable man was sudden at Jonesboro, Tenn., on the 23d of October. This much the lightning flashes to us, and nothing more. We are sad, but not surprised. We looked for the silver cord of his life to snap in a moment. It was kept at full tension for years, and the wonder is that it bore the heavy strain so long.

And now that the troubled, suffering, nervous man is dead, and the clods lie cold upon his heart, let us draw nigh, reverently, and study the lesson of his life.

As a self-cultured man he stands, we think, quite alone in this generation; at least, we can now recall no man, who, against such odds, climbed to such a height. But few men are self-made in the true sense; but if any man might claim to have cut and cleared his own way, Dr. Munsey was that man.

He was born amid the mountains of Southwest Virginia, and grew up a hardy son of toil. He was familiar with all the heavy work of a mountain farm, and often, after a hard day's labor, carried wood on his back nearly a mile to make the evening fire. It is marvellous that such a toil-worn boy should burst out into such a wonderful man. He early felt that mysterious longing for knowledge which sometimes seizes the youthful mind when under the heaviest disadvantages, and any book that fell in his way was eagerly devoured. It is said, that when plowing, he would place his book at the end of the furrow, and when he came to it would pause and read a few moments, and then push on between the plow-handles, fixing the thoughts in his mind. His stock of knowledge grew apace, but his appetite was insatiable, and his ardent soul panted for deeper draughts at the fountain of knowledge.

In early manhood he entered the ministry of our Church and became a member of the Holston Conference, in which he rose rapidly to eminence as a preacher. Soon after the close of the war he came to the Baltimore Conference, and was stationed in Alexandria ; here his sermons, unlike anything that had been known in the eastern portion of our work, attracted immense congregations, and the church was crowded to overflowing, whenever it was known that he was to preach. Many persons, it is said, provided themselves with camp-stools and took them to church, and thus crowded the very aisles. The presence of hundreds of eager and interested hearers from all classes and ranks of society stimulated the preacher to the last degree of mental exertion, and such was his physical prostration, after the two Sunday sermons, that he tossed on his sleepless bed for two or three nights.

His fame as a preacher spread far and wide, and he was in constant demand for all grand occasions. He appeared

occasionally as a lecturer, and in this hackneyed and difficult work he was as successful as in the pulpit.—The first lecture we ever heard him deliver was the famous one on Man, in the chapel at old Randolph Macon on the last commencement ever held there. The vast amount of scientific knowledge he had stored his mind with was truly amazing. He spoke as if he had been a professor in every branch of science for a lifetime. Every technical term was at his tongue's end. Man was presented in spirit, soul, and body as the most wonderful trichotomy of the universe; was analyzed, synthetized, exalted, and glorified as the last and grandest work of God. He soared amid clouds, and lightning, and thunder, and tempests; he was as familiar with anatomy as if he had been a Sir Charles Bell; with mental phenomena, as if he had been a John Locke; with mythology, as if he had been born a Greek and had lived in Greece a thousand years. After getting into his theme he rushed on with the speed of an Arabian courser, scarcely pausing to take breath, to the last sentence of his gorgeous peroration.

In his lecture on "The Ideal, Art, Music," was shown the same wonderful capacity for appropriating the best thoughts of the ages past on these æsthetic subjects and the same magnificent word-painting. In his Lecture on Elijah he was transcendently grand, especially in the description of the appearance of God to the prophet in Horeb. He also lectured on Temperance in his later years, and those who have heard him declare that his dismal pictures of the evils of drunkenness were enough to make one's blood run cold.

In preaching and lecturing Dr. Munsey had to contend with almost every disadvantage that can be thought of in person, manner and voice. His body was long and gaunt, and the newest clothes hung on him without fitting at all. His face was sallow and bloodless; his head small, round

and thinly covered with whitish hair. His voice was without the slightest trace of oratorical power. His gestures were usually made with the right hand, the fingers closed as if holding a pen. And yet, with all these drawbacks, his wonderful genius and his unrivalled power of word-painting held vast audiences in breathless suspense for hours together. He always appeared to be in a high state of nervous excitement when going through the preliminaries of a sermon or lecture, and seemed eager for the intellectual fray to begin. We have no doubt that the happiest hours of his life were those in which he poured out his torrents of grand thoughts clothed in the gorgeous robes of a resplendent rhetoric. Out of the pulpit his talk was like dewdrops gathered in the hand. His brilliancy belonged to the sermon and the lecture.

The life of Dr. Munsey has a lesson of the greatest value. It is this : he labored for and secured a high reputation as a pulpit orator, by immense intellectual labor, and he was never willing to fall below his own standard either in preaching or lecturing. This brought him into a bondage from whose hard yoke he never escaped until death freed him. Sick or well, with nerves strong or weak, with head throbbing with pain, with spirits gloomy and cast down, whatever his mental or physical condition, if he came before the public he must maintain his reputation as a pulpit orator. He had taught the public to look for a grand exhibition, and he must not disappoint them. Nothing is more difficult to nurse and protect than a great reputation as a preacher or lecturer ; and he that will enslave himself to such work must pay the penalty. Our deceased friend shone in dazzling splendor as a pulpit prodigy for years ; but we are convinced that if he had been content to move in a narrower or less brilliant orbit, his light would have been steadier and perhaps more beneficial to his race.

His last scene of labor was at New Orleans. We saw him at the session of our Conference at Danville the fall before he left for his new field. Sitting with him in his room at the hotel, we had a long free talk with him. He was—as he always was—as gentle and simple as a child. Spoke of his work, sufferings, and troubles, in the past, and his hopes for the future.

He was at work then lecturing to raise money to carry him to New Orleans. He went with health recruited in a measure, but in the long, hot summer his strength gave way, and he felt compelled to return to his native mountains. For months he has been in East Tennessee building up again for his loved work, but death met him suddenly, and he now lives in the midst of those heavenly scenes to which he so often bore his hearers on the strong wings of his imperial imagination.

From the New Orleans Christian Advocate.

MR. EDITOR:—The telegram just received, announcing the sudden death of our friend, Dr. W. E. Munsey, surprises none of us who knew him. When he came to this city, considerably more than a year ago, it soon became evident that he was a diseased man. His nervous system was a mere wreck. For months together he was unable to attend to the ordinary duties of a pastor, and was often in bed, the victim of what he described as an insupportable torture of body and mind. He was forced to seek some relief to this distraction in anodynes and sedatives, under the prescription of his physician. There seemed at times to be only the thinnest possible partition between his highly-wrought mental state and mania; yet he maintained a conscious balance of rea-

son that never wholly gave way. Those who were most intimate with him, and had the fullest opportunity for understanding his condition—mental, physical, and moral—and whose judgment I should be most ready to indorse, did not hesitate to refer his often strange and sometimes inexplicable conduct to a nervous derangement that amounted in effect to mental aberration. The particulars of his death may not reach us before this goes to print, but if strength were afforded him he doubtless left a good testimony.

As this was his last appointment, it is due to his memory that some estimate be made of the work done by him while here. He regarded the position as providential, as in direct answer to prayer; in his own language: "You do not know how hungry my soul is for a place among my brethren, and in the regular work. You have opened a door which I have prayed to God to have opened. It was one day before the reception of your telegram by Bishop McTyeire that I felt the quiet confidence and assurance that a place would be provided for me. I was not surprised when I received the appointment. . . . My health is better than it has been for fifteen years. . . . God helping me, I will do you good work." The circumstances were such as to confirm this impression. He had just returned to the Holston Conference as effective after having been local, and in bad health for two years. The Bishop and council were engaged in considering his case, when a telegram was announced; it was from New Orleans, asking his transfer and appointment to St. Charles Avenue Church. The two years' rest and out-door work, he supposed, had restored his nervous system to a healthy elasticity. He had been going to and fro lecturing until he longed for the definite, home-like work of a Christian pastor. The church he was sent to was to be formed, and he was to be its first minister. Not even the nucleus of a Sabbath-school yet existed. Only a church—a

most harmonious and imposing structure—had been reared, through the beneficence and energy of a single person, who was to constitute his principal official member, and the main guarantee of support. Around this centre a society was to be clustered, by the power of the preacher in the pulpit, and by the pastor's Christian and personal magnetism. He dedicated the church, and began the history of the charge. He continued in it about fourteen months. During that time he had gathered some one hundred members and a good Sunday-school; had received \$2,200 salary, exclusive of house-rent—no mean evidences of success. And yet for weeks together no one could say until the Sabbath hour came, whether he would preach. This would have effectually broken up the work of any other preacher; but the public patiently came again and again upon the mere chance of hearing one of his sermons. Of the membership and congregation who during this pastorate were privileged to hear the remarkable discourses which fell from his lips, and to know him socially, there are many who will cherish the memory of his genius and friendship as the most impressive and valued experience of a lifetime.

His congregations were never crowded, and formed a contrast to all his previous experience as a public speaker. This continued to be to him a matter of wonder and some mortification. But he was gradually enlarging the circle of his hearers, and had his health permitted his continuance, he would soon have been as popular here as ever at any place.

His first visit to New Orleans was in 1870, as the secretary for foreign missions, when he preached to crowded churches, and at Carondelet took up some \$2,000 in behalf of the mission cause. His hearers were deeply impressed, as everywhere else, with his marvellous resources and power as a public speaker. On the Eternity of God, on Retribution,

and on the work of Creation, he pronounced discourses that constituted an event in the life of the hearer never to be forgotten.

If I may estimate the intellectual character of Dr. Munsey: His power of application was enormous. Had not his physical constitution been originally one of the very best, and hardened in his youth by the severest labor of farm-life, it must have given way in a very few years. His habits, if he had any, regarded no time as necessary for eating or sleeping. After preaching, at night, a sermon of one or two hours, he returned to his room to amend, improve and weigh over again every word that had been uttered. He spent months or weeks, as the case might be, in perfecting his discourses, or in mastering a science, if that were necessary to the result. His reading was extensive; indeed he seemed to have taken in everything in the range of his studies. His information was remarkable for its accuracy and the ready command which he had over the stores he had acquired. His language was drawn from every quarter, and was very rich in its variety. No one ever weighed more nicely the force of words; their origin, measure, melody, and exact meaning were duly considered. Every utterance was full of thought, sentiment, or imagery. He spoke to the people as most orators speak to senates. He never reserved anything for scholars and the better-informed classes, but his sentences were compact, and as full of thought as he was capable of framing them. His logical power was of the highest order, his grasp like that of a vise. Added to this, he was capable of the profoundest metaphysical analysis and discussion; and yet, above all, his imaginative lift and creative power could only be compared to that of the sixth book of *Paradise Lost* in its sustained grandeur. With these transcendent gifts he combined the natural expression of strong common sense. He never for a moment was lost in the

glow of his own thought, or the blinding effects of his own brilliant utterances. He maintained a poise and self-possession scarcely if ever seen in the orator or poet. While the attention of every one was chained, and each listener felt himself spell-bound by this master of assemblies, he alone was the spectator, of all the vast audience, that hung upon every word of his culminating periods in long-continued ascent. In an instant the speaker had returned from these dizzy heights to the ordinary plane of his discourse, without jar, and seemingly without effort. His methods were the reverse of the rhetorician's—at the highest point of an extended, highly-wrought passage his words became the most familiar, and his finish was as natural as it was exquisite in the grace of homeliest speech. He had his audience prepared in a few moments, by this simplicity of style, for a new flight. No one could preach more sublimely upon the cross. On such occasions no one who ever heard him can forget the power and pathos of his delineation: the darkness of the sixth hour, the rocking mount, the rising dead, the vail rent, the bleeding Victim. It is questionable to my mind if there lived any greater master of an audience, either in this country or England. Where he had longest preached there the largest crowds thronged to hear him. This must be considered the final test of oratory. At Marion, in Virginia, during the session of the Holston Conference, where he had often preached and was well-known, one might have walked upon the heads of the audience. Flumes were constructed, and ladies were shot by them into the house through its windows; the altar was filled with persons standing, and three individuals had seated themselves for the service, one on each side of the book-board and one directly under it in front, in a half-bent posture. In Richmond the house was filled two hours before the time of service. His great passages could be repeated again and again without loss of power. He introduced his

figure of the Lost Soul after a lecture at Centenary College chapel. I had heard it before, but to me it was fully as great as ever ; while the audience, at its conclusion, was so bewildered as to rise up in an unconscious way, facing each other, and not knowing for some moments whether to remain or leave the room.

Notwithstanding his extraordinary gifts and reputation, it was delightful to notice in him the entire absence of self-consciousness, or the least shade of pretence. He always looked as if just called out of a twelve-acre field, with the dust of the plow-share still on him. But Elisha did not come out of the field to his work in any greater simplicity of purpose. He was tall, strongly knit, and rapid and ungraceful in his motions. His presence, voice, enunciation and dress were adverse to our conceptions of what is important to the highest power of an orator. It was in spite of these defects that his great successes were achieved. His sympathies were universal. He entertained and attracted equally the old and the young, the learned and the ignorant. He was genial, and of all the most unaffected and ingenuous in social life. His nervous system, the most delicately impressible that was ever strung upon a human frame, responded to every breath and movement about him. Though a most penetrating and constant student of character, he was apparently free from censorious or envious thought, and took a sincere and tender interest in whatever concerned others.

When but a youth he was left with the charge of his mother's family, and in absolute poverty. He toiled on, plowing, and reading at the end of the furrow. And in a life not much exceeding forty years he made himself, in the true sense, "a workman that needeth not to be ashamed."

He leaves a wife and five children, for whom I feel, in common with the thousands of our people, the profoundest sympathy. No one has contributed more to the reputation

of the pulpit of the Methodist Church South for ability and true eloquence than he did. And I cannot but believe that all who ever heard or knew him will aid in the circulation of his sermons, whenever published. He left a considerable number of them ready for the press—a volume which, if properly managed, will yield his necessitous family no inconsiderable relief.

NEW ORLEANS, October 25, 1877.

K.

Since the above was in print the following account of his death, in the Knoxville *Tribune*, has come to hand :

JONESBORO, TENN., October 23.—Dr. William E. Munsey died at his residence, in this place, at ten minutes after eight o'clock this morning. He had been suffering intensely from pain in his head for several days past, and had spoken of a slight pain in the region of the heart. He said to his wife last night that he did not expect to live through the day, but as he was no worse than he had been it was thought that he was feeling despondent. His brother-in-law, Mr. Kennedy Blair, had been with him for two weeks past, but, thinking he was better, had sent to the livery stable for a horse to go home. The doctor was sitting in an arm-chair, and Mr. Blair, seeing that he seemed to be suffering, asked him if he did not want to lie down. The doctor was then assisted to the bed, and seemed to be much weaker than usual. After Mr. Blair had assisted him to bed he stepped out of the room for some purpose. When he came back the doctor was on his knees by the bedside, and Mr. Blair, thinking that he was having a nervous attack, went to his assistance, and took him in his arms. The doctor called his name once, threw his head on Mr. Blair's shoulder, and died instantly, and without a struggle. For a long while the doctor's nervous system has been shattered, and he had been unable to under

take any work. While he has been in very bad health, his death was entirely unexpected, and was a great shock to the community. The funeral of the great preacher will be postponed until his relatives can reach here from Virginia. It will probably take place day after to-morrow (Thursday). We have just returned from a visit to his home. As he lies in his coffin he is a splendid specimen of a man, his finely-formed face looking as it once did in the pulpit, when he was the most eloquent pulpit orator in the South. He has changed very little, and is as fine-looking now, as he lies in his coffin, as he was in his brightest days. Rev. Dr. Sullins is expected here to-night, and will probably preach the funeral sermon.

From the Holston Methodist.

MR. EDITOR :

I believe I knew Dr. Munsey the first five years of his ministry better than any living man knew him. Certain I am, I have never known any man so intimately since. We met and made each other's acquaintance when we were boys. We were born in adjoining counties. We were both converted in September, 1850. We were both licensed to preach in September, 1855. We joined Conference in the same class at Knoxville, Tenn., in October, 1856. We were sent to adjoining circuits; he to Decatur and I to Charleston. Calhoun was in his work. This village is separated from Charleston by the Hiwassee River. A bridge spanning the river at this point made our frequent meeting convenient

Our time for rest and study was spent together. I must have heard him preach as often as twenty-five times this year. I do not believe his heart knew a secret that was not revealed to me. I mention these facts simply to show that I have had the opportunity of knowing whereof I affirm.

Dr. Munsey never was a student in any other than the common schools taught in his neighborhood. But he studied, and learned, and taught until, in his twenty-fourth year, he entered the Holston Conference a good English scholar.

He was converted under the ministry of Rev. Geo. Stewart. Bro. Stewart led him to the altar the 1st day of September, 1850, when he was a little more than seventeen years old. He was converted that night.

He was very popular on his first charge He preached three years before he exhibited extraordinary power as a *reasoner*, but his imagination was superior from the first. He painted heaven and hell with the fluency and fervid emotion of Pollock. Before he was twenty-five his imagination was equal to that of Christmas Evans, and his language far more chaste and elegant. His pictures of the horrors of the lost often confused, bewildered, and alarmed his audience. His canvas was always before him, and I have never heard the man who held the pencil with so steady, or guided it with so skilful, a hand.

The first published eulogy of Munsey was from the pen of a gentleman from New Jersey. It was during his second year in Chattanooga. The gentleman was stopping at the Crutchfield House, and asking for a church on Sabbath morning was directed to the Methodist Church on the hill. Munsey completely captivated him. He wrote to a New Jersey paper that, from an unknown preacher in Chattanooga, he had heard the grandest flights of eloquence he had ever heard in his life ; and this, after having listened to Clay,

Webster, and Calhoun in the United States Senate, and to some of the most eloquent divines in the American pulpit. The letter was copied by a Chattanooga paper and one other Southern journal, probably an Atlanta weekly.

In 1860, at Asheville, N. C., he preached to the Holston Conference in the chapel of the Female College. His uncle, Rev. T. K. Munsey, said to me, "That is Elbert's most finished sermon." His text was Eph. v. 13; the theme, Natural and Revealed Religion. *He had learned to reason.*

After this time I never heard him preach but one sermon that was not for the most part theoretical, metaphysical, dry, and hard. At Athens, in 1862, on 'The Resurrection, Acts xxvi. 8; at Wytheville, in 1863, on the Pale Horse and his Rider, Rev. vi. 8; and at Marion, in 1865, on the Mysteries of Religion, 1 Cor. xiii. 12, there were, in my opinion, very few persons who understood him.

He used frequently to ask me to tell him frankly what I thought of his sermons, and on the occasions referred to at Wytheville and Marion, made that request. I told him at both places, that I did not understand him myself, nor did I believe any one else did. He received this opinion as pleasantly as it was given, and playfully remarked that he hoped all the congregation were not so stupid as myself.

The first of his sermons that found its way to the press was preached in Chattanooga, in 1863. It was published in three instalments of a Chattanooga paper. He did me the kindness to send me a copy. The Confederate war was going on, and the occasion was a national fast. His text was, "The sword of the Lord and of Gideon," Judges vii. 18. He afterward regretted having furnished it to the press. When we met in Wytheville, the following fall, and I took occasion to thank him for the copy sent me, he said, "I am very sorry I suffered that sermon to be printed." Then after mentioning some typographical errors, he seized upon the

sermon itself and criticised it as cruelly as ever Fadladeen criticised the poems of Feramorz.

I have said that after 1860 I never heard him preach but one sermon that was not dry and hard. I must take that back. His sermon at Marion, in 1873, was not of this character. Neither was the one on the Law and the Gospel, preached at Elk Garden last July, on the occasion of the Abingdon District Conference. Both of these sermons contained the pith and marrow of gospel truth. Both are fresh in my memory to-day. In the last he described Sinai on the occasion of the giving of the law, with the familiarity of one who had been at its base, had spent his boyhood sporting among its rocks, and had been present and seen the cloud and the lightning and heard the thunder. He told the distance from the cloud-capped peak to the valley of Rahah with the accuracy of one who had just been over it with chain and compass.

Munsey was a wonderful man. Wonderful in his fervid, brilliant imagination; wonderful in the ready grasp of his intellect; wonderful in his power of close and thorough investigation; and then wonderful in his simplicity and affability in the social circle.

I have known his patience severely tried, but I never knew him use but one unkind remark. This was when he was the victim of personal abuse in a newspaper. The remark was made in a private letter to me, but was not severe, though it showed that Munsey had tender sensibility.

I knew him intimately. I knew his heart's happiness and its misery. I have seen him weep when in trouble; he has poured into my ears the story of griefs that no stranger should know or could appreciate. I have walked with him through the pine woods of McMinn or Bradley, and endeavored to assist him in turning his attention from cares and anxieties that oppressed him, by talking of God and Christ and

heaven. Together we have knelt in those deep groves and prayed with and for each other. Ah! those who knew him slightly censured him sharply. But to one who knew his more private life, and who has enjoyed his sympathy and confidence, Munsey appears as a grand man. And grand he was. Not faultless, but as near it as the majority of our race. When he would hear of something unkind that had been said of him, he did not return railing for railing. He was one of the meekest, most forgiving spirits I ever knew.

“ His life was gentle, and the elements
So mixed in him that nature might stand up
And say to all the world,
This was a MAN.”

I am thankful that the Church has had a Munsey, and that I enjoyed his acquaintance and friendship. I could say much more, but I forbear.

BENJ. W. S. BISHOP.

EMORY, VA., March 15th.

[This sketch by Mr. W. appeared in the *Nashville Christian Advocate*.]

“ MR. EDITOR :—As I was the preacher in charge when Dr. Munsey was licensed to preach, with your permission I will give you a short sketch of his history. In the fall of 1854 I went to my first circuit, Mechanicsburg, in Virginia. At Rocky Gap, one of my preaching-places in Tazewell, Va., I found Wm. E. Munsey teaching school. I went round every three weeks, and preached where he was teaching, on Sunday evening. As he was then a licensed exhorter I called on him to conclude the services for me, which he did sometimes, with an exhortation, and finding that he was gifted

and able in exhortation, toward the close of the Conference-year I persuaded him to make application for license to preach, and he finally consented, and I procured a recommendation from the class of which he was a member, and he was examined by the Rev. T. K. Catlett, at the quarterly-meeting, which was also a camp-meeting, held at Kimberlin Camp-ground, in Giles County, Va., in September, 1855, and he was there licensed to preach, and, although nearly twenty-three years have passed away, I remember the scene as well as if it had been but a short while ago. Since that time Dr. Munsey has talked to me about it, and was quite amused at the first question Brother Catlett asked him in the examination, which was this: "Well, Brother Munsey, have you got religion?" As was often the case in those days, the Conference was held in the woods, near the camp-ground. Brother Catlett, the Presiding Elder, left the meeting before it closed, and left me in charge. On the last night of the meeting, I appointed Brother Munsey to preach his first sermon, which he did very successfully, and with fine effect, to a large congregation, from the text: "Now abideth faith, hope, charity, these three; but the greatest of these is charity;" and before he closed a cloud of glory seemed to overshadow the congregation, a great shout was raised, and soon the altar was filled with mourners, and many were converted; during the night it was like the raging of a great battle. On the next morning so great was the interest that we held a consultation, and concluded to move the meeting to the church, a mile or two distant, which we did, and continued about a week longer. Brother Munsey stood by me, preached, exhorted, prayed, sung, and labored with mourners like a man of God. He was then a great favorite, and very popular with the people, and, in fact, remained so until the day of his death. Little did I think then that he was to become one of the most distinguished men on the American Continent. Dr.

Munsey was then a fine singer as well as a good school-teacher, although he was but about eighteen or nineteen years of age, and was almost entirely self-educated. He was of preaching-stock on both sides of the house; his mother's maiden name was Hill. I think Dr. Munsey's widowed mother is still living at some place in Missouri.

Yours respectfully,

H. P. WAUGH.

MORRISTOWN, TENN., March 25, 1878.

From the Editor of the "Holston Methodist."

William Elbert Munsey was born in Giles, now Bland County, Virginia, July 13, 1833. He was the son of the Rev. David Munsey, and grandson of the Rev. Zachariah Munsey. His grandfather was a local preacher of the Methodist Episcopal Church, in Giles County; was a man of very limited education, but of superior natural parts. He is still distinctly recollected in that country as a preacher, especially for a degree of eccentricity. He once preached from a subject which he chose to divide into three heads. After pre-announcing his divisions, he said he would preach out his third division first, lest when he came to it he might be so excited as to forget it. Dr. Munsey, no doubt, inherited much of his talent from this eccentric but brainful grandfather.

His middle name was given him in honor of the Rev. Elbert F. Sevier, a long while a prominent member of the Holston Conference, and one of her most eloquent preachers.

He was licensed to preach September 1st, 1855; was received on trial in the Holston Conference, M. E. Church South, in October, 1856; ordained deacon at Chattanooga in 1858, by Bishop Andrew; and elder at Asheville, in 1860, by Bishop Paine.

He was married to Miss Virginia A. Blair, at Jonesboro, Tenn., May 17, 1860, by the Rev. D. Sullins.

His pastoral charges were as follows: Decatur Circuit, 1856; East Knoxville (Temperance Hall, or Brownlow's Church), 1857; Chattanooga, 1858, 1859; Knoxville, Church Street, 1860; Abingdon, 1861; Chattanooga, 1862, 1863; Abingdon, 1864; Bristol, 1865; transferred to Baltimore Conference, and stationed at Alexandria, 1866; Central Church, Baltimore, 1867, 1868.

On the resignation of Dr. Sehon, early in 1869, he was appointed Secretary of Foreign Missions, which post he held till May, 1870. He served Central Church again in the years 1870-71. At the Conference of 1871, he was located at his own request, and removed to Jonesboro, Tenn. From this place as a base, he travelled extensively throughout the South, lecturing and preaching.

In October, 1875, he was readmitted into the Holston Conference at Knoxville, Tenn., and transferred to Louisiana Conference, and stationed at St. Charles Avenue Church, New Orleans. In December, 1876, he was transferred to the St. Louis Conference. The transfer having been made after the session of the St. Louis Conference, he came to Jonesboro to rest. During the year he lectured with great success in Southwestern Virginia, and preached occasionally to crowded houses at home.

He died in Jonesboro, October 23, 1877, at 9 o'clock, A.M.

He had been ill some days, though not confined to his bed, and talked of attending the session of the Holston Confer-

ence to be held in Cleveland on the 26th. His death was sudden and unexpected, probably from heart disease. He had been left alone for a short time, when his family returned to find him a pale and lifeless corpse, in a kneeling posture by his bedside.

Dr. Munsey was a double man. He was both a philosopher and a poet. His reasoning faculties were strong and well developed. As he plodded through his arguments, one could but admire the acuteness of his logic, seemingly too acute and profound to be accompanied with or adorned by any considerable fancy or imagination. But when his conclusions had been reached, he would leave premises and conclusions behind, and upon the wings of imagination, would dart into illimitable fields of beauty and grandeur. He careered through the universe of fancy with a momentum that was positively wonderful, and sometimes even terrific. Wherever he soared and carried his audience with him, new worlds, new beauties, new sublimities, new horrors sprang into being on all sides.

He could easily descend from his flights, fold his wings, and then plod through his reasoning processes as patiently as if he were totally destitute of imagination.

We heard him preach at the conference at Asheville, N. C., in the fall of 1860. In the sermon his peculiar talent played a conspicuous part. The impression made upon our mind at the time was that of the constant surging of the billows of an ocean of light.

The greatest efforts we ever heard from Munsey were two sermons preached at Wabash Camp-ground, Giles County, Va., in the fall of 1865.

One of those sermons was his noted sermon on Eternal Death. It was preached on Sabbath at 11 o'clock to a very

large concourse of people. It was near the place of his birth, and many of his old acquaintances were present. They listened with amazement. One man stood near the altar during the whole sermon, which was over an hour in length, and a large part of the time tears were coursing down his cheeks. This sermon, though on a gloomy subject, had many beautiful passages, many descriptions of natural scenery that were life-like and calculated to fill the listener with exquisite pleasure. His description of the lost soul was Miltonic.

His sermon on Monday was on the Resurrection. This sermon, compared with the former, was as "Paradise Regained" to "Paradise Lost;" it was inferior to it; but it was beautiful, eloquent, touching, useful. We never afterwards heard him excel these two efforts. Munsey's power was at that time at its maximum, though his reputation was purely local. He was scarcely known outside the Holston Conference.

Many of his social and moral qualities were of the best character. He was a most genial companion—neither stiff nor haughty. He was as humble and simple in his manners as a child. His conversation and manners were always characterized by the most perfect good nature. He never spoke evil of any one, unless duty positively required it. He had not a particle of malice or revenge in his composition. He was often opposed and defamed; but while he was sensitive in regard to his reputation, and evil report afflicted him sorely, he did not manifest the least disposition to retaliate. He spoke of his defamers as gently as if he had perfect confidence in the honesty of their intentions. We doubt very much whether he ever had any ill-will towards anybody.

Candor was one of his characteristic traits. He unboresomed himself to his friends. He was perfectly transparent.

He was unselfish. He lived for others. He was devoted to his wife and children. He was liberal towards his friends. There was no service within his power that he would not perform to render his visitors comfortable.

When he was stationed in Abingdon, a friend called at his room at night till the train should pass, about 3 o'clock next morning. Dr. M. bade him to retire, promising to wake him up. When at the proper time the friend was aroused, he was surprised to find that Dr. M. had not retired at all, but had watched during the entire night, lest he should fail to get to the depot in time.

I am indebted for other important items to the Rev. Dr. Sullins and to Mr. J. D. Z. Munsey, the Author's brother, some of which have been anticipated in what has gone before. Before the age of 8 years all the schooling Dr. M. had received amounted to nine months ; at the age of 14 years he received three months ; so that his school-days covered altogether a period of twelve months. From early childhood he was a great reader. As early as at five years he was called upon to read the Scriptures and political speeches in public.

His mother, Mrs. Parmelia P. Munsey, is still living, and resides at Sampell, Mo. It was her firm but gentle hand that shaped the ark of his fortunes, and that reared the precious babe for "the King's daughter." Her judicious and pious management of his early life laid the foundation of its high honor and achievements. Of fine natural ability, with a true appreciation of the importance of an education—particularly of general reading—she was both a wise, prudent, and good manager of home affairs. The doctor often said, after his mother was left with her six children, he the eldest, then but 12 years old, that he could not have supported the family but for the great good sense, industry, and economy of his mother. The directing of his mind to books at an age so

early, preoccupying him against the boyish sports of fishing and hunting, and the more vicious habits of idleness, profanity, and drunkenness, gave it the bent for life.

At one time his parents had some substance, kept tavern, and had a store at Mechanicsburg, Tenn. The house was well supplied with books, and Elbert had read Josephus through several times before he was ten years of age. He studied everywhere and always; at home, in the field, going to mill, going to market, or at school.

At ten he joined the church; at thirteen he received at the Hoge Camp-ground, Bland County, an evidence of pardon, with which he was not fully satisfied; at seventeen he went forward again as a mourner at the camp-meeting on Kimberlin, and here he received an evidence of forgiveness and regeneration which he never afterwards doubted. When twenty-three years old he was employed by the P. Elder upon the Decatur Circuit of the Holston Conference. It was a severe trial for him to leave his mother, four sisters and little brother, for the work of the ministry. He could scarcely respond to a call which seemed to deprive those dependent upon him of their necessary support. But so great was the sense of duty which oppressed him, that he prayed to God that He would confirm the impression in some powerful way. It was at Rocky Gap, a short time before Conference, at the close of a sermon, when the Holy Spirit came down and so filled him that he could neither speak nor move, and was carried from the pulpit as one dead. After this, he never doubted the propriety of his fully entering the work. His mother has the following entry in her diary: "Friday, November 21, 1856. William E. Munsey left home this morning. It was a sorrowful morning indeed—my lonely children and myself weeping for my child, who has been our support. We are now left in the hands of God—He will provide for me. I have always prayed for that child—that the good Lord would

take him to Himself and make a preacher of him ; and I feel more than thankful this day that such has been my steady prayer. I implore Heaven this morning, with all that a Mother's heart can wish and feel, for the blessing to rest upon my son and make him useful in the cause of his Master."

He continued ever after this to aid in the support of his mother's family to the full extent of his ability.

J. C. KEENER.

NEW ORLEANS, September 18, 1878.

EDITOR'S PREFACE.

THOSE who have ever heard Dr. Munsey and felt the spell which his speech threw over an audience—binding every one in it to submit to this master of assemblies as implicitly, for the while, as ever Israelite submitted to voluntary enslavement when nailed by the ear—will be gratified to find those golden periods faithfully reproduced in these *SERMONS AND LECTURES*; the reader will recognize, it may be, the very word which years ago thrilled his soul and left itself upon his memory as if graven with a diamond. They were prepared so elaborately that but a small part of the work done by their author appears, and yet enough to show of how much patient toil and study a sermon is worthy. His style as a speaker—and these sermons were made for the ear—expressed his persuasion of the logical strength as well as inspired truth of his positions, and was incisively commanding; without trace of dogmatism on the one hand, or of apology on the other, he drove home the truth.

These sermons will be found thoroughly orthodox. The author treats the Holy Scriptures as the truth: "Let us rest our feet upon Bible authority and there amid its teachings and promises found our faith and risk our all . . . we go upon

the assumption that the Bible is true." If he ever seems to speculate, it is in the field of illustration; his fancy delights to employ the conceits of the Grecian Mythology; but with it all he is a hearty Methodist preacher of the true itinerant stamp. He gives no uncertain sound. Here will be found "the Gospel of *'fear and trembling,'* as well as the Gospel of *'good cheer.'*"

The Law and the Gospel, as correlated, were the substance of his preaching. The Discourse on "Retribution" and the four discourses on "The Eternity of Future Punishment," will be found exhaustive in their treatment of these vital issues. They will furnish a timely check to the boldness of Universalism, which has but recently startled the Church by an unexpected appearance in the high places of Orthodox Christianity, rather than by the change of its front or the reinforcement of its strength. The old arguments and foundations of this heresy which have been covered by a thousand pieces, and from before which its forces were glad to retire long ago—the Hebrew and Greek words for "eternity"—are again laboriously declared to be its impregnable fortress. The reader will find these discourses are an ample vindication of the faith of the Protestant Churches, and an overwhelming support of the Evangelical view as against all theories for Universal Restoration.

No writer in the language of whom we have knowledge has reflected with greater intensity and steadiness upon the idea of infinite duration, has realized it so vividly, or expressed it with such distinctness. The mind in its attempt to follow with him the vibrations of that great "pendulum"

is "filled with its own nothingness, flies into its little temple, and closes all its doors against the dread thought."

A few sentences and pages over which Dr. Munsey had drawn his pen have found a place in this volume, with what propriety the reader must judge. At the request of his widow the work of preparing for the press a volume of his sermons and lectures was begun in April last, in the hopes that its publication would materially aid in the support of his family. And it is pleasant to add that, by the generous assistance of a true friend and parishioner of the author, *this work is published exclusively for the benefit of Dr. Munsey's family.*

J. C. K.

NEW ORLEANS, September 26, 1878.

SERMONS.



SERMONS AND LECTURES.

SERMON I.

ISAIAH'S VISION (DISCOURSE I.).

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

"Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

"And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—ISA. vi. 1-8.

ONE of the great attractions of the Bible, is that many of the good men who wrote it, give us in detail at times, their religious experience. David does it, Solomon, and Paul. Isaiah gives us in magnificent detail, in short, pithy sentences, the story of his regeneration and call to the prophetic office. Every sentence is right to the point, and when he is done he quits.

Isaiah commences his story and includes all the historical part of it in one sentence: "*In the year that King Uzziah died.*" What a remarkable year in the annals of the world. It was just a few years after Romulus was born, and ten years before Rome was founded. It was the beginning of the decline of the Israelitish civilization, and the beginning of the growth of the Roman. This year God gave up Israel to hardness of heart, and the country to the conquest of other political powers. God was now beginning to take down the Jewish fabric, and was beginning to lay the foundations of the Roman government, in which the coming Christ was to launch his doctrines for universal promulgation.

At this time the splendored temple of Solomon was still standing, and God dwelt in the Holy of Holies. Outside the Holy Place still stood the altar of burnt offering, upon which the fire still burned which descended out of heaven upon it in the wilderness. Now Isaiah saw into the Holy of Holies, and the type so far raised itself up into the Antetype, that he saw more than ever priest saw, and he says, "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." The Lord was Christ—the Divine Word. He sat there in human form, clothed in a long robe whose splendid borders trailing down covered the entire ground—a train of glory filling the temple. A woman touched the hem of the garment of the Savior and was healed. She had to make her way through the crowd. The skirts of the Divine glory fill the earth—God's temple in the new dispensation—it is not difficult to touch the border.

Isaiah saw the Lord "sitting" — the attitude of dignity and security. He was sitting upon a "Throne," the symbol of dominion; and the throne was "high and lifted up," above all other thrones, above all temporal and human vicissitudes. "Above" the throne "stood seraphims." There

is a difference between the seraphim and cherubim. In this vision is the only place in the Bible where the seraphim is mentioned. Angels in various offices are frequently spoken of, and the cherubim carry the throne in Ezekiel's vision, but here nearest to the Divine person and glory stand seraphs. The word seraphim literally means "burning ones." All afire, they stand unconsumed in the fires of God's glory. We do not know that they are the highest order in the ranks of heaven, but we think so. Some of the Rabbins say that the seraphim love most, and the cherubim know most. If this is the difference between these two orders, then the seraphim is higher than the cherubim. The Bible reveals nothing more clearly than that there are gradations in the ranks of heaven's magnificent hierarchy.

These seraphims had six wings each. Two wings of each were extended as if flying, hence they stood in the air motionless, suspended, with two wings extended—"they stood flying," facing each other, and facing the throne. They had six wings, two wings of each were extended as if flying, while two wings of each covered their faces, and two wings of each covered their feet. While each used two wings to fly and work, each used four wings in awful reverence and adoration. O, utilitarian in the divine life, learn a lesson from the seraphim. These seraphims were on both sides of the throne, "And one cried unto the other, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." God is holy—His glory is His holiness manifested, and God intends that such manifestation shall fill the whole earth. The seraphim in their worship, fix their eye upon the glorious consummation, and make it the constant theme of their sublime doxology—"Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

At the song of the seraphim the very foundations of the temple shook. The record is, "the posts of the door moved

at the voice of him that cried, and the house was filled with smoke." It literally means, "The foundations of the thresholds shook with the voice of them that cried, and the house was filled with smoke." The seraphim singing their antiphonal song, the temple shaking, and the smoke ascending from the altar in front and filling the house; the Lord on the throne, and the very temple and fire uniting with the seraphim in his worship,—a thrice holy God—were too much for Isaiah. He never felt before how unholy he was, and he cried out "Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." We see our uncleanness, and unworthiness in proportion to our nearness to God. Christians are always humble.

But Isaiah was sinful and thought he was forever ruined—undone. Every sinner must come to this point. He had a revelation of God's holiness. We have the revelation recorded, read it, think of it, reproduce the image, and pray God it may have the same effect upon every sinner in this house. Hear his confession: "I am a man of unclean lips"—"out of the abundance of the heart the mouth speaketh"—equivalent to a confession of an unclean heart. Such is the relation between the moral nature and the lips, that James teaches if a man is able to control his tongue he is a perfect man. He stands before the throne of Jehovah, and hears the seraphim praise Him with their pure lips—their lips expressing the reverence of their natures; and his self-conscious impurity and want of reverence—his unholiness he calls uncleanness of the lips; and he regards his uncleanness aggravated because of his relations to his wicked countrymen, because he dwelt "in the midst of a people of unclean lips."

Not only did his conscious impurity drive him to despair,

but he thought because of having seen the Lord he would die, and die quickly, in his impurity. And so the Bible teaches that a poor finite man cannot see God's face and live. Even the seraphim, while they veiled their faces with their wings as a token of reverence, did so because of the ineffable and overwhelming glory of the Divine countenance. This was in exhibition of God's holiness, and God's holiness must ever be a consuming fire to the sinner. But oh! Isaiah you would certainly perish now, but just at the moment of the greatest manifestation of the essential holiness of God, while the seraphim in echoing peals of celestial thunder were at the height of their song, the throne, and fires, and light, and glory, were dimmed and softened by volumes of smoke which filled the house, ascending from an altar. An altar! the symbol of sacrifice, atonement, redemption, pardon, purification; the symbol of the cross, its smoking sacrifice the symbol of the Savior. An altar! and there it stood smoking with fires kindled by God himself, and which burned in the wilderness, and through the wilderness, and over Jordan, and to Shiloh, and to Jerusalem; and it burned on while Kings lived and died—and there it burns yet, Isaiah, for your redemption—as the blood of Jesus is available yet for us.

Look up, Isaiah! your extremity is God's opportunity. "Then flew one of the seraphim unto me, having a live coal in his hands which he had taken with the tongs off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." One of the seraphim flew unto him. I told you that seraphim literally means "burning ones." The true meaning of the seraph is "to set on fire" or "burn up." Here with a live coal of the Divine fire on the altar, he burned up Isaiah's sins. The seraphim are fiery beings, burning with the fires of love, and hence are burning messengers of a burning love. Yet with all the seraph's purity,

and though he was burning himself with love and glory, yet he was not worthy one of the coals of the fire kindled by God to purge away sin, burning upon heaven's sacrificial altar, and the record is that he took it "with tongs from off the altar." Yet the holiness and love which so transcended the nature of the seraph as to make it sacrilegious in him to use his hands in place of the tongs, were not in the coal of fire, but in the altar, for after it was taken from the altar with the tongs, he then held the red-hot coal in his hand, and with his hand applied it to the prophet's mouth.

The holiness and love of God as manifested in Jesus, and a sacrifice for sinners, is symbolized by the altar so transcendently and superlatively glorious and sacred, that even the seraph, the holiest spirit in heaven, dare not touch them. Mighty God! what must be the fate of the man who dares trample the blood of Jesus under his feet, and account it an unholy thing? Of the man who holds in light esteem the sufferings and death of Jesus, and who speaks lightly of the same? Paul seems to teach that for such a man there remaineth no more sacrifice for sin. So indispensable the means which God has appointed to be used by all His creatures in dealing with sacred things, that even a seraph could not omit the use of the tongs. It might seem to the seraph, that if he could hold the coal in his hand after it was taken off the altar, why not take it off with his hand—this would have been seraphic rationalism.

It seems to us that some of the means God has appointed might be omitted by us—a human rationalism would discard them. Why did Moses smite the rock with his rod to bring forth waters? Why did he stretch his rod over the sea, that the waters might be parted? Why did Naaman have to dip in the Jordan? Why did Christ order the lepers to show themselves to the priest, and cure them before they got there? Why did the serpent-bitten in the camp have to

look at the brazen serpent on the pole? Why do Christians have to fast, pray, and attend to all the means of grace? The answer is, it is God's business, our duty and salvation are to obey. If you are intellectually too proud, and defiant of God, too rationalistic and stupid, to obey God without a reason, you will be lost, and ought to be. Rationalism is culpable stupidity. Questionless and submissive throw yourself at the feet of mercy, in God's appointed way; and think it, O weak man! no degradation to believe in God. Use the tongs.

This seraph with the tongs took a live coal from the altar—a live coal—literally “a red-hot coal.” Fire is the most inexplicable and profoundest symbol, and part in the annals of the universal Cosmos. Fire is at the basis of the being and life of the universe. Potential—it is everywhere—dynamic—it runs every wheel in the machinery of the universe. It evolves elements, and is the all-potent cause, now occult, now burning and roaring in the lightning's shaft, in the movement of all elements, and in carrying out the operations of nature. It forges the particles into a rose leaf, and tosses the billows of the sun a thousand miles high, and rolls them over the area of quadrillions of miles, and shoots out flames into space a million of miles. Let God but unstable His fiery horses and they will paw the mountains into cinders, and eat the world into ashes in a moment; but even then, hitched to the car of our redemption, and shaking their fiery manes among the stars, and flashing through the constellations will roll us up to God—the fires of hell tossing below with the damned.

Now in a high, supersensuous, uncreated sense, the very foundation of essential God is fire and light. The Bible says so, again and again. Not created fire, for it burned in the bush, without consuming the bush, and when it shone upon Saul of Tarsus was brighter than the sun—yet it was

fire—fire burning in darkness on the side of Divine wrath, and burning in light on the side of the Divine love. Did not God descend in fire on Horeb? Was He not a fire in the bush? A fire in the cloud in the wilderness? Did not a fire from the Lord consume Aaron's sacrifice? Gideon's sacrifice? David's sacrifice? Solomon's sacrifice? Elijah's sacrifice? which consumed the Israelites in the wilderness? the captains and companies in the days of Elijah? Was not His worship a fiery worship? and when heathens lost the spiritual idea, yet keeping the traditional fact, have not their services been fiery, even to the worship of fire? They built their very altars and temples in the shape of ascending flames. Is not love and wrath burning fires in the nature of God, and does not the fire which lights the Christian, consume the world? There is a celestial divine fire, whose analogue is material fire; and it lights heaven and burns in hell.

Now man is a spark of the divine fire. The life of his being is fire. It burns in every vein, warms, and vitalizes his whole system—blow it out, and his whole body is cold and dead. Life is fire. But in his soul the source of life burns the celestial fire. The devil piles the carnal, the boggy, the sensual, upon the divine fire in the man; and smothers, and extinguishes it—it lies in smoke and darkness—it is going out. What do we need? Fire. Religion is a constitutional thing. God has promised fires from heaven to kindle in the soul, to burn up the rubbish. Was not the Holy Ghost to baptize with fire? And was not its baptism one of fire on the day of Pentecost? And was not its symbol tongues of fire? Is not religion a fire—life—a fire-light? And does not every Christian run in the way as if he ran on fire, and is not his love for God and man a flame? The difference between love and admiration is, the one is a flame, the other not.

Religion is a fire which warms, so hot it melts the nature,

and the stream of life frozen up to its bottom, till it was motionless, in the Christian is melted, and flows on, singing over its pebbles till it empties into the ocean of God. Religion is a fire which consumes the carnal, the sensual, and all the dross, and purifies the nature, and fuses into one harmonious life all man's varied powers. It does more : it melts the soul, till it flows into, and is one with the ocean of God's eternal love—and God through Christ is all in all. Religion is a fire, whose first flames pour a flood of light throughout the courts and chambers of the temple of conscience, till not an impurity or sin, though small as an atom, can float in the obscurest corner without instant discovery. It illuminates the whole character, till the man is morally transfigured. He is like a city built on a hill. He is like a sun—he shines. O, Christian, you need more fire.

Lift up your head, Isaiah—the seraph is coming. He has a live coal in his hand. Blessed be God ! he took it off the altar, where Jesus died a ransom for sinners. He has it in his hand. What part is unclean, Isaiah ? “ My lips,” there is where he applies it. He touches the unclean part. Religion has nothing to do with symptoms—it strikes at the cause. He “ touches ” the lips. He announces to the consciousness the work done, “ thine iniquity is taken away ”—pardon—“ and thy sin is purged ”—regeneration—sanctification begun. More fire, more light, rise higher, Isaiah, till body sinks, till you become all soul, all spirit, all fire, all light, all love,—yes, in this life. Glory !

Religion is a live coal—it is a life, not a body, a life, not forms. A live tree, not a dead tree. A live man, not a dead man. A living, burning love. Do you love Jesus ? I do not ask you if you admire him, but do you love him ? The love of religion is to be a fire, and it must consume all of the inordinate self, and fuse you and your fellows together in God ; so that you will love God better than yourself and

your fellows as well as yourself. If you are below this standard, brother, you may be saved, but if you are up to it I know you will be saved. O, God! for a baptism of fire.

Isaiah was converted now and ready for work. He had the baptism of fire. Brethren, I want you to work for the salvation of souls. You must first have the fire. It must burn in your bones. You must love God burningly, and men the same way, or you cannot work. O, for the baptism of fire! Like Isaiah, you must see the Lord. You must have a vision of the Lord in your inner experience. A vision of the Lord? Yes, brother. With Isaiah it was an intuition of spirit, that looked beyond the senses and saw God—you can have it by faith. I want you to be an “enthusiast.” Suppose I do—this means “inspiration”—to be an “enthusiast” is “a man with God in him,” says an author. I want no enthusiast in the sense of a blind zeal, but an enthusiast who sees and loves the Lord—an enthusiasm with an eye in it. A burning, seeing, acting love—a live coal. *O, for a baptism of fire!* Wake up! miserable caricature of a Christian, with your head bowed down, and moping and stumbling along in the way of others. Wake up! a little more love in you and you will walk the earth like a free man. Your blood will be full of celestial fire, and if you are held back at a slow pace with the ark of God you will dance before it. O, for a baptism of fire!

SERMON II.

ISAIAH'S VISION (DISCOURSE II.).

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

"Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

"And the posts of the door moved at the voice of him that cried, and the whole house was filled with smoke.

"Then said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

"And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

"Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me.

"And he said, go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

"Make the heart of this people fat, and make their eyes heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."—ISA. vi. 1-10.

I SAIAH'S commission was to the "people." The one God, the one origin of every intelligent creature in the universe, the one government and system of God, gives such a oneness and identity of interests to the whole universe, that the cause of the "people"—the cause of humanity—was the cause of the angels as well as God, and the commission of the preacher to the people begins, "who will go for us?" But the whole sentence is, "Whom shall I send, and

who will go for us ? ” while the cause of humanity is the cause of the angels, and the commission reads, “ who will go for us ? ” yet God can only send a preacher, and save a sinner, therefore He says “ Whom shall I send ? ”

The Bible being so true in its revelations, and therefore conforming so exactly with all the parts of the one system of God, scarcely has a revelation but what that revelation will apply with force and truth to several facts in God's system. Perfect symmetric truth has many sides to it, and all its sides fit in with the great surrounding facts of the universe. Not so with error, being a forged thing outside of the facts, it can only be made to fit in on one side. It can only have a single application. God's system includes all truth, and truth harmonizes in all of its parts, and what is true to one part, is true with reference to other parts. So while “ I ” and “ u,” in this verse may apply to God and the seraphim, it also includes the idea of the Trinity—the “ I ” the one God, the “ us ” the three persons. So says John and Paul. John in his gospel alludes to this vision, and recognizes the presence of God the Son, with God the Father, when he says, “ These things said Esaias when he saw his glory and spake of him.” Paul teaches that the Holy Ghost was present in this vision ; when alluding to the message given to the prophet in the ninth and tenth verses of this chapter, he says, “ Well spake the Holy Ghost by Esaias the prophet, saying ”—so the Son, the THOU, the Spirit, the HE, are included in the Father, the I of this vision. The first, second, and third persons are included in the one God. The persons are so different that they will admit of a plural form, and the “ us ” is used ; they are so essentially one, that the plural of the second and third is dropped, and the plural of the first employed, “ us ”—it is all “ I ”—“ us.” There is something sublimely awful in the “ I,” the “ us,” the tri-personal one God. God is not simply a trinity with refer

ence to creation, the atonement, or to any of His relations, but eternally threefold in person. He is from all eternity, from the necessity of His being, threefold in person.

Now, when God calls for a messenger to the "people," it is the call of every person in the Godhead—"Who will go for us?"—the Father, the Son, and Holy Ghost. Our cause is God's cause, and every person in the Godhead has a part in redemption, and every person in the Godhead sends the preacher, and every person in the Godhead sends the church, and every person in the Godhead invites the sinner. "Whom shall I send, and who will go for us?" *God wants agents for the dissemination of His glory; messengers to carry the message to the people.* He does not call on Isaiah, but makes the call in a general way. God loves a volunteer service. He loves for the will of man to choose His service. But who does God want? A book? no: a newspaper? no: armies? no: civilizations? no: the elements of nature? the lightning's shaft? no: He wants a person, a live person, to deal with persons. Who does He want? a regenerated person to go and deal with unregenerated persons. God calls for volunteers.

"*Here am I; send me.*" Who is this? why, he is the same man who was crying awhile ago, "Woe is me!" What a change regeneration makes in a man. He is anxious to do something now. Religion is a grateful thing. God had done so much for him, now he wanted to do something for God. Religion is essentially missionary. But stop, Isaiah, God has not told you yet *what* He wanted you to do. It makes no difference, "Here am I; send me." But the work may be something which you cannot do at all. If so *I never would have heard the voice*—no man ever hears God's call to another—God would never call me to do impossibilities, "Here am I; send me." But stop, Isaiah, you do not know where God wants you to go; He may want to send you to

the north pole. I cannot help it, that is God's business, "Here am I; send me." He may want to send you into the house of your enemy, or into the most dangerous and disreputable alley in Jerusalem, you know not how great the cross. "Here am I; send me."

Isaiah asks no questions. He does not say that other persons are better qualified to do the work, all this was God's business. Isaiah asks no questions and was ready to go. Religion asks no questions. How personal religion is. Isaiah takes the matter to himself instantly. "Here am I; send me"—not Brother Wilson—but me. Where are you, Isaiah? "HERE"—just ready to go. "*Here*," in the very place and at the very time of my pardon. Some Christians must wait a week or two after their conversion before they go to work. It is all-important that you commence at once. Rise from your knees and begin.

Now, what does the Lord want Isaiah to do? God did not want Isaiah to help him make worlds; to dance with the evening star to the music of the spheres on the azure pavement of the sky; to gird on the belt of Orion and keep him company around the universe; to lead fair Silene by the hand along her orbit; to comfort the six daughters of Plione for the lost Pleiad, and to hold up their mourning train; no, God wanted him to go and preach to the people. Not to prepare his own message, not to discourse on politics, ethics, philosophy; not to retail his own wares; no, God gives him his message as He gives every preacher, and every Christian whom He sends out to work—"Go and tell this people"—and his message is recorded in the book of his prophecy.

And God tells him what will be the effect of his preaching, that he will "make the heart of the people fat, their ears heavy, and shut their eyes;" and that while his message was intended for the people's benefit, by resisting it they would

grow harder and be injured. And such is the effect of every gospel sermon, and every appeal you make to the sinner—if not heeded, will harden and destroy more terribly in hell. Each minister—and all are ministers in their spheres—is a minister of death as well as life. Everything which is used by God to do the sinner good, if misused does him harm. If he resists a good influence, it but hardens and makes him more incorrigible. Also he will have to account for the misuse of the intended good. The preached gospel saves or hardens. The preacher will be an instrument in saving or damning you. You cannot avoid the issue by staying away from church. The refusal to honor God by this means of grace will equally condemn you. Your only hope to be saved at all, almost, is to come to church. You may be saved if you come, you are almost certain to be lost if you do not. But is it true, that if the means appointed to save, if they do not save, if they are disappointed in their intended effect, but turn themselves into curses? Yes, they certainly do; such was the effect upon Israel when rejecting God's prophets.

The prayers which are offered up for you, ascending like incense from the altar of devotion,—unless, like the ascending vapors they return in fructifying showers upon your heads—will gather into a cloud of darkness, instinct with fires, charged with thunder, and borne along upon the hot breath of Jehovah's wrath, will shut out the light of day, and discharge from its awful reservoirs, tempests, and floods, and hail, and wo—while the disturbed air will generate whirlwinds which will blow you into Tophet—pitilessly pelted by a storm which will never know any abatement. The tears of the father, the mother, the child, the friend, dropped in the closet, in your behalf, if you remain incorrigible, bottled up by God in one of the apocalyptic vials, will be emptied upon your naked soul, and strange horrors will seize you, and untold

agonies will shake you. These tears will form a lake of unquenchable burnings for all the wept for, yet lost sinners.

Every gospel sermon you have heard, if unheeded, will stand at the Judgment as your accuser. The sermon of this morning will be with them. I will testify that even in this regard you were faithfully warned. Every sermon I preach, and every sermon you hear, will be at the Judgment before us. But I dare not quit, and you dare not refuse to hear. Every opportunity you have slighted will be your accuser. Every moment of time you have not used for the saving of your souls, or you have let pass by without repentance, is a moment murdered, and its ghost also will be at the Judgment. The murdered moments of all your murdered years will be there—evoked at the instant God calls your name, they will thicken the air, and a million of hollow eyes will glower at you, and a million of shadowy fingers will point at you, and a million of ghastly heads crowding together will environ you—and each armed with a whip of fire, at God's bidding, will lash you from the Judgment seat down the steps of death, and the rustle of their wings will fill hell, and the Babel of their voices will madden you forever.

All blessings here, if abused, will be curses in eternity. I would rather see the ugliest face of the ugliest fiend in hell, than the accusing face of an injured friend. O, to stand and see the face of Jesus in that day—the accusing face of incarnate love. Is my message to-day, like the message of Isaiah, “Go, tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed” ?



SERMON III.

A DISEASE ; A PHYSICIAN ; A REMEDY ; A CURE ; A REASON.

“Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?”—JER. viii. 22.

THE children of Israel are here represented by the prophet as having a disease which the well-known balm of Gilead would cure, if properly administered by a competent physician. “Why then,” he very mournfully queries, “is not the daughter of my people recovered?” The reason was obvious: they would not apply to the physician, or use the remedy. The whole was figurative, and had special reference to their spiritual state. As figurative, and of general application, I will use it to-day; discussing the text with the following analysis: a disease; a physician; a remedy; a cure; a reason.

I. A DISEASE.—Whenever a living organization is disordered, and it is disturbed or interrupted in the natural exercise of its constitutional functions, the state of that organization is properly expressed by the word *disease*—it is diseased. Man was made constitutionally agreeing with archetypal constitutional God, and with all things under all laws. The moral constitution of man is disordered in the natural exercise of its functions by sin. Sin produces spiritual disease. Man is spiritually diseased. But let us form our diagnosis from the symptoms: He is false to all his relations—false to God, his fellows, himself—out of harmony with universal being. His understanding is feeble and benighted, especially with

reference to religious matters ; his memory is weak and treacherous, often stupidly forgetting his duty and interest ; his imagination is corrupt, sentimentally debauched, or extravagantly dreamy. His reason as often leads him into error as into truth ; his will is unreasonably and senselessly obstinate ; his conscience is obdurate and slow ; his affections defective, or sweeping in whirlwinds of passion upon the wildest extremes. He is more or less selfish, proud, covetous, envious, impatient, ungrateful, jealous, hypocritical, revengeful, malicious, perfidious, false, treacherous, cruel, superstitious, and bigoted—bigoted often in the very religion he professes. Created by a holy God, for holy ends, he sins with his body, heart, and mind—head, face, eyes, ears, lips, tongue, palate, stomach, arms, hands, and feet. Is he not diseased ? Sin is the violation of law, and law is the basis of order ; therefore to be a sinner is to be in a state of disorder, hence diseased. Is this man's normal state ? Is this the creature God made and pronounced " Good " ? No.

This disease is hereditary, universal, fatal, and incurable by man.—It is hereditary. Radically, it is not a contagious disease, neither is it radically infectious—though in some senses it is both—but it is truthfully a hereditary disease, descending from parent to child. It is a necessary and fundamental law of nature that like will beget like. Such a law is essential to the order and harmony of things, essential to natural progress, essential to the ideas of completion and perfection. Trees and plants beget their kind ; animals beget their kind—in appearance, nature, and qualities ; man begets his kind, like begetting like, therefore we are often told in Scripture of obliquities of character descending from the parents to the children, through several generations. Our first parents sinned, and their sin diseased their constitutions ; and according to the laws of cause and effect, like begetting like, their diseased constitutions descended to their

children. Their disease was constitutional, and only constitutional diseases are hereditary; being constitutional they are always hereditary; therefore, their constitutional disease affected without exception all their descendants. Analogous cases might be cited in the pathological part of the science of medicine. In the descent of this hereditary disease from our first parents to us, the responsibility of their personal acts remained with themselves—the constitutional disease descended without the responsibility of its original contraction. We are only responsible for our personal acts.

It is universal.—It is not an endemic, peculiar to the people of one country; it is not an epidemic, affecting great numbers of people, it is more; it is a *pandemic*—*pas, pan, all, demos, people*—affecting all people—peoples of all ages, from Adam to now. Not one exception can be found in the history of any race. Is the disease of sin universal? It could not be otherwise from the philosophically legal principle of hereditary transmission, if all mankind descended from one common parentage, and that parentage was constitutionally diseased. Is it universal? Read history. It is but a record of men's vices—the stage upon which all men have played their parts in the mournful drama of human life, and left the footprints of sin as their appropriate memorials. The history of one nation and age, is the history of all nations and ages.

Is it universal? Read the laws of all nations and ages. They are but human statutes to restrain and suppress universal iniquity. The universality of human laws, is evidence of the universality of sin. Is it universal? Go to Europe, Asia, Africa, America; go to the city, the country; the palace, the hovel; the abodes of civilization, the abodes of barbarism; it is seen in the girl, the boy, the woman, the man, the aged. It is seen in the king, the subject; the master, the servant; the rich, the poor; the learned, the

unlearned. Are graves, battlefields, widows, orphans, and suffering universal? Then it is. Born in hell, it rushed to earth and spread wide its wings over all climes, oriental and occidental, from pole to pole, dropping pestilence from its sable plumes till the whole earth is sick.

It is fatal.—I mean such is its philosophical tendency—ultimating in a final fatality. This disease is fatal, because it implies a derangement of the vital functions of spiritual life, ultimating necessarily in a final destruction of spiritual life itself, producing spiritual death. The principle of sin being unbelief, its essence enmity to God, its development being the transgression of law, it naturally destroys faith in God the principle of spiritual life, love to God the essence of spiritual life, and obedience to God the development of spiritual life. Every element of spiritual life depends upon man's constant communion with God, and sin philosophically makes communion with God impossible.

It is incurable by man.—1. Because it is a disease of man's nature—that which constitutes himself. It is a constitutional disease. Being constitutional all the powers of man are involved, so that there is no individual power free upon whose nature or action any system of reformation or recovery can be founded, by any power save that which made him.

2. Man's disease being one of nature and constitution, he cannot be cured without a change of nature and constitution—the change of that constitutional entity which is the background of his feelings, the substratum of his powers, the ground of his identity, the substance of himself. He cannot be cured without a change equivalent to a new generation, new conception and new birth—without a change equivalent to being “born again,” as Christ expresses it. Such a change can only be effected by the power which made him. For a man to effect such a change in himself,

he must first be able to destroy himself, then be able to reproduce himself upon the basis of a higher existence. To say nothing of other insuperable difficulties, he must exist after he is destroyed that a power might be left to reproduce himself. Self-redemption or self-regeneration is the greatest of absurdities. The power necessary to change man's nature, and effect a radical cure of his disease, must proceed from a source extrinsic to himself. Had the world known this we would have been spared much philosophic lumber; and men would not have tried to accomplish that which God and nature said was impossible. I have presented you an awful disease, hereditary, universal, fatal and incurable by man. I now present you:

II. A PHYSICIAN.—He is infinite in his knowledge. He knows all about God, His law, His system, His government, the unity and relations of universal being. He knows all about man, his origin, nature, constitution, powers, relations, influences, duties and destiny. He knows all about man's disease, its nature, its effects, its causes, and all the remedies necessary for his cure. He is infinite in His wisdom. As his wisdom is his knowledge in the concrete, if his knowledge is infinite his wisdom must be. Wisdom is knowledge in action. This Physician has actually and effectively brought his vast fund of knowledge into exercise in the scheme of Redemption, selecting the best remedies, and employing the best means, and agents for their application, that man might be cured. Such is wisdom. He is infinite in the means at his command. The stupendous energies of his own being, the Holy Ghost, angels, men, principles, things, are but his employees to fulfil his plans. The resources of heaven, earth, the universe, are his. The treasures of immensity are his. He has under his control every dispensation and event of Providence to accomplish the salvation of sinners.

He is equitable in his ministrations.—He is impartial ; learning, wealth, position, influence him not. Wherever the disease is there he is. Voltaire said in a letter to Frederick of Prussia, who were both infidels, “ Give us the princes and philosophers, and we freely leave the lower class to the fishermen and tent makers.” Many of the apostles were fishermen, and Paul was a tent maker. But listen to the Physician of Gilead : “ Go and tell John, the poor have the gospel preached unto them.” Your humble home, your plain garb, your scanty board, and hard bed, do not deprive you of the impartial attendance of the world’s physician. O, had I the voice of an archangel, I would send it breaking with joy through every hovel in our extended country, “ The poor have the gospel preached unto them.” The nature and genius of our Christianity require impartiality.

He is free of charge, as well as equitable, in his ministrations. Free of charge his ministrations must be if impartial. They are so from the very necessity of the case. In all purchases there is an equivalent value between the thing purchased, and the price paid for it. This idea of equivalency is involved in all trade. In the nature and contraction of this fearful disease there is an infinite criminality entailed upon the sinner. The guilt of an action consists in its being a violation of an obligation ; man’s obligations to God, however estimated, are infinite ; hence the guilt of sin is infinite. If the guilt of sin is infinite, the remedy to cure it must be infinite. In other words, the nature and medicinal properties of the remedy must be equal to the nature and malignancy of the disease. According to the principle of equivalency in trade, between the thing bought and the price paid for it, man must pay a price equal to the nature of the remedy, and equal to the corresponding value of the physician’s services who administers it. Can he do it ? Finite in his nature, finite in his resources, can he pay a price of infinite

value? No; if not bought by one whose merits are infinite, therefore equal to man's demerits, and presented to man as a gift, man's disease is incurable.

He is always easily accessible.—However great his qualifications, without accessibility, we would not be benefited—but his language is: “Come unto me, all ye that are weary* and heavy laden, and I will give you rest.” Not only accessible, but easily accessible. Not embarrassed with courtly forms, polite introductions, or the mediation and attention of ushers—no, but *easily* accessible. Not only easily accessible, but *always* easily accessible. His attention upon others never prevents his immediate attention to your smallest wants.

III. A REMEDY.—It was instituted by God. Its origin is not earthly. It is not the result of human learning, the ward of human reason, the triumph of human philosophy. No! it is the result of Divine wisdom, the transcript of God's counsels, the embodied duplicate of God's perfections, the masterpiece of His mind, the child of Heaven. It is infallible in its curative powers. The disease is sin. Is the guilt of sin infinite? Christ's merits are infinite. Does the law require suffering and death? Christ has suffered and died. Do the merits of man weigh too lightly in the scales of Divine Justice? Christ's merits make up the lack, and incline the beam to salvation's level. The merits of Christ are as far above law, as the demerits of man are below it, and by the philosophic action of faith upon the part of the creature, the two are united, and an equilibrium and status are attained according to the highest standard of Justice, and satisfactory to its highest claims. Does God's truth require the sinner's death? The merits of Christ are equal to the aggregated demerits of the world, and according to the legal principles of equivalency and substitution fulfil the requirement

* ΚΟΠΙΩΝΤΕΣ.

Does the Divine holiness assert its claims? It has been fully illustrated in the sufferings and death of a sacrifice, and provisions of purification are made to rise to its highest demands. Does God's majesty scorn the sinner? The sinner is elevated by the price paid for his redemption. Has man sinned? Is the law unable to forgive? Does the law remain in full force? Is man unable to recall his sin? And is God incompetent to pardon from mere prerogative? This remedy has satisfied the law, maintains its authority and majesty, and has placed the seal of forgiveness in the hand of God, and administers pardon to the sinner. Has sin corrupted the soul, and left its hellish contagion skulking in the fractures, and cleaving to the walls of its terrestrial temple? This remedy neutralizes the poison, and tracks with detergent wing and curative power every nerve and vein which sin has envenomed, purifies the soul, and out-streaming sanctifies the body. Do idiosyncrasies of mind, peculiarities of constitution, and abnormal developments of bodily passion furnish strongholds for sin; and like other diseases, does it fasten its fangs more deeply in constitutional weaknesses? This remedy has power sufficient to upheave the strongest ramparts of iniquity, rout the monster, and pour a flood of cleansing grace and conserving strength into the weakest points of character.

Has sin distracted soul and body, reversed man's nature, destroyed the harmony of his powers, and made him eternally unhappy? This remedy eliminates the disease, restores the order of his constitutional being, tranquillizes his powers, and makes him constitutionally happy. It fills him brim-full of mercy, it raises the spirit, it puts the God back into man. Is the throne of sin in the nature? It is there this remedy strikes, tears down the carnal nature and erects a spiritual one, a fair and beautiful structure fit for the temple of God. It obliterates all the moral effects of sin, and in their room

inimitably pencils the image of God upon the soul, and writes His blessed "new name" there.

Sin sundered the cord of love, the centripetal force which held man to God his vital centre, and his independent existence the centrifugal and counterbalancing force flung him travelling out from God into immeasurable darkness. Disordered, and away from the source of all light, he wandered in derangement through the interminable fields and leagues of night—lost, erratic, ungoverned, miserable. But this remedy readjusts man's sundered and distracted relations to universal being, and fastens again the cord of love, cemented by the blood of Jesus, and brings the wandering orb rolling back in reclaimed glory to its native orbit, to revolve in eternal brotherhood and fraternal love with its fellows around the throne of God forever.

It is infallible to cure. INFALLIBLE TO CURE? *Ask its author, God. Infallible to cure? The earthquake and darkness of Calvary, the fiery tongues of Pentecost answer you. Infallible to cure? A thousand burning stakes and dying beds answer you. Infallible to cure? Universal Christendom answers you in the affirmative, and a million converts starting into life from the altar of prayer defy hell to dispute it. Saints in heaven, and Christians on earth are its witnesses—we are its witnesses.

It is universal in its applicability. There are thirteen hundred millions of human beings now living. All of them by nature sinners. Some of them are enlightened, some are civilized, some are barbarians, some are pagans; some are learned, others unlearned; some are children, some are adults, others hoary and trembling with age; some are rich, others poor; some are princes and masters, others subjects and servants; some have pursuits and professions, others none. Yet in all this vast throng no two are alike. They differ in body, differ in mind, differ in feeling, differ in attain-

ments, differ in morals, differ in theory, differ in practice. Every unit in the thirteen hundred millions of our tremendous race possesses characteristics and peculiarities of mind, character, and condition, which distinguish it from all the race. In other words, in the thirteen hundred millions of human beings, there are thirteen hundred millions of individual varieties. Yet this remedy is adapted in its nature to cure all of them.

What a vast remedy! Spreading itself over a densely populated world, preserving its unity as a system, yet adapting itself pertinently and perfectly to every peculiarity of mind, soul, nature, character, and condition of every individual in the grand aggregate. Still this is but a glimpse at its universality. All ages have been distinguished from all former and subsequent ages by the peculiarities of their contemporary generation. What an immensity is imparted to the universality of Redemption's plan, as a remedy commensurate with the ravages of a universal disease. It is a remedy which stretches its wing over all time, and adapts itself to all peculiar wants, of all peculiar men, of all peculiar ages, from Adam till now, and till the Judgment.

IV. A CURE.—This remedy can cure. This cure is radical: Because the remedy strikes at the root of the disease and removes its cause—radical, *radix*, a root. This remedy is not a mere palliative; it has nothing to do with symptoms or effects, but strikes beyond the intellect, the sensibilities, right at sin, the cause, lodged in the nature, and drags it struggling and howling out of the temple of God, and flings it into hell. The cause of the disease gone, the constitution with its tendencies, desires, aspirations, and affections, soon healthily adjusts itself, and the man is cured—he is a new creature. The skill of the physician, and the power of the remedy are equal to the disease. Are you healed? No. Why not? “Is there no balm in Gilead? Is there no

physician there?" This brings us to the last proposition in the analysis.

V. A REASON.—To assign a sensible reason why men are not healed, is certainly very difficult. They are afflicted with a disease which is hereditary; there is a physician presented to them infinite in knowledge, with a remedy instituted by God, and a promised cure, radical in nature; "Why, then, is not the health of the daughter of my people recovered?" Why? Because they will not apply to the physician nor use the remedy—because they *will not*. It is a deliberate act of rejection performed as a matter of choice. All reasons why men are not healed group themselves under this one—generic one—THEY WILL NOT. But I will be more specific. Why will not men be religious?

I. Because some men have doubts about the truth of Christianity. Such doubts are generally the result of ignorance of the evidences and nature of Christianity. If it was a matter which affected their temporal interests, they would have carefully and impartially examined it, with all the helps they could employ, long ago. But, inasmuch as it is religion and not money, and relates to the soul rather than the stomach, to eternity more particularly than to time; and as this life is the whole of man's existence, and if a man gratifies every want now it makes no difference about the future—though that future might happen to be unending; they have so little interest in Christianity, and care so little about it, they have never thought it worth the while to study whether these things are so or not. But it does seem that some men would reason this way: "I had better accept Christianity, as I have nothing better. If it should happen to be untrue I am not injured by the acceptance; if it should happen to be true, however, and I do not accept it, I am ruined forever."

Go home, friend, and study it—and remember you gain

nothing if you prove it false—study it impartially. If you find anything in it you cannot understand, do not therefore reject the whole system. You do not reject the science of Chemistry because there are affinities you cannot understand. You give the unexplainable in Science the advantage of the explainable, and receive the whole as truth ; but some men in religion act conversely, they give the explainable the disadvantage of the unexplainable, and reject both as false. Act in religion as you do in everything else. Christianity lays down its evidences, and upon them demands the faith of mankind. That it has lain down a sufficiency of evidence is clear from the fact that the most intelligent of mankind have believed it. It has nothing to gain or lose by your disbelief. Though you may conscientiously disbelieve it, yet this will not relieve you in the Judgment from the penalty of unbelief. God has given you what He regards a sufficiency of evidence, and He will regard your unbelief as wilful.

2. Because some men love sin so well. It does seem that the love of some men for sin is so great, they would rather enjoy it here for a season and suffer eternal punishment, than to deny themselves here for a season and enjoy greater happiness even in this world and eternal happiness hereafter.

3. Because some men are so indolent they dislike the work of repentance. A lazy man never dreaded the harvest in midsummer more than they dread to repent. They seem to prefer to sit down in idleness here and run the risk of working in the forges of hell forever, than to work here and rest in heaven forever.

4. Because some men are wedded to the pleasures of this world. It does seem that they would prefer to dance in the maddened and sensual whirl of worldly pleasures, than to career amid the beauties of heaven and around the throne of God. It does seem they would rather join in the bacchanalian shouts of reprobates accursed, then go to hell, than

to exchange them for higher pleasures here, then go to heaven and be happy forever. The Christian is happier here than the sinner—I can prove it by one hundred witnesses in this congregation.

5. Because some men love to make money so well that they cannot spare the time to be religious. Behold their folly! Time was given for a purpose; they pervert it, neglect the true riches, and go to hell poor, when they might be rich forever.

6. Because some men are so senselessly proud they would rather carry a rankling disease all their days, and go to hell with it, than simply to ask the Physician of Gilead to do for them what they are too proud to acknowledge they cannot do for themselves.

7. Because it is a remedy they cannot buy. If church subscriptions, church attendance, church pride, or some great thing or work, could have purchased it they would have been religious long ago. Naaman refused to use the means for the cure of his leprosy, because of its simplicity; the prophet had sent him word to wash in the Jordan seven times. His servants remonstrated and said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash and be clean." Said Simon of Samaria to Peter and John, (when he saw that men received the Holy Ghost by the laying on of their hands) offering them money, "Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost." "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou

art in the gall of bitterness, and in the bond of iniquity." They will not receive it because it is a gift!!!

8. Because some men try to heal themselves, or apply to other men to do it. Hence medicine is administered to symptoms and effects; miserable palliatives are used, and the disease rendered more incurable by being rendered more bearable to the patient, hence lessening his disposition to apply to the Physician of Gilead and have the cause of all his maladies removed, and be cured in God's way.

9. Because they do not *feel like it*. Lack of feeling is the worst symptom of the disease. Then, they will not be healed because their disease has assumed its most dangerous and fatal form. They have less use for a physician when their disease is worst. Yea more, they want a state of feeling which a cure can only impart, before they will consent to be cured. Even more than this, they expect God to convict them more deeply, without their making any use whatever of the conviction they already have—as if God would give great grace, when they obstinately refuse to improve the little given. It is an effort to throw the responsibility upon God. They will die with a disease which might be cured, because they do not feel like making use of the remedy; yet, if their neighbor were to die of the fever because he refused to take the medicine prescribed from the simple reason he did not feel like it, they would accuse him of folly. *You never will feel like it.*

10. Christians, why are not you healed? Sinner, why will ye die? Would you be healed? The conditions are simple. Repent of your rejections hitherto of the Physician and his remedy, of your acts aggravating the malignancy of the disease, and receive the Physician *by faith*. You cannot heal yourself—the guilt of your sin is infinite,—the merit of any work you might perform can be but finite; yet you must do something, and what you must do must give you the

benefit of merits which are infinite, merits equal to your guilt ; and yet what you must do, must imply the renunciation of anything you can do, as the condition of availing yourself of the merits of another. Faith is the only thing which will meet the legal conditions involved. It is the act of the creature—he does something. Yet what he does implies the renunciation of himself and every thing which he can do, for it is faith in Christ, faith in another. And it is faith called into action by feelings excited in him by what Christ did for him—faith working by love. You must have faith in the physician and the remedy. The faith must amount to an entire dependence on the physician, and an entire renunciation of all other remedies. This remedy or death is the condition of your soul.

The point of faith into which a common belief and assent to the principles and provisions of Christianity rises to the dignity of a saving trust—at which point only faith is available for salvation—may be illustrated : A man is hanging by his hand, holding to a feeble vine on the side of a smooth perpendicular wall of a gigantic precipice, whose summit and boundaries are almost out of sight. Beneath him is a chasm, vast, deep, dark, and wide. Pale with terror, there he hangs with no crevice in which to place his foot, swinging by his hand to a single, dry, withered vine growing out of a small fracture high above his head. He looks to the right and left, he sees nothing but a ledgeless cliff widening into tangled brushwood at its far extremes. He looks down with a sickening and reeling brain into the black rugged chasm over whose jaws he is swinging in horror. He looks above, and an unscalable precipice of rocks, in whose lightning-splintered crags are the eyries of the thunder, towers hundreds of feet above and forms the frowning crest of some mountain spur. There he swings, ever and anon a fibre of the creaking vine snaps, and cold chills course through his every vein.

He feels he cannot save himself. He looks around him and below him for help, but there is none. He looks above and behold a light glittering and spangling down the rocks, and a strong angel shaving the dizzy cliff with broad wings of flashing alabaster, and resting in a perfect balance, every dazzling plume quivering in the subtle air, just beyond his reach over his head. "Save me," cries the affrighted man. "Do you believe I am able to do it?" replies the angel. The man sees in a glance the strong wing and mighty arm, and answers, "I do." "Do you believe I am willing to do it?" says the angel. The man gazes at the benignant and loving face, and joins it to the fact of the angel's coming, and answers, "I believe that thou art willing to do it." "Then," says the angel, "LET GO." If the man believes in the ability and willingness of the angel to save him he will "*let go*" and depend upon the angel to catch him at the end of his own dependence, and in the act of his perfect faith.

The Physician of Gilead with his healing balm has come. He enters the door. His weary feet fall noiselessly along the aisle. He steps gently, yet firmly into the chancel. He turns about and faces you—Behold him! The dew of Hermon is upon his locks, the dust of the highway clings to his garments; his sandals are worn—he has travelled a long way. He once was a king, with a crown, throne, and kingdom. His crown excelled the value of gold, and the beauty of diamonds; His throne was imperishable in strength, and unequalled in splendor; His kingdom was supreme, absolute, universal. Yet for our sakes he left all and came to the earth; and passing by the way of Gethsemane, Calvary, and Joseph's grave, has come here to-night. In his hand he holds the remedy which cost him his life, and is ready now to heal you. Again, I say, Behold him! His face is all benignity and love; His wounds are bleeding afresh; tears of

entreaty gush from his eyes, and trickling down his face fall upon the floor. Strange the Physician should have to entreat the patient to be cured, yet it is so—he bids you COME.

Arise, young lady, arise, young man, arise, sinner gray with years and gray in sin, and come and kneel at his feet, or turning, his departing footsteps sound your funeral knell upon the steps of the church, and he will leave forever. He has not long to wait. The remedial dispensation is rapidly sweeping to a close, and your probation hangs on a thread. It may end in an hour—a moment. The harvest will soon be past, the summer ended, and you are not saved. But now you may be—for still he waits. As his ambassador he tells me to announce it—still he waits. Will you reject him? Your best friend, your only Savior, will you? He turns—and O, how sorrowful! He steps into the aisle again, and walks slowly, reluctantly, wearily, sadly, away—bearing his remedy with him. He has made this long journey for nothing. You have wilfully rejected him—rejected as a matter of choice. He is near the door—some of you there fall across his way, and pray him to stop—You will not—then he is *gone*, GONE! O COME BACK! COME BACK!

SERMON IV.—*A Fragment.*

THE OCEAN OF TIME.

THERE is that HOME—but here is this world. Between this world and that Heaven-Home is the OCEAN OF TIME.

The world side of this ocean is disfigured by a thousand volcanoes of human corruption in constant outburst, playing into the sickly air ænid mountains of pitchy smoke, streams of lavic fire, hurtling rock, and howling scoriæ, which falling to the earth red-hot and wide wasting, every landscape is scarred, blackened, and blasted, with but here and there an intervening knoll or glen to tell the story of earth's primeval beauty. Scattered over this world's superficial crust propped out of a subterranean seething fire by columns of metamorphic rock too feeble for their burden, are the temples of man's ambition and man's philosophy, the monuments of human pride, the pagodas of human folly, the palaces of human iniquity, and the cathedrals of man's idolatry. Among them may be seen a unique and lonely ruin, gray and old, upon whose crumbling sides hoary Chronos has left its records, and every succeeding year which has made up man's historic ages has gnawed its name. It is a tower whose mates have long since perished, and without wall stands solitary and melancholy out upon the thistly and briery fields of man's lost estate. They say, that in the night time, ghosts of man's primeval joys and primeval good, in many a shadowy and changing shape, peep around the cor-

ners, creep through the crevices, and climb and flit along the walls of the dismal ruins, whistling to the pestilential winds of Heaven's curse, and making the night chilly and weird with horror. Upon this tower's last remaining turret still remains the footprint of the last guardian angel of the world's pristine times, where standing, he wept his valedictory, then sprung up to God, leaving his track behind him. 'This tower is the last remaining vestige of man's Paradise—it marks the gate.

Along the coasts of this world's side of the ocean of time are bold and bald promontories and frowning cliffs of jagged rocks, against which the ocean waves and ocean surges have beaten for sixty centuries—with here and there a cove or bay forming the harbor for some world-city, where many a craft of curious kind finds anchorage and moorings. All along these shores are lifeboats stranded and bottomless, and ruined hulls, shivered keels, broken masts and splintered spars—thrown upon the beach, drifted in coves, wedged in fissures plowed by the ceaseless billows and running currents in the solid rock, or hung pendulously upon half-submerged and ragged ledges, and creaking mournfully with every rising wave.

This is the World side of the ocean of time, typing man's fallen state—and beneath it is a burning mine consuming its very foundations, and by and by, it, and all the works of man which adorn it, and all that refuse to leave it, and who link their destiny with it, and regardless of the future make it their all in all, shall perish in fiery ruins. But to this Ocean there is a heaven or home-side—a country sublimely beautiful and imperishably magnificent—a country whose inhabitants never die, a country which will exist forever, a country to which we are all invited, and by going we escape the world's ruin. This country types man's heavenly future state. But O, there is an intervening Ocean, and that ocean

is filled with many a dangerous shoal, and many a perilous rock, around which the waves hiss and roar and splash, and many a bellowing maelstrom which churns its briny foam, and flings its weeping spray high in the air. Also the billowy main is covered with privateers commissioned by perdition's infernal king to capture, sink, and damage all vessels freighted with passengers from this world to the other shore. In better words, the sea is covered with merciless and diabolical corsairs. Add to this a sky which is seldom calm but easily and often convulsed with terrific tempests, in which hellish passions and demon hates burn and flash with awful roar, disastrous power and ruinous effect, and make it the stormiest and most dangerous of all oceans, and a striking type of human life and time. For we know that ten thousand ships, made by earth's master-builders, have left the ports of this world with passengers for the other shore, but there is no news that they ever arrived with their living freight and unloaded on the farther side. No ship made by human hands which has sailed from this world has ever returned. The presumption is that they and all the passengers aboard went down to the bottom, or wrecked, the passengers perished, and the fragments only of their timbers floated to this side. One ship, however, which sailed from this world, whose name was "RICHES," has been heard from: it had landed its passengers in hell—"the rich man died, and was buried, and in hell he lifted up his eyes, being in torments." There never was a time when so many human crafts were upon the waters, endeavoring to outride storms, steer clear of all rocks, and at last cast anchor in the harbor of glory—but founder they must, founder they will; for no human skill, no human arm can make such a ship, or if making it, can steer it.

Now cast your eyes athwart the ocean on the world-side of it—for there are none which get over in sight of the other

haven—and behold their multitudinous crafts. No two are alike. Here are denominational brigs with many a rotten plank in side and bottom, with familiar names floating from their mastheads, each one claiming to be “*the brig*,” and each crammed with bigots crying in wildest frenzy “Come aboard our ship, or you will all perish.” Next we have the ponderous and unwieldy ships of an unimpeachable ORTHODOXY, already water-logged and sinking, with the *dead fathers* for helmsmen, and crowded deck and cabin with slumbering drones, wearing chains upon hands and feet and necks, balls of iron, wrought in the theological forges of holy councils commissioned in the beginning of the centuries to do the world’s thinking, and to keep the world’s conscience, and to mark out with ecclesiastical fiat the boundaries of the world’s thought, and that forever. Next we have the vessels of human philosophy, weighted down to the load water line with philosophers superficial, philosophers profound, philosophers gay and philosophers grave—any one of whom can give you a chart of the mighty deep and map heaven to your eye if you desire it, and also can in one moment prove that the old ship of Zion is a leaky craft, badly built, badly manned, and altogether unsafe for such a voyage. Next we have men of war, manned with ISMS and SCHISMS, with heavy guns, intending to fight their way across life’s roaring sea, and take heaven by storm—if indeed they can agree and will not fight each other, till their voyage is over. Besides these we have schooners and sloops and yachts and barges;—or, if you please, creeds and theories, dogmatas and systems—all claiming to be right, and perilling all upon their crafts, and all putting to sea and all going down to the bottom. Mighty heaven! this is no figure; men have embarked their souls upon denominational brigs and ships of orthodoxy, ships of philosophy, ships of learning, ships of reason, and ships of creeds, depending upon everything else but Jesus to save them.

But there is one Ship, and only one, which can carry us over the stormy and dangerous main; that is the Gospel Ship, "THE OLD SHIP OF ZION"—and her gangboard is faith in Jesus. Orthodox or not orthodox—believe in Jesus and come on board. She is now in the harbor—we are aboard. Examine her: her keel, her spars, her decks, her journals. She ships her anchor—love drives. Look up! Angels hover on her masts. The ocean may be replete with shoals and rocks and maelstroms, but she is a staunch old vessel, and Jesus is her captain, and the Holy Ghost is her helmsman. Hell's rovers may attack her, but the angels of heaven are charged with her keeping, and the power of God is her defense. Clouds may gather black and ominous, and red-shafted lightnings may pierce the wave, and echoless and detonating thunders may shake the world, and dreadful hurricanes may rage and roar through the waters, and stir them into awful ebullition, sea surges crested with foam bounding into the very chariot of the storm king, and mountain billows scaling heaven, and shrieking Tritons tearing through the folded sails, and sea dragons lashing the quivering keel—but our Captain is on the deck, and our helmsman is at the wheel. Presently the good land is in sight—then the harbor—the landing—the greeting—shouts, and then songs.

SERMON V.

THE MUTABILITY AND PERISHABLENESS OF ALL EARTHLY THINGS, AND THE IMMUTABILITY AND ETERNITY OF GOD.

“ Of old hast thou laid the foundations of the earth : and the heavens are the work of thy hands.

“ They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed :

“ But thou art the same, and thy years shall have no end.

“ The children of thy servants shall continue, and their seed shall be established before thee.”—PSALM cii. 25-28.

WHATEVER exists, exists necessarily one of two ways ; either from the innate and constitutionally inherent principles of its own nature, or is supported in being by power independent of itself. This is an axiom. Whatever exists from the innate and constitutionally inherent principles of its own nature, is self-existent. Whatever is self-existent exists necessarily and eternally, hence, has always been and always will be unchangeably the same. To assume this position with reference to the heavens and the earth contradicts Revelation, our experience, and many of the known laws of nature. The evidences of a dependent existence which they exhibit in the mutations to which they are subject, make such a position untenable and preposterous.

In fact, everything throughout the immensity of being, possessing life or destitute of it, depends for its existence upon the constant application of the conserving power of some cause whose existence is independent of itself. If the

existence of the heavens and the earth is a dependent existence, it follows they are not eternal; if not eternal, there was a period when they were not; if there was a period when they were not, they had a beginning; if they had a beginning, they were created, hence the text: "Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands."

I. "*Old*," in the text is a relative term. Every historic age has its "good old times." David, twenty-eight centuries ago, wrote of old times. Homer, before the first Olympiad, which was seven hundred and seventy-six years before Christ, wrote of ancient days. "Of old" has reference to the time of creation. When all things were created, however, the Scriptures do not inform us. The account given by Moses, the most authentic as well as the most ancient, says nothing about the date.

There is no difficulty apparent or real between Geology and the Bible, with reference to the time all things were created; and such a thing would never have been thought of had it not been for the dogmatical and unwarrantable postulations superinduced upon Revelation by incompetent expounders of it—mankind going upon the reasonable assumption that the professed teachers of Scripture ought certainly to understand what they profess to teach, therefore accepting without personal investigation their postulations as embodying the true sense of Scripture. Mankind so identified these postulations with the teachings of the Bible, that in their minds they constituted a part and parcel of their ideas of Bible doctrine; and when they discovered these postulations were false, they confidently believed that the Bible must be false too. If there is a difficulty in the matter, that difficulty is not between Geology and the Bible, but between Geology and some clerical assumptions having their origin in ignorance of science and sacred philology, and in an

effort to accommodate Revelation by convenient interpretations to adventitious circumstances.

The statement of the creation of all things by God was a necessity in Revelation. Without such a statement the Bible would not have been complete, and it would not have met all the requirements and necessities of man's nature. Yet the statement when all things were created, though not inconsistent with its character as a revelation, was a superfluity, and was by no means necessary to accomplish that which it was intended to effectuate—the salvation of man kind. Therefore it revealed the fact, and not the date. The fact is a Bible truth, the date a matter of scientific inquiry. The Bible was not given to teach men science. It does not therefore anticipate the advancement of mind in science by revelations of such scientific accurateness and completeness as to preclude its acceptance as a revelation by all generations of mankind.

Suppose it had revealed a stationary sun and a revolving world, or that the sun was the centre of the solar system and not the world, the early families would not have received it as a revelation from God. It would have contradicted the appearance of things, and men from the very necessity of their nature accept the appearance of things as true, unless a well accredited and thoroughly understood science corrects them. A scientific revelation in advance of the intelligent appreciation of mind in the scale of ascension and progression, will necessarily be pronounced chimerical and fabulous. Galileo, the inventor of the telescope, believed and taught the astronomical dogma in question, and though now it is well established and a fundamental principle in Astronomy, yet, then, he was arraigned, tried, condemned, and punished as a heretic. It ought not to be otherwise: for if the mind discredits the appearances of things and renounces them as false before it is able to receive a correct

philosophy, it would be like a ship torn away from its moorings and without rudder or sail to be drifted upon the sea of incertitude, till finally it is grounded in the quicksands of speculation, or stranded a pitiless wreck upon the rock of unreasonable doubt. The mind must have some ultimate upon which to repose, and better a doubtful one than none at all.

The Bible, therefore, did not contradict the popular scientific ideas of the ages in which it was given. And though it is unambiguous and unequivocal on all subjects necessary to be known to accomplish the salvation of man from sin and death, yet by no revelation of this kind did it preclude its acceptance by the advocates of any scientific hypothesis, however monstrous and untrue that hypothesis may have been. Indeed were the Bible otherwise it would not have been adapted as a revelation to all people in their various stages of knowledge, graduating from the shallow ignorance of antiquity to the comparatively profound erudition of the present day. Indeed it would not be adapted to all men now, and probably to none at all. A Book whose teachings with reference to God and salvation are so clearly interpreted according to their original intent in every age, irrespective of the mental attainments of the age, must be of Divine origin.

One thing according to science seems certain ; and the Bible does not contradict it, but properly interpreted seems to corroborate it : the earth existed prior to the creation of man. Thrown rough-cast from the hand of its Creator, crude and rugged, it was prepared as the residence of the present creation by numerous agencies working under the authority of God, through the lapse of many—many ages, before God made mammals and made man king of the class, and crowned him the masterpiece of His visible terraqueous workmanship. That the earth should have been prepared

as the probationary home of the human race by a process so gradual, and in relation to our ideas of the length of time so slow, fully harmonizes with God's present administration of things.

Agencies, electrical, chemical, mechanical, caloric, volcanic, atmospheric, and aqueous, are still at work upon the physical structure of the earth, and according to our ideas of speed, with no more rapidity than formerly, yet gradually and slowly preparing it for its final change by fire, when it shall probably emerge into the perfect, in which state only can the will of God with reference to it be realized. The leaven of Christianity is also only slowly and gradually permeating the masses of human society, and only by degrees elevating it from the depths of ignorance and depravity to the supernal heights of intellectual excellency and moral purity. It can work no faster when the object of its restorative and elevative power is fallen so low, and as a moral agent is content with his fall. Both systems of agencies, physical and moral, were formerly more violent in their action. They were adapted in kind and force to the more ponderous labor they were called upon to perform, in the ruder ages of the earth, and the ruder stages of Society.

This mighty globe once trembled upon its axis as subterranean fires ran hissing hot through its bowels, and volcanic power with the noise of bellowing thunder upheaved its continents, ruptured its strata, overturned its mountains, filled up its gorges, and reduced the asperities of its surface. Christianity was introduced, authenticated, and carried on of old by miracles, and extraordinary exhibitions of the Divine presence and power, not necessary now. Rivers and seas were parted, storms were raised or allayed, and even the dead burst their cerements and came forth alive. This was necessary then to break down the defences of superstition and darkness, and upon the strongholds of infi-

delity rear the ramparts of revealed religion. Such exhibitions of power in nature and grace are not necessary now. As earth and man approximate perfection milder agencies and milder actions are sufficient.

But to return more directly to the point primarily designed to be illustrated—the earth was prepared as a place of human residence by a progression and development apparently slow. I have already shown you that such a mode of procedure is not an anomaly in the Divine administration. It may be further illustrated by a single reference to Providence: Generations are frequently born and buried during the development, elimination, and establishment of one principle of Christian civilization. The intelligence of this audience will receive this statement as truth without an eduction of confirmatory instances with which the volume of the past is replete. Indeed, my hearers, everything approaches maturity by consecutive steps every one of which requires a cognizable length of time. First the helpless babe, the plastic youth, then the vigorous man; first the blade, the ear, then full corn in the ear; molecules of rock, minims of water, and particles of light, chemically combining, form first the bud, then the bloom, then the fruit.

God could have created things otherwise; but in the exercise of His own prerogative, He chose simply to give existence in a moment, and to lead to perfection by degrees. To ask why God chose what seems to us so slow a process for Him who is Omnipotent, in the place of the more rapid one, is about as sensible as to ask why God did not make the mountains an inch higher, or upon making them an inch higher why He did not make them an inch lower. Any man who would ask such a question would not be satisfied unless God had made the same mountain of all imaginable heights ever varying with his capricious spirit of senseless inquiry. As long as there are two or more ways of doing the same

thing, and doing the thing implies the choice of one of the ways necessarily to the exclusion of all the others, so long such a spirit would always find objections, and render himself contemptible in the eyes of universal being. Length and shortness of time, rapidity and slowness of motion, are relative terms; and our ideas of them need not enter into the Divine counsels.

II. But there was a period when there was nothing but God. There was something, and that something was God, and it filled all space. There never was such an inconceivable unsubstantiality as *Nothing*. Yet there was a time when there was no material thing as such—when all space was an absolute vacuum—when with reference to material existence illimitable space was an illimitable inanity, an inappreciable nihilism, when not a breath of air or ripple of ether waved its subtile banners, and not a particle of matter or minim of water floated in their aërial and ethereal seas—when all was an eternity of darkness, boundless, pathless, infinite, and unilluminated by a solitary star and unrelieved by a single spark. That there was a period when God only existed follows from His eternity, and the non-eternity of all created things.

If it is a reflection upon the benevolence of God that He should have existed in the absence of any other thing, there was a time then when God was not benevolent; for He was compelled to have existed an eternity by Himself before all other existences began to be, unless those existences are co-eternal with Him. If all other existences are co-eternal with Him, then they were not created, and the doctrine of the creation of the heavens and the earth by God as taught in the text is false. The matter is not mended by giving to the origin of these things an incalculable and immemorial antiquity, for if they had an origin at all, that origin cannot be placed so far back in the past as possibly to shorten the

eternity preceding it, and during which God was. However great the antiquity given to the origin of any thing it cannot render the eternity before it any shorter than to bring down the date to yesterday or to-day. Nothing that is infinite can be added to or subtracted from.

Then after interminable ages had passed on, countless in their eternal flight, God willed the existence of material things and exerted His power to produce them ; and immediately the throne of Night rocked upon its dingy foundations, and the terrified monarch who up to this hour had swayed a universal and unchallenged sceptre, was blinded by the excessive glory of worlds, suns and systems flashing into being below, above and around him, and took up his long retreat probably never to find a resting-place, but to be eternally chased by similar creations, aggressive, magnificent, and ever multiplying. Such is the cosmogony of the universe, and the text is the official record : "Thou hast laid the foundations of the earth: and the heavens are the work of thy hands."

God surveyed the whole. His great eye shone throughout the immensity of being, taking within its Omniscient sweep everything He had made, great and small, animate and inanimate, sentient and insentient, as they commenced, altogether to the music of their attuned relations, their grand march along the circle of their destiny ascending with every circumvolution in its approximation to the perfect—and said, "*It is good, and very good.*" Creation's work was done. Its things, its agencies, its laws, its forces, its powers, were so adjusted to each other that the whole was the grandest of unities, the unity of Deity excepted, the mightiest of equilibriums, the equilibrium of Deity's powers excepted.—In fact, in constitutional Deity creation had its commanding Archetype. Creation's work was done, and the whole hung in proplless equiponderancy in space.

Creation's unity is complete, its balance perfect. Let the water's level be disturbed by evaporation, and immediately atmospheric and electric currents are exerted to restore the equilibrium, and rills go percolating down rocky ravines, and torrents go thundering down mountain gorges, and creeks go meandering through mossy glades and flowery meadows, their every little eddy spinning coronals of foam around the willow branches which bathe in their laughing ripples, and rivers go rolling through plains and mountains, and plunging down awful cataracts, to seek their ocean balance. Let the beams of a tropical sun falling upon leagues of blistering sand disturb by rarefication the atmospheric balance, and howling simoons and whirling hurricanes, whose dusty tails darken heaven, rush like an army of winged fiends to establish the equilibrium.

But disturb the electrical equipoise, and clouds instantly marshal their black squadrons, and bifurcated lightnings flash and gleam and their fiery edges go smiting through the condensing vapor,—pluvial floods pouring from every horrid gash, and deafening thunders hurtle and tear through the shivering air,—every mountain peak bellowing in echo, and the grand old woods nodding and weeping, and swollen torrents go rushing, leaping and screaming down rocky steeps, and ocean maddened with fright spouts her cataracts into the face of the storm and flings her surges mountain high, continents trembling—till the equilibrium is restored. Impede or increase the motion of a solitary sphere, proportioned as it is to the quantity of matter it contains, its distance from its centre, and the gravity and motion of universal being, and the equilibrium of the universe would be destroyed; and suns and worlds disorbed and confusedly dashing and colliding with confounded uproar would beat each other to fragments, and the shores of oblivion's dread sea would be encumbered with the chaotic rubbish.

Let the fiery comet, as it blazes along the circle of its mighty ellipse, its degrees of velocity ever varying in the ratio of its ever-changing distance from the sun, but untimely slack its speed and it would come in collision with other orbs whose tracks it crosses and decussates, and would unbalance and destroy all creation ; or upon reaching its aphelion let it refuse to repeat its circuit, and dash madly on, and the final result would still be the same : the universe would lose its equilibrium, and anarchy overtaking anarchy would strew the fields of space with universal ruin. Creation's unity is complete, and its balance perfect, and its calculated motion shows Geometry to be the first of studies, and God the first of Geometers.

The earth and heavens spoken of in the text comprehend only this globe and the circumambient atmosphere, but not the whole universe. Let us, therefore, confine ourselves within their limits. Around us and above us is an invisible elastic fluid surrounding the earth to a height variously estimated from forty to one hundred miles, and abounding with the most wonderful and interesting phenomena. In its fields are the birth chambers of the tempest and the caravansaries of the travelling storm. In its aërial pavilions is the home of the lightning, the chariots of the hurricane, the steeds of the wind, the palace of Iris and the pleasure-grounds of her attendant nymphs.

We walk upon the rough surface of a vast globe filled with internal fires, and whose superficial crust, rugged with mountains, indented with valleys, and ornamented with cities, foliage and flowers, is propped upon pillars of slate and foundations of granite. Threading the rocks beneath our feet are veins of gold and silver beyond the miser's reach. Probably under our very dwellings are vaulted caverns richer in gems than cabalistic story, where the fabulous gnome reared his tiny temples of architectural silver, spangled with jewels and

fretted with gold. The earth with its mountains, rocks and seas, its trees, plants and flowers, clothed in the aërial drapery of its spacious atmosphere, replete with imponderable elements, subtile gases, and floating vapors, is a museum of instructive and attractive wonders.

III. But the text says that the earth and the heavens "SHALL PERISH"—"yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed." Here we have the relation between God and material things. They are represented as a garment which God wears, and which is liable to grow old and be changed. "They . . . shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed." We have already shown you that the earth and heavens do not exist from the innate and constitutionally inherent principles of their own nature, and that therefore they are supported in their being by another power whose abstract existence is so independent of their own that were they not it would be.

Nature, or the universe, in its totality, cannot be identified with God—it is not God; yet, He is the Primeval and Substratum essence upon which the existence of all material things rests. So essential is this relation God sustains to all material things that take God out of them, and they cease at once to be. This, and not any exertion of Divine power, is all that is necessary to affect the annihilation of the material universe. The learned world has been exercised for twenty-four centuries in the endeavor to discover some single constituent substance, some primitive element, common to all material things, and out of which the material universe was originally produced, and in which all creation's parts would find their ultimate analysis. The inquiry was first made in the sixth century before Christ. It was the prime and controlling question with the philosophers of that philosophic epoch. Some of them said that this primordial and

fundamental something was *water* ; others, that it was *air* ; others, that it was an abstraction they called the *Indeterminate* ; others, abstract *Number* ; others, *Nous* or mind. Xenophanes said that this primal substance was an immutable, indivisible, and eternal ONE, which he identified God—here was the beginning of Pantheism ; others adopted Xenophanes' theory, but denied its identity with God. The form of the inquiry is now seen in the efforts of modern philosophers to discover the monads, the ultimate atoms of the material universe ; and the recent invention of an improved microscope has awakened expectations in that direction.

If material monads are ever discovered, it will establish presumptively the self-existence and eternity of matter, and its consequent co-eternity with God—if indeed it does not end in the coarse materialism of Spinoza, the identification of the universe with God involving the denial of God's personality :—or worse, that the mind upon the discovery of such monads will fall into the old heathen error, and persuade itself that it has found a sufficient cause for all cognizable existence, and having necessarily to assume the eternity of that cause, be it spirit or matter, will substitute these ultimate atoms for a spiritual FIRST CAUSE, and rest itself in Atheism. In fact, the inquiry was first instituted by the Grecian philosophers to explain nature upon a basis, “to the exclusion of the gods ;” hence, when they discovered what they thought to be the primitive and constituent substance of all material things, they invested that substance with an inherent generative power sufficient to produce the existence of the universe. The atomic philosophy of the ancient Epicureans thought that atoms possessed gravity and motion *per se*, by which all things were formed without God.

The mind must have an ultimate upon which to repose. It sees matter, naturally inert matter, in motion. It inquires for the cause. It is not sufficient to tell it that it is a law of

nature. This it regards as no cause, for law is only a mode of action, and is therefore of itself nothing. It sees a stone when cast up naturally fall to the earth. It is not sufficient to tell it that it is the attraction of gravitation. This may satisfy a school-boy for a time, but a philosophic mind very thoughtfully regards the assignment of the cause as but a restatement of the phenomena in question. It knows that matter of itself possesses no such power. It sees in nature that effect follows cause, and that like causes produce like effects ; and it knows that there is no inherent power in any physical cause to produce any effect, much less an inherent power to produce an effect like itself. It cannot regard the mere fact as the end of all philosophic inquiry, neither can it rest in an eternal succession of causes—it demands a First Cause.

It sees that material things exist, and it demands their origin, and a recognitory basis for their being. It is not worth while for clerical dogmatists, ecclesiastical charlatans, enshrined ignorance, and a bigoted sciolism to interpose, the aspirations of mind will lead mind on, and mind in obeying them will but obey God, and it will trample down all opposition, storm the citadel, and discover the secret—it will know the First Cause. And furthermore, it knows that something cannot be built upon nothing, and that if matter does not exist from the innate and constitutionally inherent principles of its own nature it can have no abstract existence and the First Cause is not material. Mechanical skill has never reached the indivisible monad, hence the philosophical axiom that there is no limit to the divisibility of matter. Chemical skill has reached what it denominates elements, because they appear to be simple and uncompounded and lie at the end of its analysis, but it has never discovered an elementary principle which is fundamental to the existence of all things, and which is of itself mechanically indivisible

—in other words it has never discovered those elemental monads.

The question “What is substance?”—if the answer is expected to reveal an uncompounded, indiscerptible, and universal something, existing in all material things as the essence of their existence and the basis of their tangibility and form—will never be answered by the discovery of a material element.

The Great First Cause upon whose existence the mind can repose in perfect satisfaction and confidence as having found an ultimate, must be a self-existent and intelligent Spirituality. The text presents GOD as this First Cause. If naturally inert matter is in motion, it is the God that is in it. If a stone when thrown up falls back to the earth, it is the God that is in nature holding all of its parts together, and preventing the world He has made from destruction by disintegration. If effect uniformly and universally follows cause, if effect is like its cause, the reason is that God is in the consecution, and is the vital and sustaining and executive Cause which interlocks every link and section in the mighty chain. If material things exist, the text presents God as their origin, as the simple, primal and all-pervading essence from which their being, including their multifarious and multiform phenomena, is reared—and that while God is not the universe, and a rock is not a part of God, yet He is in them and wears them as a “GARMENT.”

God is the First Cause, absolutely and universally. Trace back science and we arrive at God’s mind. Trace back moral principles and we arrive at God’s character. Trace back existence and we arrive at God’s existence. Such is the doctrine of the text with reference to existence, and consequentially with reference to every other thing we have enumerated. Such a revelation of Deity invests Him with commanding and infinite grandeur. In place of atheistically

putting God out of nature, or so far back that we cannot see Him, the text brings Him right into our houses, and fills immensity with Him, and writes "*Dei plena sunt omnia*" upon every wave, and wind, and cloud, and rock, and world, and star, and sun in the universe. God is the First Cause of all beings, and His glory the Final Cause, and to be like Him is perfection diademed. God is first, and God is last, and God is all in all, and blessed for evermore.

"They shall perish . . . yea all of them shall wax old like a garment; as a vesture thou shalt change them and they shall be changed." Another and a prominent truth enunciated in these words is *the changeability of all material things*. Mutation is characteristic of the world. Its physical structure is continually changing. Rocks are forming and disintegrating; escarpments are being converted into simple declivities; valleys are widening and extending; polyps are laying the foundations of continents, to be elevated when finished by volcanic power; rivers are continually shifting their channels; oceans encroach upon one land and deposit their alluvium upon another. Particles and masses are coalescing and separating. Simples are compounding, and compounds are dissolving, till the world of yesterday is not the world of to-day. Change omnipotent writes its name upon every rock and mountain brow of this vast earth. Change not only affects the earth, but it shivers through all of nature's kingdoms; rocks, trees, and races are whirled like lightning through the winged epochs, and even governments and institutions perish under its tread. Our very hopes, honors and home-altars in virtue of their connection with the earth have the contagion and fly before us like phantoms. How often we can truly sing, "There is nothing true but heaven."

Time, time, the father of change, high and lifted up upon his rolling throne, with glass and scythe in hand, and the un-

folded scroll of human deeds streaming like a pennon from his helmet's crest, outrides the tempest, and leaves the lightning's flash and the sunbeam's flight glimmering far in his rear. Whither away, fearful spirit? If away you must, why scatter the hoar frost upon manhood's locks? Why cut your rude and ugly channels upon our cheeks? Why drink up the energies of life and stoop age with infirmities? Why dash the beauty of youth, and obliterate the tints of health? Why empty flagons of chilly dew upon our hopes, affections and remembrances? Why mar our monuments and statuary? Why efface our family records, and gnaw with your iron tooth the epitaphs from our tombstones? Surely the grave ought to be sacred to your touch. But his goal is the Judgment throne, away he hies to make his report of human errors, and exhibit the thousand stabs, each tongued and crying for vengeance, he has received from human murderers. The track of his chariot wheel is seen in the cracked walls and mossy turrets of castles old, with the aged ivy still clinging in its death with withered fibres in the crevices. It is seen in the dismembered fragments of empires and kingdoms drifting down the stream of human history, solemnly sublime in their utter desolation. The inexorable rims of its wheels plow the earth, rip up its bowels of aggregated rock, grind the mountains to dust, and roll in awful grandeur above the stars. Flashing with every revolution from straik and axle is the talismanic word *MUTATION*, whose fiery blaze burns and blasts the world. The next sweep may roll us into the Judgment—*are you ready?*

But these changes will culminate in one fiery epoch which will involve the total destruction of the present constitution of the earth, the surrounding heavens, and all things related to them, expressed in the text by the word "perish"—"They shall perish." The instrument which will effect this change is revealed in the Bible to be fire. This element is latent

in all nature, or it is a result of friction consequent upon motion. Furthermore it is scientifically demonstrated that the earth is but a globe of melted matter, enclosed in a crust or cyst, at most but sixty miles thick. Let God but speak, and let His awful breath but blow, and every rose, and wind and wave will kindle into a blaze, and earth's primordial fires, raging and agitated, will rend the feeble crust, rivers and oceans will fly away, mountain-ranges and continents, grand with art, will fall in with a crashing noise and dissolve into one fused mass; and the old earth, not annihilated, but its constitution changing, will roll away red and fervid from the Judgment seat—probably afterwards when cooled and purified to be the basis for the uprearing of a more splendid creation.

IV. Amid this scene of material mutability and destruction, *God's eternity and immutability remain.* 1. His eternity: "They shall perish, but thou shalt endure. . . . and thy years shall have no end." God is eternal in the absolute sense of the term, and to the widest compass and the utmost boundaries of its application. He is eternal with reference to His existence. This includes two ideas, that He is without beginning and without end. He is without beginning. He existed before all things; therefore, there was no existence prior to Him to make Him. And He could not make Himself; for this would imply that He existed before He existed, in order to originate His existence. And being cannot originate without a cause; therefore, if God is not eternal there is no God. He is without beginning from necessity. He is without end. He exists from the innate and constitutionally inherent principles of His own nature—this is self-existence. If He is self-existent, it could not be otherwise than that He should exist—this is necessary existence. If His existence is necessary it follows that it could not cease to be; hence God is without end. The

several predicates affirmed of God the subject—self-existence, necessary existence, and eternal existence,—form a logical chain of three inseverable links, any one of which implies both the others. The Psalmist expresses the whole idea in the words: “From everlasting to everlasting thou art God.” Let the mind travel back beyond the flood, beyond the tombs of multitudinous ages, and still beyond—and He is God “From everlasting.” Then let it turn its flight and rush at once beyond the Judgment, and on over the wreck of future creative fabric, and still on—and He is God “To everlasting.”

He is eternal with reference to space. In every point, however infinitesimal in the limitless and trackless regions of immensity, He is present in all the perfections of His being. Not in a state of division or diffusion, but in the aggregated capabilities and powers of His indiscerptible essence and nature. If a circle is infinite, it is easily perceived that its centre is anywhere and everywhere within the circle, and we have a ubiquitous centre. Likewise, within the infinitude of the Divine existence a ubiquitous central and centralized mind, a God everywhere, yet all of Him at any one given point in space. Every intelligent creature, whether he inhabits hell or heaven, the misty orbs of the nebulæ, or this material globe, may truthfully say every moment, “Thou God, seest me.” Every thrill of their thoughts, every volition of their wills, trembles with awful distinctness in the light of His presence.

His eye kindled to a blaze reveals the erratic track of every wandering atom, and the trodden pathway of every rolling sphere. Universal space is filled with the universal glories of His ubiquitous presence. My hearers, God is here! He is here in the full measure of all that constitutes Him. He is here in as absolute a sense as if He was nowhere else. All His power, all His knowledge, all His wis-

dom, all His holiness, all His justice, all His mercy, and all His goodness are in this room—totalized and unified—till every inch of air from floor to roof is instinct with God. He is beneath our feet, above our heads, behind us, beside us, and before us, within us and without ; He is in the aisles, He is in the chancel, He is in the pulpit, He is in the galleries—God fills the church ! And His great eye is flashing right in our faces, and shining along every fibre and vein, and kindling in the brain—our souls are naked to His gaze. Hush ! O, hush every thought ! the Awful God is in His Sanctuary—we feel His presence—*God is here !*

He is eternal with reference to DURATION. He is absolutely present in all the potency and force of His nature and attributes, at every cycle, period, or point, whether present, past, or future, at one and the same time. Therefore, every event, however remote in the future, is present to Him.

2. *His Immutability*: “They shall perish, yea, all of them shall wax old like a garment ; and as a vesture shalt thou change them, and they shall be changed : but thou art the same.” God’s existence is uncaused and independent of everything, because it was prior to everything—or, there is no God. He, therefore, has all the elements of existence within and of Himself. If so, His existence is a perfect existence. If His existence is a perfect existence nothing can be added to it or taken from it, and in the absence of one or the other of these processes there can be no change affected in any nature. God is therefore essentially immutable. His essence, His laws, His government, and Christianity assert so much. If God is immutable, why is He represented in the Bible as changing His purpose, as in the case of Nineveh for instance ? The change is not in God, but in man. It is not the sun standing still over Gibeon, but the earth ceasing to revolve upon its axis. The creature has simply changed his aspect to God’s government, and become a sub-

ject of a different administration of it. God has not changed — He is unchangeable.

V. Upon the immutability and eternity of God the Psalmist in the text relies for the immutability and perpetuity of the church: "Thou art the same, and thy years shall have no end," this is his premise, now hear the conclusion: "The children of thy servants shall continue, and their seed shall be established before thee." The doctrine of the Psalmist is, that an immutable and eternal God having established a church, that church will descend constitutionally the same from His servants to their children, and to their children's seed, while time endures with man. The great reason of the church's institution was the salvation of man. And God's wisdom, holiness, and goodness; His knowledge of Himself, His system, His law, His government, and the entire future; His perfect acquaintance with man, man's fall, man's condition; all forbid that He should institute a church whose constitutional principles and provisions did not involve all the facts and exigencies of the case, therefore not adapted to the purpose of its original institution to the end of time. From the institution of the church to the Judgment there could arise no possible reason for changing its constitution, and winding up its gracious dispensation, which God did not know from all eternity, and which would not have been true during the entire history of man as a fallen being. The church, therefore came from the hands of God at first as it will remain while time lasts; and God's love for man having undergone no diminution, and the necessities of man continuing the same, the church will live till human probation expires.

God's immutability and eternity stand pledged for the immutability and perpetuity of the church. Originally built upon Christ it has never shifted from its foundation, and never can, or will. From the deepest and wisest reasons it

has been characterized by different dispensations, yet the same Saviour and hope of personal salvation which were presented to Adam were presented to the Patriarchs, to the Jews, to the Gentiles, to us, and will be presented to our children. With the immutability and eternity of God pledged for its immutability and perpetuity, the church is more durable than the solid granite. See that huge granitic boulder heaved by volcanic power from some mountain's side, lying upon the ocean shore amid the accumulated debris of centuries, exhibiting the abrasions of tides and drifts, worn by winds and driving rains, and scarred and cracked by the heavy tramp of ages ; even its indurated structure has not been able to resist the power of change. But the church, uncorroded by the teeth of flying years, unmarked by the fragments of thrones and republics continually drifting by on the roaring current of time, and unbattered by the infringement and concussion of hell's infernal thunderbolts ; lifts its walls and turrets in unscathed and imperishable strength to heaven, as unchangeable and impregnable as the throne of God.

The same banner of lily-white decussated by its red cross, which waved over Adam's family altar, and under which Abel enlisted, fought, and fell ; and flaunted in sight of the tree of life and its guardian sword of ever-turning and ever-circling flame, and which in the light of God's favor breaking through the darkness of man's dispelling night flashed defiance into the very teeth of the serpent, and was the symbol of an inaugurated, organized opposition to hell, which would result in hell's defeat, and the everlasting consignment of its legions to Erebus, still floats at the head of the church's columns. It is a banner which never has been lowered—but high and lifted up, unfolded upon the air above every embattled field and scene of contest which has marked the progress of the church, in sunshine and in darkness it has

ever streamed in triumph, while the ensigns of human ambition have trailed in the dust. It will never be folded around its standard till the gates of Paradise are rolled wide open, and man is redeemed and saved.

The church has withstood the revolutions of time, and the mutations of fortune ; the desolating tread of ages, and the disintegration and downfall of dynasties ; the ravages of famine, and the wasting scourge of the pestilence. It outlived the flood, the confusion of languages, the brickyards of Goshen ; it outlived the temple, outlived the Jews, outlived the astrological lore of the Chaldeans, the mythology of Greece and Rome ; it outlived the oppositions, the ecclesiastical and political convulsions of the dark ages. In the very hour of its extremest discouragement when weeping piety thought all was lost and laughing iniquity thought all was gained, the sun of the Reformation shone from its sanctuary and illumined the world. It has been attacked by Devil and demons, physics and metaphysics, learning and ignorance, genius and talent, stratagem and chicanery, intrigue and diplomacy, irony and ridicule, sarcasm and invective, books and presses, mails and rostrums, sabres and cannons, prisons and inquisitions ; in fact, all that the human mind has been able to invent, human skill execute, and the human wisdom employ, have been arrayed against it ; but irresistible and plenipotent, it has pressed its foes from field to field, and driven its conquering chariot over their fallen armies.

It is advancing and placing itself in sublimer attitudes every day. It will extend wider, rise higher, and shine brighter, till deception and error will vanish from the horizon of man's night, and leave it ablaze with effulgent day. It will extend its triumphs till human pride and human obstinacy shall meekly kneel and kiss its sceptre ; till creeds and theories shall lay their crowns at its feet ; and all the governments shall be swallowed up and lost in an all-absorbing,

overshadowing, and universal Theocracy ; till the Hindoo with his Shaster and Veda, the Parsee with Zendavesta, the Buddhist with his Bedagat, the Jewish Rabbin with his Talmud, the Mohammedan with his Koran, shall all come trooping up and pile the volumes of their faith in one grand pyre at its threshold—angels will kindle it, and the curling flames wreathing away into heaven will announce to the universe the completion of its victories and the perfection of its glories.

Married to the Lamb, with the moon, emblem of mutation, under her feet, the Church is travelling to her coronation. She is attired like a queen : her robe woven of sunbeams, and twelve lustrous stars shine in her crown. And by and by, while heaven's orchestras thunder, and antiphonies harmonious and grand go pealing from bank to bank of the river of life, and every breath of celestial ether is tremulous with music pæans and praise, she will ascend the hill of God, approach the Father's throne and present all her children there, born in travail below, receive the Father's blessing and welcome, and escorted by angels, her jewelled hand resting in the crucified hand of the Son of God and of Mary, will mount the throne by His side and be a queen forever. Glorious Alma Mater ! Beautiful, beautiful and blessed Mother ! She fed us on the milk of the Word when babes, on meat when stronger. Who does not love her ? Can we forget her ? No, never, never, never. " If I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth." " Of old hast thou laid the foundations of the earth : and the heavens are the work of thy hands. They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be everlasting before thee.'

SERMON VI.

THE LAW AND THE GOSPEL (DISCOURSE I.).

“Do we then make void the law through faith? God forbid; yea we establish the law.”—ROM. iii. 31.

THE student of Christian theology is perplexed and confounded upon the very threshold of his studies, by artificial, arbitrary, and useless distinctions. For illustration, he reads of the “law of Christ” as distinguished from “angelic law” and “Adamic law;” of the “Law of Love,” as distinguished from the “original law of perfect purity;” of the “law of Faith,” “the evangelical law of liberty,” “the Law of the Gospel,” as distinguished from the “moral law;” of the “Evangelical, mediatorial, remedying law of our Redeemer,” as distinguished from the “anti-evangelical, Christless, remediless law of our Creator.”

He learns from one, that the moral law, meaning the law under which Adam was placed, is repealed or annulled, and that man is released from its claims. He learns from others that moral law is not repealed, but that its claims are met by Christ, therefore set aside. Who are these? They are not Antinomians, for they do not leave us without law; they place us under what they term the “law of the Gospel,” a “milder law,” called “the law of Christ.” When the student wishes to know what the Gospel is, some tell them it is all the doctrines, precepts, promises, and threatenings contained in the New Testament; others tell him it is all the doctrines, promises, precepts, and threatenings contained in both the Old and New Testaments. This is the doctrine of

some Armenian divines—Methodist divines. Such a doctrine, if believed, gives the theological and Bible student loose and distracted ideas of God's government, incorrect ideas of His law, inferior notions of the standard of perfection, and in many instances loose notions of duty.

The law of God is ONE—never differing—is universal and perpetual in its obligation. We are under this law. We understand by law, the rule given by God for the government of free moral beings, that rule of action, which is connate with the existence of every intelligent creature God has made, usually called the moral law—I do not mean the decalogue. I wish to establish the truth of this position, and show the relative position of law and Gospel.

I. *Let us examine the origin and nature of the moral law.* What must be the origin and nature of any law governing moral beings as such? It is necessary, we know. How is law made? Follow the argument. God is the idea of infinity in its interminable applications, in its indivisible oneness. The spirituality and simplicity of His being, the indiscerptibility of His essence, infinite in every quality of its character and emanation of its nature, is the grand idea that God can only have. He is Omnipresent, Omniscient, Omnipotent, Immutable, Eternal and Infinitely wise. Every one of these perfections logically requires the others. Combined they form a being of such infinite majesty, "the heaven of heavens cannot contain Him." He is here!

Entering into the unity of His being are the absolute and infinite qualities of Holiness, Justice, Goodness, and Truth. These constitute what is called His moral nature. What a symmetrical embodiment of inimitable beauties! what an equilibrium of perfect qualities! Holiness, without a spot or blemish; Justice, without partiality and compromise; Infinite Goodness, and Infinite Truth. These qualities, like suns, full orb'd and blazing, woven together with their own

bright beams, enter into the unity of His essential being, and constitute what is called His moral nature. Examine that nature. What is its essence? Ask the angels; ask the redeemed on earth; ask John upon his throne judging one of the twelve tribes of Israel—"God is love" says he; It is love. God is not a phlegmatic and callous abstraction; not an immovably severe and awfully majestic being, without affection and feeling, but a God whose nature in the highest sense is love—love, active and positive.

God has a fixed and determinate constitutional nature. Every thing which He makes, or which is the offspring of His mind, bears the impress of His determinate nature. He created intelligent beings. His fixed and determinate nature, with certain limitations and modifications, fixed and determined their natures; their fixed and determinate natures sustain fixed and unalterable relations to their Author and to each other; these fixed and unalterable relations give birth to fixed and unalterable laws governing the created with reference to their Author, and to each other—laws springing from God by a logical spontaneity as the transcript of His nature, the expression of His will. The moral law is an expression of God's will, and God's will is God's nature. It has its origin in the nature and fitness of things. It is not arbitrary, for it arises out of relations, yet relations when properly traced rest finally and primarily in the nature of God. Here is the ultimate upon which we repose at last; here is the point of "necessity," and to search for the fitness of things lying aback of it is to search for something beyond necessity, which something is essential to the existence of that which is the necessity itself. This process of reasoning being true, what principles must necessarily constitute the structure of a code of laws for the government of moral beings, if such being there be? The principles of His moral nature as a matter of course. The law accepted in God's

nature must be the law given to govern the nature of His creatures. It must be one like His moral character—not contrary to it.

Now let us copy the few beams of God's moral nature which struggle through the darkness and throw it in symmetrical ambrotype upon a canvas. This kind of reasoning has its philosophical and metaphysical subtleties, but some light will scintillate through the darkness sufficient to illuminate our picture. The perfections of God's moral nature are Holiness, Justice, Goodness, and Truth—its essence is Love. The law for the government of moral beings, or moral law, being necessarily a copy of His moral nature, must then be Holy—requiring perfect purity of character. It must be inflexibly and immutably just—recognizing the Divine right of the Law-giver to make laws, the obligation and duty of its subjects to obey, defining its sanctions and apportioning them according to merit. It must be the Truth—an exact representation of the whole nature of God, and certain and veracious in its retributions. It must be Good—embodying the Divine benevolence and excellency, to make it admired and elevating, and to promote the happiness of the subject in the same ratio with his obedience. Its essence and actuating principle must be Love to the utmost compass of its requirements, and the utmost boundary of its applications. To epitomize it : The law must be Holy, Just, Good, and Truthful. It is the grand law of Love—exact transcript of God.

Let us reason from another source. God created angels, men, and probably centuplicated millions of intelligent beings, who tenant every star and sphere in the universe of created existence. To all these He sustains the relation of Creator, for He made them ; Preserver, for he upholds their dependent being ; Benefactor, for they are the beneficiaries of His care and bounty ; Governor, for they are the subjects

of what is undeniably His own empire. Out of these relations naturally arises a rule governing the conduct of the created to the Creator; the preserved, to the Preserver; the beneficiary, to the Benefactor; and the subject, to the Governor; and be this rule what it may it is law—the whole or part of moral law. All these intelligent beings being of like nature, and placed in communities as far as we know, and having the same Creator, Preserver, Benefactor, and Governor, sustain intimate relations to each other, out of which naturally arises a rule governing their conduct towards each other; and be this rule what it may, it is law—the whole or part of moral law.

Now, from the intimate relations existing between the creature and God, the creature and his fellow, reasoning *a priori*, what must be the nature of this law? It must be holy—for what naturally arises out of a dependent and friendly relation, could not possibly require anything contradictory of the relation, but in conformity with it; and the relation itself being of Divine ordination, must be holy. It must be just—for the relations being equal, its claims must be impartial; and the relation existing, its claims must exist; and conformity to the claims must produce happiness, and non-conformity must produce misery. It must be good—for, arising out of the harmony of relations, it must be excellent, benevolent, and elevating. It must be truth—for if it is the result of relations it must be the exact representation of them, and if law at all it must be reliable in its sanctions. Its essence and actuating principle must be Love—for a holy creature sustaining such relations to God naturally loves Him, and cheerfully obeys Him; and a holy creature sustaining such relations to his fellows, naturally loves them, therefore never does them harm, but good. To epitomize it, the law is holy, just, good, and truthful. It is the grand law of Love.

Let us see what its character is as revealed in the Bible. Paul says in Romans: "The law is holy, and the commandment holy, just, and good." The Psalmist says: "Thy law is the Truth." The law according to these Scriptures, is holy, just, good, and truthful. Now what is revealed as its essence? Paul says: "Love is the fulfilling of the law." Christ says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "thy neighbor as thyself. On these two commandments hang all the law and the prophets." Again, we arrive at the same result. Reason as we may; from the character of God; from the nature of man's relations; from the express revelations of the Holy Scriptures; and we discover it is the same law of Love—holy, just, good, and truthful. Reason from the nature and certainty of its rewards; the nature and certainty of its punishments, as revealed in the Bible, seen in human history, and in human experience, we arrive at the same result.

II. *The moral law is immutable.* It is unchangeable in its principles and requirements from its very nature. It is a perfect and accurate transcript of the perfections of God's nature. It is this from necessity, as I have already shown you. It could not, therefore, change unless God's nature changed. And the idea of change with reference to God would be fatal to His perfection, therefore, annihilate Him, annihilate His government, annihilate every living and existing thing. Wild anarchy would rush upon anarchy, and the columns of God's universe careering would topple every material and spiritual entity into nothing, and uncreated night would shroud universal emptiness with utter darkness.

The moral law is immutable because it arises out of determinate relations, whose character is made by God acting out in creation His own nature. God cannot repeal it, or give any other, without contradicting His nature, conse-

quently destroying Himself. God "cannot lie"—and His law is but the truth of every relation out of which it springs in living expression. The relation an intelligent creature sustains to God and its fellow, is not fictitious, but real, hence a truth. The law proscribing duty arising out of such relation, if it be a natural spontaneous result, is but the character of the relation duplicated, therefore it is truth; and truth from its very nature cannot change, without losing its entire character as truth, therefore its existence.

In the Eastern Continent, there is a vast desert belt, five thousand and six hundred miles long, with a woof of rocky plains and sterile knolls, woven into a warp of burning sands, and hung around the broad shoulders of torrid Africa, binding it to the globe, and lapping over one-third of Asia. This huge desert stretches from the Atlantic coast of Africa to Central Hindostan in Asia. Amid its sterility are many beautiful oases, which lie like kisses upon its swarthy cheeks, and many verdant valleys smile along the streams with which its parched face is dimpled.

Near the centre of this arid zone, lying in the fork of the Red Sea, is the Peninsula of Sinai. The mountains of Sinai, situated in the Peninsula, are intricate, confused, and clustering peaks of limestone, sandstone, red and gray granite, unrelieved by verdure, rent with a thousand gorges, and promiscuously piled, precipitately and sublimely, in rugged grandeur to the maximum height of nine thousand three hundred feet. The scenery looks as if a tremendous explosion from the centre of the earth had blown out the granite ribs of the globe, and piled them endwise and pell-mell, towering into grotesque, daring, and splintered peaks, breaking into a thousand badly-balanced and salient crags.

Surrounded by mountains of granite, in the very heart of this system of mountains, is a small plain called Rahab, about two miles long, and averaging three-fourths of a mile

wide. Here the children of Israel encamped when the law was given. Lying south of this plain, and separated from all the other mountains of this region by little verdant and odoriferous valleys running entirely around it, is a lofty ridge about two or three miles long. The northern end of this ridge rises in perpendicular cliffs like a castellated wall, surmounted with three grand turrets or peaks, fifteen hundred feet high—right out of the plain of Rahah, and stretching nearly across the plain, and separated from the outside mountains by the little valleys before mentioned. This northern end of the ridge is visible from every part of the plain, and is called Horeb. It was here the Divine glory sat enthroned in the sight of all Israel during the days of the giving of the law.

The southern end of this ridge is broader than the northern end, and is about two miles from the northern end, or Horeb, and is hidden from a spectator in the plain of Rahah by the intervening peaks of Horeb. It is called the Mount of Moses. This peak is higher than Horeb, and sits propped on awful and frowning buttresses of red granite, capped with gray granite fantastically piled into a kind of diadem and worn with the oddest dignity and unique grandeur. While the Lord manifested His glory to Israel from the top of Horeb, on the northern end, it is here where He probably manifested Himself to Moses, and where Moses communed with Him. And there it stands—Sinai stands—to-day, unchanged, and precisely as it was when the foot of God trod its solitary peaks more than three thousand years ago.

Since then, cities have sprung up out of the wilderness, became emporiums, then perished, and their ruins now are the study and wonder of archæologists. Kingdoms and empires have arisen and passed away. Civilizations have successively played their parts, run their cycles, and given the way for newer and higher forms. Forty years afterwards

the children of the fathers who stood and trembled under the quaking mount, passed over the Jordan, and took possession of their Canaan. For fifteen hundred years they were a great nation with a thrilling and eventful history, and now denationalized, are scattered all over the world without a head—the ruins of their ancient capital buried twenty to fifty feet beneath the modern city, where swaggering Turks play a travesty upon government, a caricature upon religion, and a parody upon civilization. Since then Christ has come and changed the philosophy and religion of the world, and the wheels of time have rolled thirty centuries nearer the Judgment.

But still Sinai stands uninhabited and uninhabitable, save by a few monks and hermits, as the Holy of Holies, of nature's temple, walled in forever from the curious world by mountains of granite, and there it will be at the Judgment. Grand old Sinai! Sublime in its solitude! Isolated from the world. The clink of machinery, the whistling of the locomotive, the roar of battle, were never heard among its gray old peaks. They have stood there silent since God spake from their summits, save when the nimble-footed lightning has danced over their granite boulders, and heaven's thunders have rumbled among their crags. But there was a time when God manifested Himself there. It was about the middle of May fourteen centuries before Christ was born.

The children of Israel, numbering six hundred thousand, besides women and children, were encamped in the plain of Rahah, and in the mouths of the valleys breaking into the plain. One morning the clouds began to gather around the peaks growing denser and blacker every moment. From the turbid and inky embankment great pieces and murky fleeces of cloud folded off, and lapped around the spurs and enveloped the ravines, till finally every peak was hidden, and the summit of the mount seemed changed itself into angry agita

ted cloud, instinct with latent tempests, and lifting itself high above the surrounding mountains. The sun rising in the east flung its splintered pencils against the coliginous walls of the dreadful pile, leaving a kiss of fire burning upon the cheek of every cloudy fold which rippled from bottom to top—the long shadow falling duskily away to the west, and spreading a night of horror over the neighboring fastnesses.

By and by the lightning began to shimmer—the electric flashes trembling on the face of the cloud, the cloud looking blacker between the flashes; the lightnings every moment becoming more frequent, till the cloud was woven into an electric plexus by the thousand electric shuttles, drawing lightning threads, flying, crossing, decussating, piercing the darkness, and blistering every rock, hissing through every stony cranny, and licking along every defile. Great thunders springing from peak to peak, and rolling along the gorges, the whole desert roaring in echo. Such a dreadful prelude appropriately heralded Divinity. And now the Great God, the legislative Jehovah, descended in fire from heaven, and as His royal feet struck Sinai's granite top, the mountain reeled and quaked and smoked like a furnace—the smoke curling and rising volume after volume, ascending the sky, and marking and covering the track of descending Deity.

God, the law-giver, was upon His throne. A trumpet as terrible as the trumpet of Judgment which will awake the dead, announced His presence. A trumpet summoned humanity to receive the law, the same trumpet will resummon humanity to be judged by the law. Still sounded the awful trumpet, and its thunder blasts shook the mountains. Moses trembled—the people fled from the mount. Inexorable law was king this day. If man has not a mediative Moses to ascend the mount, man is undone. But louder, and still

louder, sounded the trumpet, and its thunder tones forming words, shaped themselves into a curse: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." And the dreadful curse, significant of law's aspect to a sinner, like a red-hot bolt from heaven's artillery went roaring down the centuries.

SERMON VII.

THE LAW AND THE GOSPEL (DISCOURSE II.).

“Do we then make void the law through faith? God forbid: yea, we establish the law.”—ROM. iii. 31.

III. *God's law cannot pardon.*

NO law can; call it law of the Gospel, law of Christ, law of faith, or what you will, if it is law it cannot pardon. Organization is necessary to the existence, identity, stability, and harmony of God's moral government. Law is the essential basis to all organization. In fact, there is no government without organization, and there is no organization without law. The conclusion is, law is a necessity. If law is essential to organization, and organization is essential to government, then the violation of law produces disorganization, and is destructive of government. This disorganization and destruction constitutes a penalty of law, and follows the violation of law with the certainty of cause and effect. The law which preserves and protects the obedient subject, destroys him when disobedient. Any man can see from the nature of the penalty of law, that as law is a necessity to organization, so penalty is necessary to God's law—both are necessities. This being true, pardon, which implies to set aside the penalty, is impossible in a system of law.

Again, God's whole system, including things, powers, and principles, is a unity. The law governing them is a unity. A rebellious subject, therefore, extends the fibres of his influence throughout the entire system of God, unbalancing and disorganizing the whole. To save the entire system of

God the rebel must be destroyed, and everything affected by the rebellion must be destroyed, and the system of God restored and balanced. Again, pardon is impossible. The rebellious subject must suffer the penalty, or if he is pardoned the law cannot do it. Some one must meet the demands of law—compensate the system—and that one must be connected with man. Absolute pardon cannot be admitted.

If law can pardon, it can destroy itself. If it does pardon it does destroy itself; it renders itself null; it is to lower its demands; it is to violate every relation upon which it is founded; it is to make God encourage sin. Inexorable and unbending, it demands satisfaction commensurate with the criminality of the guilt. Its holiness, justice, goodness, truth, and essence, make it unpardoning. Each quality does it; united they do it. Paul recognizes so much when he says, "If there had been a law which could have given life, verily, righteousness should have been by the law." Law cannot pardon. Mr. Fletcher, the author of the celebrated "Checks to Antinomians," says that "Gospel law," as distinguished from "Adamic law," can—that we are under a law adapted to our present state and circumstances, which he terms a "milder law." He speaks of an "evangelical, mediatorial, remedying law of our Redeemer" as distinguished from what he terms the "anti-evangelical, Christless, remediless law of our Creator," by which he means the great moral law given to Adam.

The phrases, "Gospel law" and "Adamic law," are a perplexing misapplication of terms. There is no such thing as Gospel law, unless is meant by it the mode of gospel action, as Paul frequently uses the phrase, and you may as well say "Abrahamic law," "Davidic law," "Calvinic law," and "Wesleyan law," because such persons as Abraham, David, Calvin, and Wesley were subject to it, as to say "Adamic law" be-

cause Adam was subject to it. The distinction itself is absurd. If any part of the Gospel be law as distinguished from the Great Moral Law of God, it must be something more or less than that law; it must add something to it or take something from it, or there is no distinction; and the very idea of its perfection forbids either.

If it does superinduce something upon the law, it only makes the law more condemnatory; hence, if possible, less disposed to pardon. If it takes something from it, and becomes indeed a "milder law," it involves the absurdity of God compromising with sin, of compromising with man, because man had wilfully transgressed His law, which being created holy, he could have kept—and that man was placed under a law which required imperfect obedience and an imperfect holiness. That God would even bend His law to the contracted capabilities of the creature for obedience, in place of strengthening those capabilities to the full measure of the law's requirements, is an animadversion upon His holiness—much less that He would stoop to a compromise so utterly contradictory to His nature.

As to "the Evangelical, mediatorial, remedying law of our Redeemer," there is no authority for its existence in the Bible. A law essentially possessing such elements, the very elements qualified to rob it of its Sanctions, to neutralize and destroy the force of its penalty forever, is surely law bent upon self-destruction. But cannot God pardon from mere prerogative? He cannot. Is not this a reflection upon His Omnipotence? It is not. Omnipotence is only power in the sense of mere "executive force." He can make worlds—He can do anything which force can accomplish—nothing else. He has no prerogative above what is essentially right.

IV. *This great moral law is universal.* Its origin, nature, principles, and requirements, indicate its universality. It is the law governing angels, and archangels. It is the law

governing every intelligent creature on all worlds, and I believe there are millions of worlds crowded with intelligent beings. It is the law under which Adam was placed. The commandment visible upon the surface was not the whole of that law—Adam's nature and relation to God forbid it. Yet the commandment given him to test his obedience, as the representative of his race, involved at once the great principle underlying the construction of moral law, the right of God to govern, and the duty of man to obey.

It brought man at once under the law of love, under its protection if he obeyed, and under its awful curse if he transgressed. It was nothing distinct from the great moral law, but a peculiar manifestation of it, perceived by Infinite wisdom to be adapted to such a state of trial as Adam occupied, both as a person and as the representative of his children. The result is seen in the tragical history of the race, with its thrilling records of sin, misery and woe. Man fell under the curse of God's law, and remaining of himself under the curse, is evidence of the continued authority of the law.

It is the law under which the Jews were placed. All the commandments save that which had reference to the keeping of the Sabbath, are but peculiar manifestations of law adapted to the Jewish people, in the peculiar relation which they sustained to God and the world. The Sabbath, though obligatory, because a law of love enjoins all that God commends, is not strictly a moral commandment, because it arises out of no relation. (Col. ii. 16, 17.)

It is the law under which we are placed—call it Adamic, Angelic, or what we will.—If the law under which intelligent beings are placed must necessarily be a transcript of the Divine perfections, it can no more change than God's perfections can change. If it cannot change it is perfect, hence could not under any circumstances be abrogated or substituted. If it is perfect it must require perfect obedience

—God's nature would not let Him accept anything less—hence it is perpetually binding. If we place it aside, we have an immutable abstraction, an unbending, useless, encumbrance in the consistent government of God. It is charging God with consummate folly. We feel that the requirements of such a law must be binding upon us now. We feel safe when we obey, unsafe when we disobey.

If the law under which intelligent beings are placed must necessarily arise out of their relations to God and one another, it could not change unless these relations changed. Did the fall change man's relations to God out of which law arises? To release man from the claims of the moral law, the law under which Adam was placed, is to say that man no longer sustains the relation of the created to the creator; it is to say that God did not make man; that He does not preserve man; that man is not a beneficiary of His bounty; that man is no longer a subject of His government.

The difficulty is not removed by the assumption, that though man is released from the claims of the moral law, that he is under another called the law of Christ, or the law of the Gospel. If he is under another, God's character and man's relations require it must be precisely like the first, and if like the first it must require perfect obedience, and have the same penalty. This is precisely like tradition says the legislature of Virginia once did. In order to retain a member of its body who had fought a duel, it repealed the law against duelling, admitted the transgressing member to his seat, then, for the good of the old commonwealth, immediately re-enacted the law. Take your seat, sir, and assume the privileges of a peer in this legislative body; the law you violated we abrogated, the law you are under now you have not broken.

That Christ met the claims of the moral law and thereby released us from them, placing us under the Gospel law, is

happily answered by Dr. Fisk in this short sentence: "Sins atoned for" then "need no pardon, and sins pardoned need no atonement. That is, pardon and atonement do not meet, in reference to the claims of the same law." 1. Adam broke the moral law. 2. The atonement was made with reference to the violated claims of that law. 3. If the law cannot pardon, we have pardon only through the virtue of that atonement. 4. The sins pardoned must be offences of the Great Moral Law of God, with reference to which the atonement was instituted. 5. And if they be offences against that law, that law must be in force. Pardon and atonement must meet with reference to the claims of the same law.

That we are under the law given to Adam is clear from the federal representative character of Christ. We were placed upon probation in Adam, and fell. For our restoration we were placed upon probation a second time in Christ our representative, who is called the second Adam. If in our representative we broke the great moral law of God, which is true in a certain sense, Jesus Christ our second representative, in order to redeem, must come under the same law, obey it, and suffer its curse. He must obey the law violated at first, in order to redeem us from under the penalty of that law. For certainly we were under the penalty of no law save the law violated. Indeed if the law had been abrogated there would have been no necessity for a Savior.

Hear the Scripture: "As by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous." It is clear, the disobedience of one, and the obedience of the other, must be with reference to the same law. It is also clear that the sinners and righteous here spoken of, were sinful and righteous with reference to the same law. Again, the obligation of Christ's example of obedience is enforced by Peter and himself upon us. If He kept the moral law, its obligation rests upon us. He and

Adam were equally our representatives ; and all admit if Adam had kept the law that its obligation would have rested upon us—the other follows.

I will notice two reasons assigned to support the opposite argument : 1. Dr. Clarke says, in his notes on Romans, more than once, that this law was abrogated. He says with reference to the fall, “ The moral law was broken, and did not require obedience, it required this before it was broken ; but after it was broken it required death.” Because the law was broken it required death, is not disputed ; but it does not follow that because it was broken it no longer required obedience. Disobedience in one instance never releases from duty. I appeal to common life. Does one offence against the laws of the land, release the offender from the obligation to future obedience ? Or, did you ever hear of a legislative power abrogating a just and righteous law, because it was transgressed ? Never. How much more preposterous is it, that God should repeal or annul His law to save man from the penalty.

This is not God’s method of saving sinners. He gave His Son, not to redeem us from under the claims of the law, thereby releasing us from the obligation to obey it, but as Paul expressly states, to redeem us from under its penalty ; not to redeem us from the obligation of holiness, but from the law’s dreadful curse—giving us another opportunity to obey it, by converting us and making us holy, as it is only adapted to holy creatures, and giving us grace to keep it. Hence, having broken it, and utterly disqualified to keep it, therefore cannot be justified as sinners by it, we are first justified by faith in order to conversion, as Abraham was in Mesopotamia ; and afterwards justified in order to judgment by our works, as Abraham was justified when he offered up his son Isaac upon the altar. Such are the relations of the Gospel and the law—the one not substituting the other.

2. Mr. Fletcher says, the law, which he styles throughout his writings as "Adamic law," cannot be violated without certainly bringing the violator under its curse, therefore we are not under it, but under the law of Christ, the evangelical law of liberty, by which he says in another place we will be judged. But what is fatal to his assigned reason is that the law cannot be violated now without bringing the violator under its curse, as surely and in the same degree it brought Adam, and that though Adam did violate it he was not brought under its final curse, and away goes his conclusion. That the law given to Adam it still binding, requiring holiness of heart and life, and threatening sinners because they are wicked, is clear from its origin, nature, immutability, requirements, unpardoning character, universality, and also from the Holy Scriptures.

Read Romans, that profound disquisition upon law, and exposition of the gospel, where they are presented in their distinct yet relative properties and offices. "For until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Dr. Taylor in his comment on the last verse, which is quoted and endorsed by Dr. Clarke, says: 1st. "Sin was in the world from Adam to Moses. 2d. Law was not in the world from Adam to Moses, during the space of about two thousand five hundred years; for after Adam's transgression that law was abrogated."

The comment is self-contradictory: "1st. Sin was in the world from Adam to Moses. 2d. Law was not in the world from Adam to Moses." How sin can exist for two thousand five hundred years from Adam to Moses, without law I cannot divine; for Paul says expressly, "For where no law is, there is no transgression." And again he says, "I had

not known sin but by the law," and he enters into a long argument to prove that sin owes its existence to the law. The conclusion is the precise converse of Mr. Taylor's proposition; law was in the world between Adam and Moses and law after man's transgression was not abrogated. The comment contradicts the preceding verse, yea one of the verses of which it professes to be the exposition, "For until the law (*i. e.*, the law given through Moses) sin was in the world; but sin is not imputed when there is no law." The conclusion is irresistible: if sin was in the world before the law that was given through Moses, and cannot be imputed without law, there was a law existing as obligatory, prior to the one given on Mount Sinai.

The very fact that the Bible makes distinctions in moral character before the days of Moses, pronouncing threatenings upon the wicked, and offering rewards to the good, is demonstrative that in those days men were under law, for the moral character of all actions is determined by law. If they were under a law we must be under the same law. Their circumstances and ours were similar, they were fallen, so are we; indeed, if they were not fallen, and we were, it would make no difference; there can be no possible reason discovered why they should be under one law, and we under another. If the pre-mosaic and the post-mosaic worlds were under different laws, everything being the same between them, one law must have something that the other has not, or there is no distinction. If one has something the other has not, one of them is imperfect,—and an imperfect law in a perfect government, ruled by a perfect Governor, a perfect Law-giver, is too absurd to be entertained for a moment. What was the law of the pre-mosaic ages? The moral law given to Adam or none. What then would be the law under which we are placed? The moral law given to Adam or none. Before Moses men's bodies died, and the death of man's

body is a philosophic consequence of the penalty of moral law—the law given to Adam. Our bodies die—the same penalty. The infliction of bodily death upon us is a standing monument that the moral law, the law given to Adam, is not abrogated, or that we are not released from its claims.

God made man physically immortal. How immortality of the body was maintained, I do not know. His body would not have died had he not sinned ; his probation would have ended, and ended finally—a repetition, or succession of probations, cannot be admitted ; man would, therefore, have ended his probation without his body dying. What then would have become of him, I do not know. Probably his body would have been changed, translated, and glorified, like Enoch's body, and Elijah's body. But man having sinned, death entered the world. Death is an effect, not a thing or being. But it is personified by Paul and John, and I but follow their example when I say Death is a king. He is a king—a grim and savage king—and he has more subjects than all other kings, and of all kings he is king, and of all kingdoms the king.

(Death is of hellish origin—sired by Satan and his mother sin, and born in hell.) Scarcely was he born, with the imperishable birthright of hell's first-born, till he sprang and grew into a redoubtable giant—the perfect shade of every evil concreted, black as the scowl of perdition—of dire shape ever altering into more hideous and monstrous forms, arid boned, fleshless, cadaverous, robed in horror, wearing a dreadful diadem upon his ghastly brow, and wielding a fearful dart in his dry and rattling fingers—a dart ever striking wherever aimed, and ever fatal wherever it struck.

The gate of Eden has scarcely closed upon the recreant pair, till there he stood among the fiery guards, outside the gate, roaring with anticipated and brutal joy, like a colossal

ogre anthropophagous, with jaws distended and whetted teeth to devour the race, and cram all earth's millions into his capacious and hungry maw, and send their souls, disembodied, to rove over other worlds.

With him he had a numerous retinue—executors of his will. The red-winged lightning stood with fiery shafts and sulphurous bolts, ready to stretch the plow-boy cold and dead in the half-plowed furrow, drenched and muddy with the descending rain; or to splinter church steeples, and tumbling let them bury congregations in their ruins. Malarias from a thousand bogs, tangled brushwoods, humid plains, and river banks, wafted with poison on their wings, and stood ready at his bidding to depopulate Emporiums. Hurricanes charioted, held in their boisterous steeds, and offered to drive over the traveller, and bury him beneath fragmentary limbs and uprooted trees—levelling cities to the ground and crushing their inhabitants with the rubbish. Simoons perched upon his hand, and unfolding their pinions, promised to go and smother caravans with their torrid breath, and entomb them under mountains of sand, or scatter their parched bones over the face of the desert, unrited and unseparated.

Earthquakes growled below, and promised to crack the sides of the mighty globe, and shake walls, towers, and steeples upon crowded streets, to upheave the mountains and plant their rocky bottoms upon populous plains, and open wide their horrid mouths toothed with granite, and swallow millions, grinding them in its jaws to dust. Incendiary fire declared its readiness to creep upon the sleeper, and ere he awake consume him, and lay the calcined bones at the feet of his hell-born master. A misty cloud declared that its mother ocean had a thousand rocks, ready sharpened to split the keels of navies, and her beds of Algæ, carpeting all her watery caves, were ready for the repose of the

drowned mariner. War drew his sword and took an awful oath that he would crimson every river and redden every land with human gore, and that he would pile his mutilated thousands upon Death's black altars as a daily offering, and that nations should not be born, live, or die, without him rioting in horrid butchery—and declared his willingness to begin whenever two were born.

Lean-faced, villainous famine stood ready to steal her children's bread, and stack their withered corpses upon domestic altars in sight of starving parentage. Intemperance with his car freighted with savory dishes and sparkling viands, standing close by him, proposed to stop at life's stations and take on the drunkard, the glutton, the feaster, taking more from each household than the Angel of Death spared in his flight over Egypt; then drive his crowded train down the cursed throat of the infernal cannibal—like trains now dashing into the tunnelled mountain sides, but unlike them to emerge no more from the darkness. Around him stood diseases, Protean-shaped, and numberless in name—endemics, epidemics, pandemics, pestilences—all, too anxious to begin their dreadful work. Time standing with drawn scythe, ready to glean after lest one poor wretch escape.

Commanding such resources Death has commenced his carnage, and roaring in high carnival down the stream of human generations, from Abel till now, he has devoured all mankind, save two, and has hollowed out the globe and crammed it with the fragments of his ghastly feast. And still wide wasting, none he spares. Where are the antediluvians? Where are the patriarchs? Where are the builders of Babel's presumptuous tower? Where are the prophets? Where are Rome's Cæsars, and Rome's legions? Egypt's thousands, and Babylon's millions? Where are the apostles? O, behold him! rushing over hill and vale, over islands and continents, over land and sea, from pole to pole,

girdling the world with monuments, his enormous wings of laminated darkness roaring in the affrighted air like ten thousand hurricanes, and raining pestilence from their quivering plumes, his deadly breath withering the flowers of hope and blasting the glory of manhood, his projecting sting and flaming darts emptying cradles, thrones and pulpits—the whole earth ringing below him with the din of hammers, the clank of spades, the rattling of funeral trains—earth burying her dead. O, behold him ! as he cleaves the firmament and strides the world, his horrid train of ghastly myrmidons hovering in his track, his harbingers running before—the earth wet with tears and sabled grief weeping at our fire-sides. Rachel crying for her children because they were not. But thank God his reign will soon be over, and that he has a conqueror. But O, his harbingers are here and we are going. The existence of death and tombs while under the gospel is evidence that the law is not made void by faith.

SERMON VIII.

THE LAW AND THE GOSPEL.—(DISCOURSE III.)

“Do we then make void the law through faith? God forbid; yea, we establish the law.”—ROM. iii. 31.

IN my first discourse I showed you the origin, nature, and immutability of the moral law. In the second discourse I showed you that law was unpardoning and universal—that Adam, Moses, and us, as well as angels, were all under the same law, that the Gospel did not take law’s place, that it was not made void through faith. I will resume the Scriptural testimony where I left off.

“There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. 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.”—Rom. viii. 1–4. The doctrine of Paul here is, that the law being weak through the flesh—*i. e.*, the flesh being contrary to the perfection required by the law, in subjecting the sinner to the awful penalties of the law, the law could not pardon, sanctify, and save him. And for this reason Christ came to condemn sin in the flesh, to destroy that through which the law inflicted its penalty, “That the righteousness of the law might be fulfilled in us.”

It seems to be the sole purpose of the gospel to establish the law. Does this look like abrogation?

Again, Paul in the third chapter of Romans, after proving that a sinner cannot be justified by the law, for fear that some one might be led by this fact to believe that the gospel supplanted the law, and it seems there are many, he winds up his masterly argument in this chapter, in the words of the text: "Do we then make void the law through faith? God forbid; yea, we establish the law." Of what law was he speaking? The great moral law; because he says in the preceding chapter that it was given to both Jews and Gentiles; a peculiar edition of it given to the Jews by revelation adapted to their commonwealth; and given to the Gentiles by the inspiration of the Holy Ghost; and furthermore we know it was the great moral law, and not the law given by Moses, for it included both Jews and Gentiles, teaches Paul, under it as sinners. If the law of which he is speaking extends to both Jews and Gentiles, and condemns them both as sinners, it could not have been the law given by Moses, and if it be not this law, it must be the moral law.

Then the moral law, the law given to Adam, the law of the universe, is not made void through faith, but established—ratified, supported, unalterably and permanently confirmed, as the rule of life and judgment—because faith and not obedience is the condition. Here we have the office of the gospel, by which we mean all the remedial principles and instrumentalities of the system of grace, as distinguished from law—and nothing more—distinctly and relatively considered with reference to law. The moral law, from its nature required holiness, justice, goodness, and truth—all actuated and working in obedience to that which constituted its essence—actuated and working by love. Man transgressed this law and fell under its curse. The law could not forgive him; God could not forgive him; the law could not be ab-

rogated—it was still binding ; man could not be released from its claims, for he sustained the same relations to God after the fall as before ; he could not recall his sin ; he could not balance it by future obedience. The gospel steps in as a remedy, meeting all these conditions, and establishing the law.

To suppose man even pardoned, the law required perfect obedience as the ground of continued justification, and man became incapable of rendering that. Every capability and power of man's being might shine in the meridian glories of intellectual and moral truth, but to attempt obedience with nothing more than the pardon of the past, would be a cold, sad, arduous work, oppressive and slavish in Paul's highest sense of bondage. Man must have an inspiration, a spontaneous impulse of power—he must have life. He must be free, and act from the will, the point of liberty. The law to him must be “ a law of liberty,” not by any change in the law, but by a change in himself, and this is all that the apostle ever meant by a law of liberty, he never meant by the expression a milder law of the gospel.

Man must have the inspiration of love—love the essence of God's moral nature, the essence of God's moral law, copied and ingrained into his own nature as the ruling and actuating principle of his obedient life. Men can accomplish nothing well without an inspiration. The essence of God's nature and the essence of His law must drive the whole machinery of redemption—LOVE. The law required what constituted its nature, holiness, justice, goodness, and truth. It demanded that the principle actuating the conformity required should be its essence. As love is essential to the holiness, justice, goodness, and truth of God, and to holiness, justice, goodness, and truth of God's law, so it is essential to the holiness, justice, goodness, and truth of the creature.

Love is the essence of the moral nature of God, the essence of His law, hence enmity to Him is the essence of sin, the opposite of His nature, and the transgression of His law. Love being the essence of the moral nature of the Governor, and His law being a transcript of that nature, it required that love should be the essence of the moral nature of all His subjects. Love being the essence of man's moral nature, preserved there by constant communication with the moral nature of God, through the law His agent and transcript, is the motive power of obedience ; and a cheerful conformity to all the features of that law, copied from the Divine character, is holiness ; hence love is the fulfilling of the law. Love is the essence, and holiness is the development of the character of an unfallen creature, sheltering himself by loving obedience under the protective ægis of a righteous law.

Love is the fulfilment of the law, and holiness its end ; but man fell and lost both. Now the gospel as a remedial agent, by conversion removes enmity from man's heart, and implants love, the principle of obedience, and places him immediately under law that he might be holy, in fact, giving him supernatural powers to keep it, and a sacrifice of sufficient merit to atone for all his delinquencies and errors. This is the whole work and office of the Gospel in miniature. Love is the essence of God, the essence of His law, the essence of the Gospel. Holiness is the totality of God's moral nature, the end of His law, the end of the Gospel. The law possesses love and holiness, considered relatively with the Gospel, primarily : the gospel possesses them remedially. / To make a man obey the law you must make him love it, and Religion is love ; and to make him holy the Gospel converts him and places him entirely under law, supplying him with strength, and atoning for his defects all the while. / Do you not see that law—the original law—is not //

made void by faith, the condition of pardon in the gospel—
not made void by the gospel?

The very existence of the atonement is an evidence of the continued authority of the law. The Gospel being a plan to meet in certain and different senses, the preceptive and penal claims of the law, supposes the law's continued existence. (Indeed, if the law is not in full authority, we have no use for the gospel.) The very idea of pardon shows the existing obligation of law. To establish the law the whole machinery of redemption was put in motion. To establish the law as well as to save the offender, Jesus died. The Gospel is not law. The law commands, the law threatens, the law curses; the gospel invites, the gospel promises, the gospel blesses. Gospel means "good news," and it is contrary to the idea of good news that it should be condemnatory. It is a perpetually applying remedy, commensurate with all our sins. Every hour in virtue for us the Savior dies:

"Thy offering still continues new;
Thy vesture keeps its bloody hue."

"Every moment, Lord, I need the merit of thy blood."

No necessity for removing the law with such a remedy.

This view sustains the authority and majesty of the law, and imparts an infinite grandeur to the gospel. An immutable and eternal law—a commensurate remedy. (The law is as high as heaven—the gospel is as high as heaven. The demands of the law are infinite—the remedy of the gospel is infinite. The law is the transcript of the nature of God—so is the gospel. Both magnificent pictures, the first of inexorable holiness, the second of holiness tempered with mercy. The first is the front of the storm with its lightnings, the second is the rear of the storm with its beautiful rainbow.)

I will answer some objections. "Ye are not under the law, but under grace." Law and grace are discussed in this chapter, as distinguished from each other and independent of the relations they sustain to each other. The meaning then is, that you are not under inexorable and unforgiving law, without helping and pardoning grace. "Ye also are become dead to the law by the body of Christ." This means not the moral law, but the Levitical law, its rites, ceremonies, and curse. There is a parallel verse in the same chapter, also in Galatians. That it is the Levitical that is meant, is clear from the fact that it is addressed peculiarly to the Jews : "I speak to them that know the law." If Paul means more than this, he must mean that Christians cannot sin ; for if sin is the transgression of the law, and the law is dead to them, the commission of sin by them would be impossible.

"Christ is the end of the law, for righteousness to every one that believeth." Paul does not mean here that the law was abrogated, or that men were released from its claims, but that they were justified as sinners by the law. Read the preceding verse : "They being ignorant of God's righteousness, and going about to establish their own^e righteousness, have not submitted themselves unto the righteousness of God." Read the whole chapter : Paul teaches we are not under law as a condition of justification, which was a prevalent error in those days. But he nowhere teaches that we are not under law as a standard of duty. The two justifications men have not understood, but confounded, some turning to Antinomians, some to legalists.

"For I through the law, am dead to the law, that I might live unto God." Dr. Clarke in his comment on this verse, says, meaning the moral law, that the "law itself is assigned to death ; and another, the gospel of Christ, is substituted in its stead." But Paul has no reference to the moral law whatever. Throughout the argumentative part of this epistle, he

is trying to contravene the efforts of Judaizing teachers to fetter the Galatian Christians with the slavish rites of the Jewish ritualistic law. The verse quoted is written in connection with a controversy with Peter on this subject, where Paul shows the utter inutility of Jewish ritualistic law as it could not justify a sinner. See several of the preceding verses : also the twenty-first verse : " If righteousness come by the law, then Christ is dead in vain." In the verse immediately preceding, he says, " If I build again the things which I destroyed, I make myself a transgressor." Build what? The things which he destroyed. Did he destroy the moral law? Preposterous! No, but the ritual laws of the Jews, in that he taught that it was no longer binding. " I through the law am dead to the law." Was the moral law abrogated through itself? Absurd. Yet this was true of the ritualistic and ceremonial law, for it being typical, Paul through its types was brought to Christ the great antitype, the death of the ritualistic and ceremonial law.

The law about which Paul wrote, throughout the epistle to the Galatians, was one, so he says, which was given four hundred and thirty years after the making of the covenant with Abraham, and as a matter of course could not be the moral law, but the Levitical law. And this is the law which Paul calls a " schoolmaster," which with its rites, ceremonies, and sacrifices brought the worshipper to Christ. To call the moral law of God's universe a schoolmaster is derogative of its character as moral, and giving it a servile work decidedly improper. The law of God, given to angels, given to Adam, is binding upon us. The perfection, therefore, it requires of us, call it Adamic, Christian, or what you will, is the perfection of itself, the perfection of its author—Perfect Holiness, Perfect Justice, Perfect Goodness, Perfect Truth, Perfect Love. God's perfection is equal to the capabilities of His being. Ours must be equal to the capabilities of our

being. (“Sin not at all” is its language, and we have the power under grace to obey it.)

Dr. Peck says : “The difference between the original law of perfect purity, and the law of love, as incorporated in the gospel, is ‘one is the expression of the Divine will concerning beings perfectly pure, in the full possession of all their original capabilities ; but the other is an expression of the Divine will concerning fallen beings restored to a state of probation by the mediation of Christ. Each alike requires the exercise of the capabilities of the subjects ; but the subjects being in different circumstances, and differing in the amount of their capabilities, the standard of perfection is, from the necessity of the case, varied.’” However plausible this view may appear to the believers in what is termed “Christian perfection,” it is incorrect, because it reduces the standard of Christian perfection below law, or makes law descend in the same ratio of the difference between a fallen and unfallen being—supposing there is such a difference. Such a doctrine is preposterous. Either horn of the dilemma leads into insuperable difficulties.

To say that our capabilities for obedience are not as strong as Adam’s were, or that the circumstances surrounding us are not as favorable as those which surrounded him, is to say that the grace of the gospel is not equal to the exigencies of our condition ; it is to deny the infinitude of the merits of Christ, as commensurate with the infinite guilt and awful consequences of man’s transgressions. If his premises are wrong, his conclusion is : that “the standard of perfection is, from the necessity of the case, varied.” To vary the standard of perfection is a reproach upon law. To vary it when there is a remedy, is a reproach upon that remedy. It is an insult to both law and gospel.

By this law we shall be judged. All we have thought, said, or done, shall be tried in the light of its perfection.

“If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” That the heathen are to be judged by the law of conscience, the Jews by the law of Moses, and Christians by the gospel, as distinguished from the one law given to Adam, is without warrant from the Word of God: though this is the doctrine of our text-books. The passage of Scripture in Romans (ii. 12, 14) quoted to prove the first distinction:—“For as many as have sinned without law, shall also perish without law. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are law unto themselves,” only teaches that men are judged by the law, so far only as they have means or opportunity for knowing it.

The passage of Scripture in Romans (ii. 12), quoted to prove the second distinction: “As many as have sinned in the law, shall be judged by the law,” only teaches that men, whether Jews or Gentiles, who had opportunity for knowing the law are judged strictly by it. The passage of Scripture in James (ii. 12), quoted to prove the third distinction, is this: “So speak ye, and so do, as they that shall be judged by the law of liberty.” I have already defined what is meant by “liberty” in this connection. David says, “I will walk at liberty, for I seek thy precepts,” and the privilege of searching of the law and keeping it, is here called “liberty.” “The law of liberty” as used by James is not the gospel. He explains himself: “If ye fulfil the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever keeps the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be

judged by the law of liberty.” The decalogue itself, he calls “the law of liberty.” We will not be judged by the gospel, but by the law—a law which existed before the gospel, and will live when the gospel dispensation is over. (The gospel will appear in the judgment for us or against us as we have used or abused it.)

There is a great day of judgment coming — not a literal day, but I have nothing now to do with Biblical criticisms and exegesis. The circumstances and events of the day are symbolically and parabolically described in the Bible. I may some day endeavor to arrive at the meaning of those symbols, according to Scriptural rules of interpretation, as far as God is pleased for man to understand them ; but let us accept the symbols and parables as literal, and dwell upon them a few moments as such, remembering though we may err therefore in the description, we do not err as to the great fact which is symbolized and parabled.

There is to be a period of General Judgment. Suppose this the time of its announcement. It is Sabbath evening. You are seated here quietly in the church (some are standing near the door). Our little ones are at home. The gas is burning brightly in our parlors, and shortly the servants expect in obedience to the bell to open the doors and let us in. Our houses of business are closed, but few persons are on the streets, and soon the watchman expects to be on his nightly round. The front doors and windows of our liquor saloons are closed—for it is the Sabbath—but a closer inspection will reveal the light gleaming obliquely through the window shutters, and angularly striking the pavement—Why? The back doors are open, or ajar, and now debauchees are passing and repassing stealthily along the alleys.

The sick man across the street is turning himself in the bed from uneasy slumber ; some of our citizens are at home reading the news ; some are in back rooms pouring over

their ledgers ; some are asleep ; the mother in Israel, unable to be here to-night, has just dropped upon her knees by the bedside to thank God for another Sabbath, and to say a prayer and drop a tear for her wicked boy—while along the shadow of the walls libertines are creeping to the brothel. Our wharves look lonely to-night, and the river breeze sighs gently around the tapering masts of the anchored schooners, and our boats cabled at their landings rise and fall with the wave which glitters in the cold starlight and murmurs around their hulls. The tombstones of our neighboring cemeteries, the steeples and walls of our churches, the dome of the distant capitol, look cold and gray in the light of the November moon, and the old Potomac paved with silvery sheen rolls on grandly and proudly to the sea.

But hark ! what sound is that—so unearthly, supernatural, and strange—so far away—yet so sonorous, clear, and piercing—which makes nature sick, and makes the blood creep cold in our veins, and sends a peculiar shiver along our nerves, and stops the breath for a moment ? What makes the earth growl and quake so — and why are the graveyards shaking, the mountains overturning, the graves rending — and why are the aged persons around us suddenly growing youthful ? Trembling and horror-stricken let us go to the door and see—But ah ! we are spared the trouble : the ground heaving has split the church from foundation to roof, and falling apart the naked sky is above us. Now look up ! See that angel coming—bright as a star, his pinions extended and shading the firmament, his beautiful form mirrored in the concave depths of the ethereal blue, or rather pictured in high relief upon a background of deepest azure ; before whose glory the blushing and affrighted moon is running from its orbit, and tumbling down the west to some Hesperian cave to hide itself—coming and sounding the trump of Judgment.

Hear you the supulchral, uproarious and horrible howlings of some hideous-throated monster beneath your feet? It is the ghastly King of the dead, man's destroyer, being throttled and chained by the Angel of the resurrection in his last fortified den, paved with human bones, jappanned with human gore, and fetid with human corruption. Hear you that deep and hollow crashing, which seems to shiver through the globe? It is the noise of Death's falling temples, and the downfall of his empire. But O, look around you! every street, every alley, every hill, every valley, every mountain, every plain, is crowded—crowded—and still they come. The very dust beneath us is stirring with life. The very plants and trees are dissolving and their particles are appropriated by human bodies which take their places. The last rose of summer melts away in the lover's hand, and the dissolved dust is claimed by the rising babe, or rising and rejuvenated age—all the dead are rising. Be still, mother, your child is not left behind. Be still, old man, your wife is coming. Be still, sorrow-stricken orphanage, your parents have broken their cerements and are alive again.

But see, the vast crowd is thrown into mighty commotion. Suddenly millions are gazing upwards, while millions more are trying to clamber back into their graves, and pull the cold marble over them again. But why such commotion? Look up! The sky is parted like a sundered scroll, the edges of both firmamental hemispheres folding over widening the rent, and an awful throne rolling upon fiery wheels down a pavement of sunbeams welded and hammered as solid as the streets of heaven, is coming—coming quicker than an electric flash, ten thousand lightnings careering and burning and playing before it, and flanked by angels, whose extremest wings fan two horizons, and followed by a train of seraphims whose rear legions are still tramping over the threshold of heaven. Stars, terrified, darting out of the track of the de-

scending throne, and flying away into the murky void ; while the sun on the other side of the world is dazzled by the distant glory and veils his face in sackcloth. Look up ! for every eye shall see Him—see Jesus—“see the Son of Man coming in the clouds of heaven, with power and great glory.”

But amazing ! The vast throng is thinning ; this congregation is growing less—the elect are leaving us behind. Where are they going ? They are going to meet Him. Hush ! what shout is that ? All space echoes it. Ah ! they have met—God’s entire family—angels descending, and Christians ascending ; and their thunder greetings, and earth’s welcome of its coming King, shake the universe. But wonder of wonders ! where is the earth, whose dear sod we have trod from infancy, and from whose maternal bosom we have extracted our lives ? The solid world has rolled from beneath our feet, and left us standing in space ; and yonder it goes along its orbit, every volcano bellowing, every continent blazing, every rock melting, torn with fires and wrapped in flames—having emptied its dead into the lap of the Judgment, and now groaning with the birth-throes of a new epoch. It has gone and left us in the presence of the dread Judge of the quick and the dead, probably as it runs its circuit to pass in sight a thousand times before the Judgment closes.

Calvary’s reign is over, and Sinai is re-enthroned. The Gospel has hung his trumpet upon the horns of heaven’s altar, giving back the seal of pardon to Christ the purchaser and owner, but now the unpardoning ; —and without a savior, mediator, or atonement, we must be judged by the great moral law of the universe—us and all the angels too ; a law requiring perfect Holiness, Justice, Goodness, and Truth, and if we have failed in the perfection required, though the failure be so small as only to be discernible by the eye of the infinite Judge, and the book of mediation reveals not an

actual atonement and actual pardon for the future in question, we and them are finally and eternally ruined. The pardon in question may be obtained now by FAITH, but the law is not made void thereby, but is the rule of life, and the rule of the Judgment.

SERMON IX.

CHRIST THE WAY (DISCOURSE I.).

“I am the way, the truth, and the life.”—JOHN xiv. 6.

THE text is generally conceived to consist of three parts, each part independent of the other parts, and complete outside of its relations to the other parts. But this is not so. The text is a unity. Christ had told His disciples that He was going to prepare a place for them in His Father's house, and that when the preparation was complete that He would come for them and receive them unto Himself, adding, “and whither I go ye know, and the way ye know.” Thomas replied, “Lord, we know not whither thou goest; and how can we know the way?” The question of Thomas involved an inquiry with reference to a single thing. He did not interrogate Christ with reference to abstract truth and life, or with respect to Christ's relations to either one or both in the abstract; but he simply inquired with reference to “the way.”

As the question of Thomas involved an inquiry only with reference to a single thing, so is the text which was Christ's reply an answer involving only a single thing. Thomas inquired only with reference to “the way,” and Christ answered only that question—“I am the way, and as the way I am the truth, and as the way I am the life.” The words truth and life were only used as they had reference to the great fact announced, “I am the way”—the word truth expressing the character of “the way;” the word life as ex-

pressing the direction and end of "the way;" as if Christ had said, "I am the truthful way which leads to life." Hence, in the remaining part of the verse of which the text is the former part, Christ elucidates only the first phrase in the text—"I am the way"—in the words, "no man cometh unto the Father, but by me;" showing that this phrase contained the gist of the text as a whole, and that the other phrases were only to be understood in their relation to it, the preëminent, primal, and central truth in the unity of the text.

The doctrine of the text is necessary to the meaning, consistency, unity, power, and beauty of the Bible. It is the fundamental, central, and crowning truth of the Bible. It is that which explains every apologue, allegory, image, and type in the Bible. It is that which imparts significance to every genealogy, chronology, history, prophecy, idyl, and epic in the Bible. It is the master key which unlocks Revelation's arcana. It is the master hand which unravels its mysteries and weaves the disentangled threads into a beautiful web of consistent and comprehensible truth. It is the surgeon which opens Revelation's bosom, and reveals to our understanding eyes the great heart of the Bible, throbbing grandly and sending from its dilating ventricles streams of life and glory circulating through the arteries of a corporate Christian civilization, developing the world into the higher life of Christ. It is our guide along the labyrinthine corridors of Revelation's temple to the internal Holy of Holies, where God in Christ in splendid Shekinah dwells. It is the keystone quarried by our Immanuel out of the diamond rocks of heaven, and hewn, chiselled, and polished by His artistic hand, while Calvary trembled beneath the blows of His weighty hammer which awakened the dead and frightened created light back into the womb of uncreated night, and now finished and duplicated glitters in the symmetric arches

of the beautiful bridge of salvation stretching from the regions of death to the regions of life, spanning hell and Hades, its every stone cemented by the blood of its architect and builder.

The text is a unity. It contains but one great doctrine, and that is, "Christ is the way." Such an announcement, however, in the abstract, conveys no intelligible idea to the mind. The mind naturally inquires to know something with relation to the character of the way, and especially from what and to what the way leads. Christ in the text recognizes the reasonableness of such inquiries, and acknowledges the necessity of such demands upon the part of the human mind as a condition to understand the fact announced, and with reference to the character of the way says it is "the truth," and with reference to the end of the way says it is "the life." The mind can reasonably demand nothing more, and as a matter of course if Christ is the truthful way to life, it follows that the way leads from death. Life and death are correlative terms, and when one is mentioned the other is necessarily implied either abstractly or concretely. When one is used in the concrete, as the word life is used in the text, as an end to be gained, it implies the existence of the other in the concrete; and that the subject for whose benefit the way to life is opened is in a state of death.

When I tell you that I intend to visit a friend, who as to residence is my antipode, and that he lives in latitude North 39° , longitude East 103° from Greenwich, or near the western terminus of the Chinese wall, as a matter of course you understand that I reside in latitude South 39° , longitude West 77° from Greenwich, or near Washington City. Unless I do reside at this place, myself and friend are not antipodes. Whenever I tell you the place where my friend resides, and tell you that he is my antipode, the place of my residence can be arrived at to a mathematical certainty. When I say

that one of us is an antipode, the existence of the other is at once implied necessarily, for there can be no antipode without antipodes. The necessity for the existence of both is patent upon the face of the term. Now in virtue of the correlation between life and death, whenever the word life is used the existence of its correlative death in the abstract or concrete is implied necessarily. And as in the text, when the word life is used as expressing a state to be gained, death as a state has a concrete existence—and Christ as the truthful way leads from death to life.

To evolve the significance and strength of the text—Christ the truthful way from death to life—let us elaborately examine the termini of the way: LIFE—DEATH—as they are related to us whom Christ came to save, and for the benefit of whom he became “THE WAY.”

In the beginning God created the earth. After it was sufficiently elevated and refined for the present creation, God selected a beautiful district in the eastern part of a tract of country called Eden, and ornamented and planted it with every tree which was pleasant to the eyes and good for food. This district in Eden was æsthetically so beautiful, and contained such a variety of rich fruits, it was called pre-eminently “the garden of Eden.” It was so adapted in its geography, geology, and temperature, as well as in its collection of animals, plants, and flowers, to make innocent beings happy, it was called the garden of Paradise. The breath of God cooled its fountains, and the fanning of seraphic pinions ventilated its bowers. Dwelling among its superb beauties were the first man and the first woman, sublime in their loveliness, bearing the impress of Divinity upon their brows and the stamp of God’s image upon their hearts. God walked with them, talked with them, loved them. They were good, therefore happy.

In this garden were two trees. The first was the tree of

life, upon the eating of the fruit of which man's life appears to have depended. The second was the tree of knowledge of good and evil, upon the eating of the fruit of which man's life was forfeited, and death ensued—hence, “in the day that thou eatest thereof thou shalt surely die.” And die man did that very day, and in the precise meaning of the penalty. The penalty of sin has not that trinal form which theologians give it, and which they express by the phrases, spiritual death, physical death, and eternal death. The penalty of sin is single, having only that one form necessary to the existence of anything. It is spiritual death, or the death of the soul. This is evident from the fact, that the penalty of sin, scripturally and philosophically, can only be inflicted upon the subject who sins. The consequences of the penalty may go further, but upon the sinning subject the penalty itself must expend all its force, and then stop.

Sin is the violation of moral law. Nothing can sin, and as a consequence incur the guilt of sin, and be liable therefore to the infliction of the penalty of sin, unless it be under the authority of the law of which sin is a violation. Nothing can be under law, unless it is a party to the relations out of which the law arises. And though the body is under physical law, yet it, as distinguished from the soul, does not sustain those refined and spiritual relations out of which moral law arises, therefore can be no more under the authority of moral law than trees, stones, clods, and dust. Again, sin is not only the violation of moral law, but the voluntary violation of moral law. This implies that the sinning subject must know the law, and that its violation of the law must be a matter of choice involving an alternative—otherwise the subject incurs no guilt, and is not liable to the infliction of the penalty. If the subject who sins must know the law, and its violation of the law must be voluntary, or it does not incur the guilt of sin, and cannot in justice be liable to the infliction of the

penalty of sin, it, the subject, must be intelligent—and intelligence belongs not to matter, or body, but belongs to spirit, inhering in spirit or soul, and it only.

Now the body not being a party to the relations out of which moral law arises, and not being intelligent, cannot of itself be under the authority of moral law, and cannot sin; and as the penalty of sin can only be inflicted upon the sinning subject, and the body can be nothing more than a sinning instrument, never a sinning subject, and cannot incur the guilt of sin, therefore physical death or the death of the body is no part of the penalty of sin. But the soul being a party to the relations out of which moral law arises, and being intelligent, is under the authority of moral law, and can sin; and as the penalty of sin is inflicted upon the sinning subject, and the soul is the sinning subject, and can incur the guilt of sin, therefore spiritual death or the death of the soul is the penalty of sin. But as the body is the instrument of sin, and physical immortality and spiritual death are inconsistent with each other, the body dies as the result of the death of the soul. Eternal death is nothing different in kind from spiritual death. The word eternal contains the gist of the difference, and that refers not to the fact but to the duration of the fact. It is the death of the soul, without the spirit of God—beyond probation—aggravated by the circumstances of the future.

The ideas of physical life and physical death are not primarily included in the penalty of man's transgression announced in the beginning. Though man is essentially a complex being—a body and soul being necessary to his constitution as man—yet the soul being the seat of intelligent life, and its separation from the body seeming to involve the death of the body, it is the real man, and its life is the life of the man. The life of the body considered in the abstract is nothing but a low, unconscious vitality found in the circu'a-

tion of fluids, the action of organic functions and chemical agents. Even its destruction seems not to affect the conscious intelligent life of the soul. It is the soul, that part of man which from its constitution and endowments is philosophically responsible to law, whose life was threatened in the first penalty, and whose life was destroyed by the first transgression.

Sin from its nature can philosophically destroy every element of spiritual life—which I will show you by and by ; but it has no such power upon the abstract life of the body. The body does not sustain the relations out of which the moral law arises, and is destitute of intelligence and cannot choose between right and wrong, therefore is not under the law of which sin is the violation and cannot sin, and being incapable to sin cannot incur the guilt of sin—and the penalty of sin is not arbitrary, but philosophically inseparable with sin itself, and philosophically inflicted simultaneously with the act of sin according to the laws of cause and effect, which I will endeavor to elaborate and demonstrate before I am done. The life of the soul is the true life, and the life about which Christ speaks when He says : “ Whosoever liveth and believeth in me shall never die ” (John xi. 26). “ He that believeth on the Son hath everlasting life ; and he that believeth not the Son shall not see life ; but the wrath of God abideth on him ” (John iii. 36). Here spiritual life and spiritual death are both defined, and stand forth.

Many persons' ideas never rise higher than their bodies, hence with them physical death is the greatest of all calamities, physical life the highest of all blessings, and the resurrection of their bodies the grandest provision in redemption as well as the most comforting doctrine in the Bible. Christ had to contend with such materialism when upon earth. When He was teaching in the synagogue at Capernaum, among other things He said : “ I am the living bread which

came down from heaven : if any man eat of this bread, he shall live forever. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life." Many of His disciples pronounced this a "hard saying," and "went back, and walked no more with him." Upon another occasion, when teaching in the temple, He said, in allusion to His own teachings : "If a man keep my saying, he shall never taste of death." The materialistic Jews thought He meant the death of the body as matter of course, when as a matter of course He did not, and replied substantially, controverting His doctrine, "Abraham and the prophets kept thy sayings and they are dead." Christ alluded to the life and death of the soul, which are the ideas involved in the penalty of transgression announced in the beginning. And whenever I use the words life and death in this discourse, I use them in their prime and original signification, without any reference to the life and death of the body unless so stated at the time.

With reference to the reality of the two trees in the garden, as literal trees, and to which allusion has already been made : they were the representatives of two antipodal states—*Life* and *Death*—each generic and causative of respective and appropriate phenomena, ever departing until they both ultimate in their extreme divergence in a state of future rewards, and future punishments. Life and death are both states, and constitute what may be called the foci in the grand ellipse of moral retribution, and in a qualified sense are the correspondent results respectively of good and evil, the foci of God's moral system.

Life is the normal state of spiritual intelligent being. It was the state in which God made all the angels, and in which He made man prior to man's subjection to any of the conditions of probation. Indeed it was inconsistent with God's nature to make them otherwise. But that their good character might not be the necessary result of their creation, but

might be a matter of choice upon their parts—without which choice they could not be said to have any character at all, or be subjects of retribution—He subjected His work to the voluntary endorsement of their unbiased moral agency, and made the perpetuity of their life depend upon conditions. With relation to man the conditions appear to have been complex—he must do something on the one hand, and not do something on the other ; he must eat of the fruit of the tree of life, and not eat the fruit of the tree of knowledge of good and evil. Life being his normal state, however, there was no express command enjoining him to eat of the fruit of the tree of life—it was treated as a kind of privilege—but there was an express prohibition with reference to the other—“ But of the tree of the knowledge of good and evil, thou shalt not eat of it.”

Life is the normal state of man—the state in which God created him. The whole system of God including the material, spiritual, and moral—the respective governments and laws of the three, constitute a compact, symmetric, magnificent unity. There are no heterogeneities, anomalies, isolations, independencies. Every principle, element, and thing, is constitutionally adjusted and adapted to every other element, principle, and thing, harmonizing into one great whole of which God is the royal Archetype, the governing Head, the vital Centrality, the intelligent Sensorium, the essential Substratum. Man in a state of life, in his normal state as God made him, was a unity in the unity of God’s system, and his complex and multiform relations were adjusted to the phenomena of universal being—the unity of the whole being but the transcript of the unity of Deity, in the constitution of whose nature our minds find the ultimate reason for all that is good, right, and proper, in the universe.

Such being Man’s relations to universal being in his normal state, or in a state of life, *he was in harmony with God.*

Man's capacity for moral character is threefold—expressed by the words intellect, sensibilities, and conduct. Spiritual life is also threefold in its character—having a principle, an essence, and a development. The principle of spiritual life is faith in God, the essence of spiritual life is love to God, the development of spiritual life is obedience to God. That faith in God is an element of spiritual life Christ taught, when He said: "He that believeth on him that sent me hath everlasting life." That love to God is an element in spiritual life James taught by a philosophical implication, when he said the Christian should receive the crown of life, "which the Lord had promised to them that love him." That obedience to God is an element of spiritual life Christ taught, when He said: "If a man keep my saying, he shall never see death."

Man's capacity for moral character is threefold; the character of spiritual life is threefold. Between man's capacity for moral character, and the character of spiritual life there is a correspondence. Each part of man's threefold capacity for moral character has its corresponding and appropriate element in the threefold nature of spiritual life. Faith in God the principle in spiritual life is lodged in man's intellect; love to God the essence of spiritual life is lodged in man's sensibilities; obedience to God the development of spiritual life is lodged in man's conduct. The state of such a man is expressed by the word life. I have shown you that faith in God, love to God, and obedience to God, are all elements of spiritual life. I have also presented you these elements in their relations to spiritual life—defining one to be the principle, another the essence, and the third to be the development. In this I am philosophic.

Faith in God must be the principle of spiritual life, because of its intellectual character, and of its relations to love and obedience. From its nature it lies at the root of both the

others, and must have a priority of existence in the mind to the others, or the others cannot exist at all. Can you conceive of love to God, and obedience to God, without the prior condition of faith in God? It is equally clear that love is the essence of spiritual life. Love is the essence of God's moral character—that character which is the standard of perfection to which man was made to ever assimilate in his character—that character which is the Archetype from which all laws possibly binding upon man must necessarily be copied. Love is the essence of God's moral character, the essence of God's moral law, the *vis vitæ* of God's moral system. Could it be otherwise than that love should be the essence of man's spiritual life, who, is himself, but a miniature copy of the Creator, and sustaining the relations he does is necessarily under moral law? That obedience to God is the development of spiritual life is too clear to admit of a doubt, and will be received as truth from the mere statement. In the lodgment of the elements of spiritual life, placing faith its principle in the intellect, and love its essence in the sensibilities, I do not mean to circumscribe them by the Psychological circumscriptions of the intellect and sensibilities, for they both have to do with the mind, more or less, as a whole; and considering the present defective analysis of mind I could do no better—and as long as mental philosophers continue to ignore the unity of mind we can hope for but little improvement in that direction.

Now this was man's normal state. Faith in God was in his mind, love to God in his heart, and obedience to God was the characteristic of his conduct—and man was spiritually alive. Man possessed spiritual life, but not in virtue of his constitution, not as an effect of nature. His life depended upon some cause distinct from himself, and independent of himself. This cause was symbolized by the tree of life, showing that the source of man's life was outside man's

constitution, and being outside of his constitution he might be separated from it, and as life and existence are not convertible terms, yet continue to be. God after He made man breathed into him spiritual life as well as animal life. The text is, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives (the plural is used in the Hebrew); and man became a living soul." God breathed into the first man more than one life, and in more respects than one "man became a living soul." God not only as the great First Cause originated man's spiritual life, but that life depended for its continued existence upon God's constant intercourse with the soul, upon man's union and communion with God, upon the enthronement of in-dwelling Deity in man's heart. The life of plants did not depend more upon the earth maintaining its proper relations to the sun, than did man's spiritual life depend upon him maintaining such aspects with relation to Deity that he could constantly receive the vital influence of God upon his nature and faculties.

As man's spiritual life depended upon his union with God, there must have been a cognizable and namable bond of connection between man and God. This bond could not have been faith and obedience, the principle and development of spiritual life; for God did not have them in common with the creature, and also because for such a use they were philosophically incompetent. Such a bond must have been something which was common to the nature of both; something whose philosophic reasons were found in the relations of both; something which expressed the essence of the moral character of both; something which expressed the nature of the law emanating from God as a lawgiver, and binding upon man as a subject. What then must have constituted this bond of union between God and man, in virtue of which man's spiritual life was, and was perpetuated? I

answer Love. In this, every philosophic condition involved necessary to make it the bond of union between God and man was fully met. Love was the essence of God's high moral life. Love was the essence of man's spiritual life. Like attracts its like—love attracts love—the smaller moving to the greater in proportion as it is smaller, and man was drawn to his God, and from the very heart of Deity received his life.

In our solar system planets revolve around the sun. The proximate cause of their abstract motion along their orbits we do not know. But their motion around the sun as the centre is the effect of a compromise between the centripetal and centrifugal forces. The centripetal force is the result of the attraction between the sun and the planets, and its tendency to draw the planets into the sun. The centrifugal force is the result of the planets' momenta as they move through space, and its tendency is to fling the planets from the sun, "in the direction of the tangent to the paths" they describe. Centripetal literally means to seek the centre—the centripetal force draws the planets towards the centre; centrifugal literally means to flee the centre—the centrifugal force is "the force with which a revolving body tends to fly from the centre of motion." The power of these two forces in their operation upon the planets is equalized. Being opposed to each other, and being equal, the peculiar power of each is countervailed by the power of the other, and the planets obey both—neither departing from the sun, or going into the sun, but moving on a line of compromise between both, going round the sun.

This equalization of these two forces is better understood when thus expressed: The planets are attracted to the sun in proportion to the quantity of matter they contain. To prevent them, however, from being drawn into the sun by this attraction, these planets are put in motion, and the velocity

of the motion is proportioned to the sun's attraction, that the tendency to depart from the sun generated by their speed is made to equalize that power. In the proportion as a planet is nearer the sun the power of the sun's attraction over it is greater, hence the motion of the planet in proportion as it is near the sun, in which motion the opposing power is generated, is always greater. Planets move more rapidly along their orbits in their perihelion, and more slowly in their aphelion.

Now as the sun is the centre of our solar system, so God is the centre of the moral universe, around which all moral beings were created to move according to laws as real, unalterable, fixed, and mathematical as the laws governing the revolutions of the planets. Man's individuality constituted the centrifugal force, his love to God constituted the centripetal force. Both forces were properly equalized, and man moved around God as his natural centre. His axis properly adjusted to the plane of his orbit, and bearing mirrored in the depths of his beautiful nature, the face and character of God, in company with other orbs of various magnitudes all moving upon orbits concentric, he flew sublimely along the pathway of his towering destiny. Man's relations to God in a state of life were a perfect harmony. His will the highest power in his intelligence, the governing principle in his nature, the point at which character is created, with the spontaneous consent of his whole nature, submitted to the will of God. His will was free, but in the exercise of the high prerogative of its inherent freedom it chose harmony with the will of God as the noblest end of human liberty. So harmoniously perfect were man's relations to Deity, he could, from the very depths of his being, hold sweet communion with God every moment of his blissful existence. O, this was life—life indeed!

Man, in a state of life, *was in harmony with the universal*

system of God. Being in harmony with God, the system's Head and Archetype, he could not be otherwise than in harmony with the system itself. Being in harmony with the Great Moral Sun, he could not be otherwise than in harmony with his brother orbs. His body was in complete harmony with the material below him, his soul was in complete harmony with the spiritual above him. Having a soul and body he was, as he is now, the central link in the unity of the chain of universal being connecting inorganic dust to uncreated God. In the perfectly adjusted duality of his original nature the spiritual and material met in harmony, and the lines of sympathy between the two threaded his constitution, and were there woven into organic unity. He was in sympathy with both worlds, and capable of communion with both. Complex in his constitution he was complex in his powers, capabilities and senses. He was the brother of angels and the king of the mammals—he was both, without a contradiction.

Man in a state of life, was in harmony *with the laws of the universal system* of God. As a physical being he was under the physical law, or the laws of nature. As a spiritual being he was under the subtile and immutable laws of mind or spirit. As a moral being he was under moral law. Yet the different administrations of the Divine Government in the physical, spiritual, and moral departments of that government were so harmonious and reciprocal; and the conjunction of physical, spiritual and moral causes was so natural, and universal being so perfectly transcriptive of the constitutional unity of God's nature, in which all primal causes are found; and man's relations to all so perfectly adjusted and balanced; that man's obedience to physical law as a subject of God's physical government, his obedience to spiritual law as a subject of God's spiritual government, and his obedience to moral law as a subject of God's moral govern-

ment, was harmonious and perfect. In fact, his obedience to one harmonized with his obedience to both the others. Indeed, had he disobeyed one it would have been an infraction of the spirit of all, and brought him under the censure of all.

Man, in a state of life, was in harmony *with all his social and domestic relations*. Had man continued in the state in which God had created him till his race had multiplied into communities, every individual's character and life would have harmonized with reference to every other individual in the great social body corporate. Universal human society would have been a universal harmony, every individual naturally adjusting himself to the great whole according to the peculiarities, value, and power of his character. But when God created man He created him already male and female, in the presence of the holy angels, surrounded by the splendid beauties of the world's Eden, heaven's choir singing the hymeneal, instituted the marriage relation, celebrated the nuptials of the world's first bride with the world's first bridegroom, Himself, and formed the family constitution—adjusting according to reason found in the peculiar natures of both the masculine and feminine sides of the genus to each other, crowning the male the head of the family, and investing him in an important sense with the high prerogatives of God's vicegerent in the government of the world, subordinating in the arrangement the emotional to the intellectual.

Man, in a state of life, was a *harmony in and of himself*. All his physical, spiritual, and moral powers were adjusted with relation to each other. If one power had the precedence over another power, or one class of powers had the precedence over another class, the degree of the precedence was in exact proportion to the superiority of the nature of the powers in question. As the soul was the superior part of

the man, the spiritual in man was elevated above the material, the intellectual above the sensual. He was not only "made upright" in the sense of moral rectitude, the true meaning of Solomon's expression, but he was made right side up. A considerable part of virtue, now, consists in maintaining the original order of man's constitution. According to these principles God constituted man a perfect harmony in and of himself. Indeed, man was a miniature duplicate of God, and God was, and is, essentially a harmony in and of Himself. Man was made like God, in many noble and sublime respects. Like God he was spiritual; like God he was intellectual; like God he was immortal; like God he was "good"—not only good, but "very good." This was God's pronouncement, when, after man's creation, He inspected him. Man was like God, but that image of God in which the Scriptures teach man was made was not God's natural image, for such an image could not be lost and regained by the creature, but *God's moral image*—the image of God's moral perfections, an accurate miniature representation of God's character.—(Col. iii. 10; Eph. iv. 2.)

*Man was created in God's image.** There was a period, however remote, when there was no material thing—not a breath of air, not a ripple of ether, not a particle of matter, not a minim of water, nothing ponderable or imponderable, tangible or intangible, visible or invisible, no elementary or monadic thing—an inconceivable and indescribable nihility—nothing. Being no material causes there were no material effects; hence there was no light as the result of a material agency, but universal and absolute darkness filled all space—darkness as black as the ebon pall of the dead, black as

* It is proper to state that this elaborate description of the creation of man is inserted against the taste and intention of its author, as I find it crossed out of the sermon.—J. C. K.

hell's sable badge and pitchy scowl ; darkness unrelieved by the briefest spark or feeblest glimmer ; darkness as measureless, boundless, and infinite as space. In it God only was, and He filled it, and His Spirit floated instinct with latent creative power upon every Cimmerian wave which rolled through the boundless and bottomless void.

But God resolved to commence a grand and stupendous work, and in the plenipotency of His triune Godhead, Father, Son, and Holy Ghost—for the text reads, “In the beginning GOD created the heavens and the earth”—by the almightiness of His overcoming power, and the triumph of His invincible “*Let it be done,*” commencing in the darkness in the awful solitude of Himself, He laid creation's foundations deep, wide, vast, solid, heavy, incumbent on Night's brawny back, and told the conquered king that prostrate upon the ruins of his own shattered throne, he must bear the ponderous load without a quiver or a groan, and bear it forever. Worlds were made, mountain vertebrated, with hearts of fire, with granite bones and nerves of richest ore, with flesh of softest mould, and clothed with verdant turf fringed with forests and thrown around their broad shoulders and tied there by rivers whose fountain lakelets lay glittering upon their bosoms like great medallions of solid crystal, embossed with miniature images of their planetary sisters shining away in the zenith. Thus arrayed, and their huge waists girded with oceanic zones, they whirled out into space, sought their appropriate orbits, and commenced the run of their eternal circuits.

In harmonious accompaniment were the attendant moons circumvolving, their primaries shaking from their argentine locks sheeny silver rattling down the sky and baptizing sea and land with beauty. While from God's great anvil, with every stroke of His mighty hammer suns sprang blazing, and habited with fiery splendor and dazzling magnificence,

ascended to their central thrones. And as Atlas of old was forced by Jove to support the heaven on his head and hands, so imperial Night being conquered, and forced by his conqueror to bear up the foundations of all creation, his black squadrons were utterly confounded and fled, and Light, Beauty, and Glory, flung their mantles of azure, gemmed with stars, over their retreat to hide their dusky forms, and singing angels overpowered the discordant thunder of their panic, with lullabies over the cradle of an infant universe. Order, full panoplied like Athene from the head of Zeus, sprang from the mind of God, and completed the work by the geometrical adjustment of all creation's parts, and hung the whole instinct with motion and proplless out in space magnificently balanced.

But was creation's work completed? To announce it so is rather premature—it was nearly finished, but not quite—creation had no crown. The work had ascended in gradational grandeur, and sublimest method from nought to organic being, but it lacked one piece to magnificently cap the whole, perfecting creation as to architecture and design, and connecting it in one solid system with the spiritual above. Every line of order, every thread of unity, every chain of degrees had been carried up the climax, but one piece was lacking to fasten all the ends of the lines, and threads, and chains, welding them together in itself, and ensuring the unity and permanency of the whole. Creation lacked its microcosmical masterpiece, man. Now, God called a council—a formal convocation of the persons of the adorable Trinity. Notwithstanding creation's stupendous scheme, and the problems to solve in its building, and though God in Trinity conceived the scheme, and God in Trinity executed it, yet such a council appears not to have been necessary before ; but now, God in Trinity counselled : “ Let us make man,” so they resolved : but How ?

The evening star gently opened a window of her splendid home in the far-off Hesperian, and stepped out upon a cerulean balcony balustered with sapphire, her beautiful robe of ethereal azure, with borders glinted with vermilion falling gracefully about her lovely form, her fair brow wearing a crown of diamonds, her luxuriant tresses of glittering gold dropping to her silver sandals, her sweet, sweet face upturned, all the stars applauding, and said, "Make him like me." But God said "No." Now, fair Selene, the gentle moon, queen of the night, her robe of hoary light fringed with aureate and trailing in the ocean's brine, escorted by the constellations and coming in royal procession along the sky, turned her cold chaste face radiant with beauty, and looked with her fine eye of conscious purity and unfeigned reverence at God her maker, and said, "Make him like me." But God blessed her, and then said, "No."

Next Eos, the Latin-named Aurora, the superb goddess of the dawn, robed in saffron attire embroidered with crimson, opened the gates of the Orient with her rosy fingers, and mounted her chariot which came rolling along the amber-paved highway of the Levant, her beautiful veil floating in the breath of Eurus, and pinned upon her brow with the star of the morning, and pearly dew trickling down her cheeks, and sifting through the air upon pastures floral and green, and said, "Make him like me." But, again, God said, "No." Next, golden-slippered Iris, the charming daughter of Thaumus and Electra—Wonder and Brightness—standing upon the arch of the rainbow, flinging kisses at the rumbling thunder, and pencilling blushes upon the cheeks of the storm and smiles upon the ugly face of the tempest, the pattering rain dancing to the music of her laugh, said, "Make him like me." But, again, God said, "No."

Next, Helios, the grand god of the sun, and king of the firmament, the material type of the immaterial God, arrayed

in his imperial robes woven with polychromatic wool into a warp of splendid fire, whose sceptre was a solid carbuncle tipped with flame, and whose imperial crown threatened to kindle the universe into one wide inextinguishable conflagration, mounted his burning chariot-throne rolling upon wheels of torrid amber and drawn by steeds shod with lightning, whose quivering manes dropped golden frost, and whose lustrous trappings were ablaze with jewels and gold, and magnificently attended, ascended the east. At his coming the Evening Star turned pale with reverence, lifted her diadem, and retired to her boudoir ; fair Selene, abashed, retreated to her palace ; Aurora fled westwardly ; and Iris stood away on a distant cloud—in after-times the sailor's warning as well as the seal of the Noachian promise—respectfully keeping her proper distance ; while all the stars, affrighted, ran out of his path and hid themselves. But this monarch of the planets, unconscious of the reverence paid him, and ambitious of a greater honor, with steady rein drove along the ecliptic, and halting upon the summit of its towering arch, whose keystone is now worn smooth by the feet of descending and ascending angels resting midway between earth and heaven, turned his dazzling face and fiery eye to God in council, and said with confidence, " Make him like me."— Though splendid he was, yet he met not God's ideal of a man, and God said, " No."

Next, an Archangel shining with the pure ethereal light of the spiritual and heavenly, unfolded his broad wings of dazzling splendor, and faster than ever comet flashed through the constellated fields of immeasurable space, shaving by turns in his rapid flight heaven's horizontal floors and firmamental domes, flew to Deity, and pausing let down his wings and stood sublime in beauty and effulgent with glory, and said, " Make him like me." But, still, Heaven's ideal of a man was unrealized, and again, God said " No." The Trin-

ity in council resolved to make man, but they had a higher Archetype than all these—"Let us make man."—How?

Hear it ye swimming tribes which sport in scaly silver and lamellated gold in pellucid floods; hear it ye winged denizens of the air which soar in polished quills and glittering plumage; hear it ye muscular tenants of the forest whose haughty tramp crushes your mother sod, and whose lordly roaring shakes the hills; hear it ye dashing comets in whose ethereal tracks your outwent glories trail, and glimmer, and scintillate, and die; hear it ye stars which shine away upon your lofty towers of azure beauty; hear it ye effulgent suns which fling your splintered pencils of resplendent light throughout universal nature; hear it ye angels of God who vie in glory around Heaven's high throne;—hear all of you in what will constitute man's real worth and truest grandeur, and which will make him a fit diadem to crown creation with: "Let us make man"—*How?* "IN OUR IMAGE, AFTER OUR LIKENESS." And God took man His own image, His own likeness, man the microtheosm, man the little God, and placed him at the head of creation.

Made like God, all the powers of the normal man were in blissful accord with each other; and himself a harp of more than a thousand strings, Divinely keyed and tuned and struck by heaven's plectrum, music inborn and spontaneous floated from every trembling string in such wondrous octaves that all heaven's hosts shouted with rapture. And man's relations to universal being were so harmoniously adjusted that every string of unity in the system of God responded if but one chord in the harmonious man vibrated—and man's every thought and impulse set the harp agoing. Subjectively, man was a harp of symphonious chords upon which the slightest touch elicited the sweetest music. Objectively, he was but a solitary string in the harp of the universe, which discoursed its concenting part in that universal diapason generated in

the harmonies involved in the unity of things, which came rolling in blended strains from all creation's parts and poured its thundering octaves at the foot of the royal mount upon which God sat, the inimitably holy and sublimely glorious Archetype. Made like God, he was a harmony in and of himself, and also was in harmony with God and everything else—and in the harmonious adjustment of his subjective and objective relations was found the logical ground of his happiness. His powers constitutionally a harmony, and placed himself in consonance with the constitutional harmony of the universe, he was constitutionally happy. Brimful of music, he was brimful of happiness. He was made in a state of life, and life may not be improperly defined in its application to him then, as signifying happy existence. Blessed State! Happy man! Glory to God.



SERMON X.

CHRIST THE WAY (DISCOURSE II.).

“I am the way, and the truth, and the life.”—JOHN xiv. 6.

WHEN the great question of death and continued life was presented to man's power of choice, alas! he chose DEATH. This involved:—

1. *The destruction of the harmony of man's relations with God.* I have shown you that man's capacity for moral character is threefold; expressed by the words intellect, sensibilities, and conduct. I have shown you that the character of spiritual life is also threefold, having a principle, essence, and development; its principle faith in God, its essence love to God, its development obedience to God. I have shown you that each part of man's threefold capacity for moral character has its corresponding and appropriate element in the threefold nature of spiritual life; and that before man fell, being in a state of life, faith in God, the principle of spiritual life, was lodged in his intellect; love to God, the essence of spiritual life, was lodged in his sensibilities; and obedience to God, the development of spiritual life, was lodged in his conduct—the last of which, at least, as an abstraction.

Now, corresponding with man's threefold capacity for moral character, and with the threefold nature of spiritual life, sin is also threefold in its character—having a principle, essence, and development. The principle of sin is unbelief in God, the essence of sin is enmity to God, the develop-

ment of sin is disobedience to God—each part corresponding respectively as the antipode of the several parts respectively of spiritual life. Now, any man can see that when sin enters the soul, its principle, unbelief in God, naturally takes the place of faith in God, the principle of spiritual life in the intellect; its essence, enmity to God, naturally takes the place of love to God, the essence of spiritual life in the sensibilities; and its development, disobedience to God, naturally takes the place of obedience to God, the development of spiritual life in the conduct—and *the man is dead*. All the elements of spiritual life being superseded by their contraries, as matter of course the man is spiritually dead according to the laws of cause and effect—spiritually dead, independent of any executive power to enforce the penalty of his transgression.

The penalty of sin is no arbitrary punishment inflicted by God upon the sinner because the sinner sins, but is the natural effect of sin as its cause. Sin, and its penalty, spiritual death, are cause and effect; and, as such, are so inseparable that the one never did or can exist without the other. Notice how naturally sin produced death, in the sin of the first woman. When Eve, in answer to Satan's question whether God had forbidden her and Adam to eat of the fruit of all the trees in the garden, told Satan that God had forbidden them to eat of the fruit of one under the penalty of death, he said to Eve, "Ye shall not surely die." Eve believed the tempter and disbelieved God—and unbelief, the principle of sin, took the place of faith in God, the principle of spiritual life in the intellect—and thus far she died. Unbelief, of itself, would have been followed by the other elements of sin superseding the remaining elements of spiritual life, issuing in total death; but all these steps are further illustrated in the narrative.

Satan furthermore said, "Hath God said, ye shall not eat of every tree in the garden?"—"the prohibition is unreason-

able, God is a tyrant'—“for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil”—‘His motive is a bad one, He is acting in bad faith in relation to you, He is endeavoring to prevent you from working out a destiny in keeping with your nature, of being wise and great as Himself.’ Again Eve believed the tempter, and enmity to the proscriptive, tyrannical, and unreasonable God the essence of sin immediately took the place of love to God, the essence of spiritual life, in the sensibilities—and she now was nearly dead—but one thing more remained, and that quickly followed. For “she took of the fruit” of the tree, “and did eat, and gave also unto her husband with her; and he did eat”—and disobedience to God the development of sin took the place of obedience to God the development of spiritual life in the conduct; and she and Adam were dead, *dead*, DEAD—constitutionally dead, their children were begotten, conceived, and born dead, *dead*, DEAD, and we are their children.

As life is man's normal state, so death is his abnormal state. Sin cut off his access to the tree of life, and banished him from the garden of Eden, the type of his innocent and happy state. It severed the bond of connection which bound man to God, and upon which bond his spiritual life depended. It destroyed the attractive power of love, the centripetal force which bound man to God his centre—to God the source of man's life, light, and heat—and his individuality, the centrifugal force, no longer countervailed by love, flung him from his orbit travelling out in the hyperborean realms of night and death—a blasted, black, and frozen orb, doomed and damned to wander in outer darkness beyond order's circle and heaven's smile. Separated from God, the source of his life, man was dead; and moral decay commenced its dreadful ravages, hellish vermin rioted in the moral rotten-

ness of man's ruined nature, and a fetid mould grew upon the damp walls of God's deserted sanctuary in the human soul. Separated from God the source of his light, man's mental and moral powers were darkened. Created to be a receiver and not a source of light, every power of man's nature was plunged into midnight darkness by his awful fall, incapable of consistent, normal, and self-ameliorable action.

Indeed, man in losing light, lost his moral agency—lost all power to choose right. In a state of life, his will voluntarily chose death, and as far as his own power was concerned, his decision was final. Hurlled by the active engines of his own individuality uncountervailed by the attractive power of love, beyond the luminous circle of God's influence, he moved rapidly out to the sunless regions of barbarism. Separated from God the source of his heat, upon whose potential and dynamic energies all the phenomena of his spiritual life depended, all man's moral powers lost their tendencies to good, their aspirations for the divine, their vital force and vigorous action; and as plants deprived of solar heat must certainly die, so every plant of virtue, every floral grace, every vine of holy affection chilled, withered, and died. Like the vegetation of any material orb, if the orb is separated from its sun, will freeze to its extinction; so every good plant in human nature, when man was separated from the source of spiritual heat, froze to death; but the metaphor fails us further, for man's sterility was only confined to the good, for every abominable weed and bramble of inordinate passion and gigantic iniquity grew and flourished in wild and tangled exuberance and luxuriance.

Love, the bond of connection between man and God being sundered, an awful mutual enmity was engendered between the two. Man's enmity to God was capable of malignancy and hatred, but God's enmity to man was not. God was angry with the sinner, but He was not, nor could He be,

implacable and revengeful. Wrath in God is not a passion. God's enmity to the sinner was judicial, and judicial only—God was man's enemy. Man could no longer commune with God, but disinherited and disowned, he was driven out of his Father's house, a miserable and unlovable orphan. Sin destroyed the harmony of his relations to God, but could not destroy his immortality ; hence if left to himself an eternal orphanage—he could never be a child of God again save in the sense of adoption, and not even in this sense without the severest legal process.

2. Death involved the destruction of the harmony of man's relations *with the universal system of God*. The destruction of his harmonious relations to God, and the consequent degradation of his soul, threw him out of harmony with the spiritual above him ; and the deleterious influence of sin upon his body threw him out of harmony with the material below him. Both of these propositions are capable of an elaboration and illustration which would form a volume as large as the Bible. I dare not advance beyond the limits of their mere statement.

3. Death involved the destruction of the harmony of man's relations *with the laws of the universal system of God*. The laws of the several parts of God's system—the physical, spiritual, and moral—are a unity. Sin changing man's aspect to the moral law, reducing him from the harmonious relations of an obedient subject to that of a guilty criminal, changing his relations to the constitutional laws of spirit or mind, and to the laws of nature, so that he could obey neither, and in the effort to obey one had to disobey another, and was subject to the curse of all—the laws of nature entailed suffering, labor, and death upon his body ; the laws of spirit or mind by the unnatural conjunction of spiritual and physical causes as related to the complexity of man's constitution, entailed labor, perplexity, disappointment, and darkness upon his

mind ; and the violation of moral law entailed spiritual death upon his soul.

4. Death involved the destruction of the harmony of man *with all his social and domestic relations*. As upon the proper adjustment of the earth's relations to the sun depends the harmony of its relations to the other planets, so, upon the proper adjustment of man's relations to God depends the harmony of man's relations to his fellows. Upon man's love to God, depends his love for his fellows. And when sin severed the bond of love,—the centripetal force which bound man to God, man's individuality, the centrifugal force, threw him out of harmony with God, snapping every bond of social love, therefore destroying his harmony with his fellows. In man's individuality is the root of selfishness ; and as man's individuality, the centrifugal force, was now unbalanced by love to God, the centripetal force, his selfishness developed into most inordinate and monstrous proportions. As the root of selfishness is in man's individuality, so the root of every form of sin is found in selfishness. You see that man's individuality, the very power which flung him out of harmony with God and his fellow, is the causative fountain of all sin. Out of harmony with God and his fellow creatures, he became inordinately selfish with respect to both. Out of the disjunction of man's social relations, consequent upon the disjunction of his relations to High Heaven, spring all social evils which have ever inflicted mankind.

Sin interfered seriously with man's domestic relations. In the sin of the first pair, the proper adjustment of the masculine and feminine, the intellectual and emotional, sides of generic man, was changed with respect to each other—Adam from passion obeyed the woman, thereby subordinating the intellectual and masculine to the feminine and emotional. This infringement upon God's arrangement was productive of the greatest evils. Woman immediately swung out of her

relations from the side of Adam, and vibrating like a pendulum swept into the regions of the abjectest slavery. Cursed be the man who makes sweet woman his slave. The length of the arc of her circle was so vast that ages elapsed before she in turn swept back to her proper place, but when she did come back she paused not but passed on beyond it, and became man's mistress, for whom many a knight in medieval chivalry shivered his lance, imperilled his life, and perpetrated the darkest crimes. Still the pendulum sweeps—and the family constitution lying at the foundation of all social, municipal, civic, and political institutions, the evils rising from the maladjustment of man's domestic relations have ascended into every department of human life, and like the frogs of Egypt filling the land with their foul slime and lugubrious croakings.

5. Death involved the destruction of man's *harmony in and of himself*. Sin subverted the constitutional order of man's nature, elevating the material and sensual over the spiritual and intellectual. God made man right side up, sin turned him wrong side up. As a result, the will lost its power of control over man's passions and affections. God never intended the sensitive and sensual in man, in society, or nations to govern, but to be governed by the intellectual and rational. Nothing can be more destructive and ruinous than for the sensitive and sensual to usurp the governing either in man's nature, in society, or in nations. Sin inverting the order of man's original constitution, the sensitive and sensual untrammelled by the legitimate powers of man's higher faculties immediately assumed a monstrous development, and ran riot over the intellectual and rational in man — and, deprived of all intellectual checks and counter-checks, lost harmony among themselves, and changed the soul into a battle ground where hellish passions warred and howled in infernal anarchy, and demolishing the beautiful temple of rea-

son, and tearing up the very foundation-stones of God's sacred altar where in olden times piety kindled its worship fires, and entombed will and conscience beneath the blasted ruins ; while above the desolating rage of the conflict the Devil's horrid laugh could be heard ringing, fiends responding in choral shrieks as they whirled in the dizzy dance, their fiery feet saltating like lightning upon the wincing and blistered fibres of a soul stricken down with convulsive agony.

Man was now deprived of the image of God, dismantled of his nobility, and brought under the authority of Satan by his own dreadful act—unconditionally surrendering to diabolical power without ever striking a blow for God and freedom, and treacherously giving up the keys of the soul's citadel placed in his keeping, and betraying into the hands of the enemy the garrison within—and he deservedly fell under the execrations of universal being. The normal relations of man's complex constitution being destroyed by sin, and his soul becoming a Pandemonium for contending hobgoblins, every string of harmony within him was thrown out of tune, and stridulous discords went hoarsely screaming and croaking among the dismal ruins of his fallen nature—and owing to man's relations to universal being, went jarring and grating throughout the system of God, disturbing the sweet melodies of that universal diapason which rolls in eternal music from the circumference of created being along all the high-ways of sound up to God the causative centre of all. The logical ground of man's happiness being found in the proper adjustment of man's relations with himself and universal being, he was now logically and constitutionally unhappy—yes, worse ; logically and constitutionally miserable—yes, worse than this ; logically and constitutionally wretched—unhappy, miserable, wretched.

To say nothing of the sufferings of man's body, which were only consequential upon the great penalty, every chord of

harmony now sundered was bleeding and smarting with lancinating pain; his mind was aching with the memories of lost blessings; the nobler faculties were writhing with anguish under the red-hot iron feet of a sensual despotism. Remorse, whose serpent skin was but a sting, poison exuding from every imbricated scale, crowded and wedged itself in the heart, throbbing with the inexpressible agonies of its distention and the contact of the incessantly stinging surface of the horrid body of the monstrous beast, and from thence protruding, from auricle and ventricle, its hideous heads, gnawed with its fiery fangs every sensitive cord of man's conscious being. To complete the fearful climax of his sufferings, Despair, the odious bird, which had hovered in the rear of the fallen angels when cast out of heaven, and had brooded over hell's damned for untold ages and hatched out new horrors for them, now ascended upon roaring wings from the pit, and fixed its penetrating talons in the sinner's soul, and more terrible than the vultures which fed upon the viscera and renascent viscera of Tityus, commenced to glut its craw with the lacerated fragments of man's ever-reproducing vitals, smotheringly crushing him to the earth and shutting out the light of hopeful day with the jet-black plumes of its circumvesting pinions. O, this was death—*death indeed!*

Such was the choice of our progenitors, and the state of death into which they fell has descended, *ex traduce*, to us. But the natural man now does not exhibit all the phenomena of spiritual death as here described, but does exhibit some of the phenomena of spiritual life given. Why is this so? I answer: Man from Cain till now has been under a dispensation of grace, therefore subject to the ministrations of the Holy Spirit. Every manifestation of spiritual death wanting in his character and conduct as here described, is owing not to himself, but to the restraining power of the Spirit of God; every

manifestation of spiritual life as seen in his unconverted state, is owing to the quickening of the same Spirit. So teaches Christ, when He says, "It is the Spirit that quickeneth." If it had not have been for a dispensation of grace, Adam and Eve would not have been permitted after they sinned to propagate their species. It would have been unjust and ungood in God to have permitted us to have been born under the dreadful penalty of death brought on us solely by the act of another, without any remedy in our reach whereby we might escape if we chose to do so.

That all of us do suffer in a measure the penalty is no reflection upon God's Justice and Goodness, for what we do suffer, if we comply with the conditions of grace, is made to entail upon us a commensurate personal good—a good beyond any we would have received had we not suffered at all. If we receive our very existence in virtue of a dispensation of grace, it is presumptive that all the moral vital phenomena of that existence is in virtue of the same dispensation, the executive power of which is the Holy Ghost, an agency whose administrations reach beyond the limits of published religious truth touching "every man that cometh into the world." Such the state of spiritual death is characterized by positive phenomena, yet of itself it is nothing but a negative state—a negative state whose positive state is life. With respect to the nature and manifestations of life I could not have made any great error, for the elucidation is strictly philosophical and Scriptural; therefore in the elucidation of the nature and manifestations of death I am compelled to be right in the main, as they are arrived at in virtue of an antithesis between a positive and negative.

I have now presented you man in a state of life, as God made him, and in a state of death as sin made him. Christ says, "*I am the way*," and I have presented you the termini of the way—DEATH—LIFE: Death, the state into which man

fell, and from which “as the way” Christ must lead; Life, as the state from which man fell, and to which as “the way” Christ must lead. But to open such a way involved the removal of many and great difficulties. These difficulties are symbolized by the cherubim and flaming sword which were “placed at the east of the garden of Eden” to guard “the way of the tree of life.” To the enumeration and nature of these difficulties I now invite your attention.

1. The first difficulty was God's moral law. God could not make a moral being without making a moral government; He could not make a moral government without moral law; He could not make a moral being and place him outside of His moral government, or beyond the obligations of moral law. God made man under moral law; man violated that law; the law could not forgive, or waive its penalty, without destroying itself; God could not forgive from mere prerogative; the law could not be repealed or set aside; man could not recall his sin; and man's obligations to obey the law being infinite, the guilt of his disobedience was infinite, and the law demanded his infinite death, and he being finite could make no satisfaction. Also, the moral law being a duplicate of God's infinite holiness by transcript, nothing less than an equal holiness could satisfy it. Poor man! his case seemed hopeless.

2. The second difficulty was God's infinite Justice. The end of Justice is to sustain the righteous law of God's righteous government. Justice conforms in its nature to every righteous principle involved in heaven's righteous government; and recognizes the natural rights of all parties, and requires their strict conformity to their respective relations. It recognizes God's right as a lawgiver and governor, and man's place and duty as a subject. It requires as a matter of right that the sinner should suffer in proportion to the guilt of his offences, and the guilt of man's offences being

estimated from the infinite nature of man's obligations to obey law, it required in his case death—death totally, and continued infinitely.

3. The third difficulty was God's infinite Holiness. God's holiness is the totality of God's moral character. It is essentially hostile to everything that is wicked—wickedness is its contrary. Its hostility to wickedness must necessarily be avowed, positive, and active. Neutrality, negativeness, and non-action involve its destruction. Being infinite, its hostility must be infinitely avowed, infinitely positive, infinitely active—demanding infinite death upon the sinner. As the sinner himself was but finite, and not capable therefore of suffering infinite death as to quantity, it demanded infinite death as to duration—unending spiritual death.

4. The fourth difficulty was God's infinite Majesty. The guilt of sin must be in proportion to the difference of the majesty of nature between God and man. The majesty of God's nature is infinite; the majesty of human nature is but finite. There can be no proportion between the infinite and finite, because the one cannot be rendered more or less by the addition or subtraction of the other. Between the majesty of God's nature, therefore, and the majesty of human nature, there was an infinite difference—and the guilt of man's sin which was a direct insult of God's majesty was infinite, and that majesty demanded that the penalty should be infinite.

5. The fifth difficulty was the existence, stability, and authority of God's government. Such is the relation between law and government that if the law can be violated with impunity, the authority of the government, and as a consequence its existence, is destroyed. Penalty is a necessity to law and government. If man, however, could have recalled his offence, or in some way could have compensated the government of God by an equivalent for his offence, the

case would have been different ; but as it was, man was doomed.

6. The sixth difficulty was found in the loyalty and purity of other intelligences. To save the loyalty and purity of the whole social confraternity of spiritual beings, to give them a proper estimate of the importance of their own personal loyalty and purity, to sustain the authority of God over them, to make them properly appreciate the exceeding sinfulness of disloyalty and impurity, and to deter them from doing likewise, it was necessary that disloyal and impure man should be thrown out of the great social brotherhood, and cursed with the fullest penalty of the law he violated. The same reason which would throw him out of the fraternal circle would keep him out ; the same reason which would require the penalty once inflicted would require the infliction forever.

7. The seventh difficulty was found in the unity of the system of God. The unity of God's system is so perfect that the introduction of a foreign body into the system, or an injury inflicted in any part of the system, affects the whole system summoning and aggregating in affecting the power of every part of the system to expel the foreign substance, and repair the injury done. This is called the recuperative power of the system, and is itself always the child of a perfect unity. Now, sin, by a figure of speech, is a foreign substance in the system of God, and being itself the violation of law the basis of all order, is essentially disorganizing and ruinous, and because of man's relations in the unity of the system it affected universal being in its universal unity. The recuperative power of the system was immediately exerted to cast sin and the sinning subject out of the system, to heal the injuries inflicted by sin's introduction, and resist the disintegrating and disorganizing effects of sin, defending and preserving the very existence of the system itself. From the very laws of self-preservation sinning man could no more

be permitted to remain in the system of God, than a planet ignoring the laws of attraction could be permitted to remain in the physical system. The same law, also, which would expel guilty man from the system would keep him out of it forever.

8. The eighth difficulty was diabolical power. Man voluntarily yielded to the temptations of the Evil One, and God permitted him, as a part of his punishment, to pass under Satan's power—which power Satan would not be apt to surrender without a desperate resistance. All the energies of hell would be exerted to defeat man's redemption, and undermine the pillars and pull down the arches of any way, bridging the awful gorges of human corruption, and perdition's bottomless pit, leading from death to life.

I have presented to you DEATH—LIFE ; and the difficulties to remove in the opening of the way from one state to the other, by which man might escape from death to life. When life and death were placed as alternatives before man's power of choice, he chose death, and God drove him out of the garden of Eden, and placed cherubic sentinels and a fiery sword, ever-turning and ever-flaming, to guard it. The garden was representative of man's happy state, the tree of life of what constituted it as such, and the guard of the difficulties to a restoration.

Man was driven out of the garden—else, he never would have left it ; nor did he dare linger a moment or take one last sorrowing look at his lost Eden, and say farewell to its flowers, and bowers, for the sword of incensed Justice was burning and brandishing just behind him, and God's consuming wrath was coming upon his heels like a tempest. In terror he fled over the threshold of Paradise ; its portcullis coming down behind him like lightning, and the appulsion of its gates swinging to, sounding like the thunder's quickest clap, bolts and bars sliding rapidly in socket and groove

and changing into staples unbreakable. In his awful terror onward he fled, passing over hell's closed mouth as he ran, which hell when he had passed and it was now between him and his Eden, opened its horrid jaws, and the waves of woe surging up through its infernal throat rolled high upon the land, melting and washing the sands from beneath his feet, and dashing their lurid spray into his face.

Man's spirit was not created as a source of light, but simply as a receiver of light. God was to man's spirit the only source of illumination. Being driven out of the garden, and therefore away from God as the dispenser of both light and life, man was driven into the Night of Death. The darkness of that night was more than the mere absence of light—it was a darkness which was of itself something. It was a massive darkness hammered into man's soul till it was dense and ponderable, and added to continually rose in black embankments instinct with wrath to heaven. In this night nothing could be seen but the fiery circlings of the flaming sword, and the dire flashings of the wings of the cherubic guard, sentinelling Eden's bolted gate; unless hell's intervening gulf boiling like a caldron, and bubbling to the brim, occasionally emitting a smoky blaze which threw a cadaverous glare around.

But still this light was not the light man lost, and could no more substitute or form a part of the light of man's spiritual day, than the spontaneous flame of phosphuretted hydrogen exhaled from the decomposing bodies in the graves by their own corruption can substitute or be said to form a part of the light of the glorious sun. The light man had when driven out of Paradise was the light of his own corruption and death, and that fearful illumination by which his mind realized the dreadful significance of his choice, when, in the hour in the face of life he chose death. Not a solitary wave of spiritual life ruffled over the face of the darkness, not a single ray of the light of spiritual day filtered through the gloom to

illuminate his way. His was the rayless, beamless, starless, and unbroken *night of death*—an ocean night, full of shrieking fiends, damned goblins, and chilling horrors. Paradise's sun had set in blackest clouds, and, O, such a night as that was!

Man thought all was lost—and as far as his own power to save himself was concerned it was certainly so, he was lost, and lost forever. But, lo! a star was flung sparkling from heaven into the very bosom of the enveloping gloom, and hung solitary and bright high up in the darkness above his head. Five brilliant points it had: "The seed—of the woman—shall bruise—the serpent's—head." It looked like a quinquangular block of diamond cut out of heaven's crown, and suspended by a golden thread from the throne of God, was dropped into man's sunless firmament as the centre, prospectively, of all those constellations which were to succeed each other in the darkness, and illuminate that long, long night which was destined to stretch away unbroken from Paradise to Calvary, and during which the earth sabled with mourning, and barefoot, was to tread in penance her orbit four thousand times. And as the ages accumulated, and the night continued, these constellations, star by star, were born, and types and promises of various magnitudes glittered in the ebon vault above; and by and by so great their number a sweet shower of twinkling rays rained upon the abodes of fallen men, and glistened and glanced upon the world. Pompous symbols also went dancing down the stream of time, and planted the flowers of hope along both of its shores.

But still it was night, and the night progressed, till far down earth's history the voice of an impatient world was heard,—“Watchman, What of the night? Watchman, What of the night?” A church had already been constructed—built of symbolic stones, stuccoed with types, and delineated

with emblems. It had its altar around which its services were performed in splendid ritual, and stately towers upon which watchmen sat and timed the night, and looked away through prophetic glasses to catch the first glimpse of coming day, and announce it to the world. So high these towers, and so powerful these glasses, a blush of day could be detected far below the earth's horizon. But the question rang out "Watchman, What of the night?" "Watchman, What of the night?" The time of the night the watchman gave not, but simply answered: "The morning cometh," adding—"and also the night: if ye will inquire, inquire ye: return, come." (Is. xxi. 11, 12.) This watchman passed away, and others took his place, and for three hundred years prophesied of the coming morning. But "the darkest hour is just before day," is the homely proverb, and so it was in this case: for all the watchmen died upon wall and tower, all the prophets were buried, their glasses were broken, and their harps unstrung were hung upon the altars of a church which now, itself, seemed but ready to crumble into irredeemable ruins. For four hundred years from the death of the last prophet man received no revelation from heaven. Symbols, types, and emblems seemed to have lost their meaning; the constellations of Heaven's promises dimmed in the deepening night; earth appeared forsaken and forgotten; the sleepless guards appeared more forbidding and vigilant, and hell-born Despair pitched his pavilions upon the sterile and blasted fields of man's lost estate.

But man's extremity was God's opportunity. Suddenly a beam of light running up the eastern sky culminated in a bright morning star, hanging over a manger. A strange excitement thrilled along every fibre of universal being, and electrified the universe. Heaven, hell, and earth were excited. Some momentous event in whose issue man's destiny was involved was about to take place—some anthropo-

logical and ethnological period in the history of man of such essential and vital significance to him that the very destiny of his race depended upon the catastrophe. Earth, itself, was about to become a stage for the enactment of some fearful tragedy in whose final act man's eternal salvation or damnation was involved, and heaven, earth, and hell were to be represented in the *dramatis personæ*. The morning star of the world was smiling upon the wing of the night; and angelic legions flashing along all the paths of space, and coming in from all the universe, descended, and rank above rank, from horizon to zenith, crowded the firmament, suspensive and anxious witnesses. Hell was fully aroused and determined not to relinquish its prey; and fallen angels, their chains clanking, ascended from perdition's caves and dungeons, and stirred the Stygian deep between man and his lost Eden, till its black waves emitting sulphurous flames and evolving dingy smoke, rose to the sky, and roared in thunder around the wheels of the chariot of the rising morning, and essayed to wash out all the stars of hope shining above, and to render impossible a way across the angry billows and foaming floods for man's escape from death. Poor, fallen man, with pale brow and quivering lip, gathered up his children, and in despair and terror waited what he believed to be his certain doom.

But, hush!—Attention!—Lo! coming up from Edom with dyed garments from Bozrah, glorious in His apparel, traveling in the greatness of His strength, “One mighty to Save.” The baptismal waters of Jordan still glistened upon His locks, and girded with Omnipotence, He came upon the scene like a rushing hurricane, and with one stroke of His trident, levelled the towering waves and regurgitating breakers, with the same blow striking Devil and demons down to the profoundest hell, and threw a solid pavement across the Tartarian gulf. Angels shouted in joyous wonder, heaven's dome rever-

berant, while onward the mighty Saviour went. His feet retrod the way of man's retreat, and ascending to Paradise He emptied sacrificial blood from redemption's urn, upon the flaming sword, extinguished and sheathed it, removed the guarding cherubim and placed them dazzling with love, anti-posed on the ends of the Mercy Seat, unbarred and unbolted the gate, opened the way to the tree of life, and turning about, His life blood streaming, just before He fell a slain conqueror, slain for us, and poured like a flood of glory down the narrow way the central truth of Salvation's scheme, "I AM THE WAY, THE TRUTH, AND THE LIFE." Now, the darkness of four hundred centuries began to give way, and the stars which shone in man's moral firmament began to fade before the superior brightness of the coming light. First, the Orient kissed by Royal Day blushed in maiden beauty; then a wave of glory surged up against the horizon and fiery lances thrown by the strong arm of the new-born morning flashed up the sky and unhorsed Night's black squadrons, which, panic-stricken, fled to Limbo; then the sun of life which had set in clouds behind Eden's guarded walls, arose and shot its beams in level splendor over Calvary's crest, glimmering in the blood of the cross, and burst in glory all over the world.

SERMON XI.

CHRIST THE WAY (DISCOURSE III.).

“I am the way, the truth, and the life.”—JOHN xiv. 6.

CHRIST became “*the way*” from death to life—How? By first removing all difficulties out of the way.

1. *The first difficulty to be removed out of the way was God's moral law.* The notice of several preliminary truths is here necessary. Jesus Christ, man's deliverer, had two natures. I am not preaching upon the authenticity of the Scriptures, or upon the divinity and humanity of Christ, or upon the union in Jesus of the Divine and human in one hypostasis or person; therefore I am authorized by the limitations of my text and subject, and from the very nature of the case—as this series of sermons is a lie if the Scriptures be not true, and redemption is impossible if Jesus be not in some sense both God and man—to waive for the time the task of the elaboration of any philosophical evidences which might be adduced as collateral evidence of the several truths, and assume at once the lofty Bible ground that Jesus was a perfect man with a human body, soul, and spirit, and that in Him dwelt the fulness of the Godhead bodily—that He was man, that He was God.

That this is the teaching of the Bible with relation to the matter—the whole Bible—no one can dispute; and whenever the opposition doctrines are to be sustained, the evidences adduced in their favor always rest upon a philosophy whose fundamental principle is that nothing can be true un-

less it is comprehensible by the human mind—which philosophy, if it is true, there is nothing true. We have the advantage of Bible statement, they, as far as I know, claim no such advantage—and if the Bible is not true both systems are wrong. We lay this down as the principle upon which we proceed, that the work of each nature was the work of the same person.

The second preliminary truth is that Christ was man's substitute. This is taught by plain statements both in the Old and New Testaments: "The Lord hath laid on him the iniquity of us all." "Christ suffered for us." "His own self bare our sins in his own body on the tree." "Christ suffered for sin, the just for the unjust." "While we were yet sinners Christ died for us." "Christ our passover is sacrificed for us." "Christ hath given himself for us." "Christ hath redeemed us from the curse of the law." "Ye are redeemed with the precious blood of Christ." Christ came as our substitute, not to redeem us from under the obligation of obedience, for this He could not do, we sustaining the relations out of which the law arises. But He came to suffer the penalty of the law in our place. But can a substitute be admitted? Yes, by the will of the law-giver. A state can do this much. The admission of a substitute to suffer the penalty of the law in place of the offender is, if possible, a higher and more convincing illustration of the unbending majesty, uncompromising nature, and inexorable dignity of the law, than if the offender has suffered the penalty. Law is not relaxed thereby. Provided, however, that the substitution is voluntary upon the part of the substitute, and that he himself is not obnoxious to law; and provided furthermore that he is accepted by the law-giver and offender. The man who accepts Christ is only redeemed.

Now man necessarily being a subject of God's moral government, and necessarily under the obligations of moral

law, violated that law. The law could not forgive him, or waive its penalty, without destroying itself. God could not forgive from mere prerogative. The law could not be repealed or set aside. Man could not recall his offence, and his obligations to obey the law being infinite the guilt of his disobedience was infinite, and the law demanded in his case infinite death, and being but finite himself could make no satisfaction—and die he must and die he did. And Jesus came as man's substitute, not to prevent man from dying, for man was already dead; but to redeem man from death into life, cancelling man's debt of judicial obligation by an equivalent which afforded legal satisfaction, and purchasing man the privilege of a second birth. Born once and born dead, he may be born again and born alive. "Ye must be born again," said Christ.

Man's tripartite nature, body, soul, and spirit, was involved in the transgression, and condemned under the law. Jesus, as man's substitute, must be a perfect man, having a tripartite nature, body, soul, and spirit; for every part of man's nature must have its suffering representative in the nature of Christ, if man be redeemed; and it must be suffering paying man's debt passing in a certain sense under death's dread penalty, yet issuing in victory and life. Jesus' sufferings were therefore in one sense pneumatical, psychical, and corporeal. In the passion of Christ there were three contests or conflicts in which Jesus suffered, and three victories.

(1.) The life of Christ's spirit was made the medium of one attack by the powers of darkness:—"When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you that one of you shall betray me." The victory is recorded when after Judas left the room, "Jesus said, Now is the Son of man glorified, and God is glorified in him." (2.) The life of Christ's soul was made the medium of the second attack by the powers of

darkness in Gethsemane ; —“ My soul is exceeding sorrowful, even unto death.” The victory is recorded in the words, “ O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” (3.) The life of Christ's body was made the medium of the third attack by the powers of darkness on the cross. The victory is recorded when the angel “ Said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here : for he is risen, as he said.”

But the sufferings of Jesus which redeemed us from under the penalty of the law, by satisfying the law's demands, were not abstract bodily sufferings, but sufferings of the soul and spirit. The sufferings of Jesus' body, though severe, were with relation to the great fact only a circumstance, and with relation to the great fact the smallest of the sufferings of Christ. Man's soul had sinned, and man's spirit was dead ; the sin of the soul had to be atoned for, and the spirit brought to life again. There is a difference between atonement and redemption. The sufferings and death of man's body were only consequential upon the great penalty, and the sufferings and death of Christ's body could have no higher value with reference to abstract atonement. The mere death of Jesus' body in the abstract was not the saving fact preëminently in redemption as a scheme, for Christ pronounced the scheme finished before His body died. It is true that Christ's blood is taught in Scripture to be the procuring cause of man's redemption, but it is only so because being the life of the body it symbolizes life in such a sense—that Jesus gave His life for our life—life for life.

But it was necessary to redemption that Jesus' body should die, not only on account of its relations to His suffering mind and spirit which necessitated its death, and the unity of man's nature in its triplicity which He came to redeem ; but that he might pass from the low fleshly life of man's present

condition in its close connection with this world, to the high, spiritual, and supernatural life of the Holy Ghost in that life's close connection with God. "For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit." Christ's body, that which expresses man's relations to the earth, died, that His spirit, which expresses man's relations to God, might move into a higher life, including in itself spirit, soul, and a spiritual body; insuring a like passage for man, and opening a way from this life into a higher, or more correctly opening a way from death to life. The sufferings of Christ which redeemed us were in the main sufferings of the soul. The soul is that middle part of man's nature, intermediate between body and spirit, and expresses man's relations to the great world, "especially the world of spirits." It is the seat of man's ego—his individuality—it is that which he calls himself, and which contains in itself a complete definition of human nature. It is the seat of man's Spiritual experience, the seat of his affections and passions, and the organ of all emotions of pleasure and sorrow."

Now in Christ's soul was His greatest suffering and greatest conflict. In Gethsemane He said, "My soul is exceeding sorrowful, even unto death"—sorrow to the greatest degree, a sorrow so great it might kill—a realization of all the anguish of conflict with violent death. The agony of His soul was the realization in His experience of the aggregated and unified power of all the sins of the world. It was not dread of agony, but an agony itself—an agony so great that drops of sweat mixed with blood rolled off His brow. Agony literally means a struggle, a contest for victory. The desperate condition and despairing woe of humanity, with God's judgment upon the race, fell upon the soul of Christ, and was realized in its inmost depths. The immediate cause of man's death was his separation from God, and Jesus

realized all the horrors of such a death, when He cried “My God, my God! why hast thou forsaken me?” His whole nature at that moment appeared to suffer at once, and in His own experience He realized the death of mankind—tasting death for every man. “It is finished—*The law was satisfied.*”

The law required suffering and death; Christ was man’s substitute, and He suffered and died. The law required man’s suffering and death; Christ was a man that He might be able to suffer and die. The law required suffering and death equal to man’s infinite guilt; Christ was God as well as man, and His infinitely divine nature imparted infinite merit to the sufferings and death of His human nature. Christ was man that He might suffer and die; He was God that His sufferings and death might be of infinite value; and both natures were so united in one person that one could have the advantage of the work of the other, and the other have the advantage of the merits of the one. Christ paid the whole debt whereby the sin of Adam is entailed upon any man; hence man is responsible only for his individual sins, and Christ also paid this debt, which payment is only credited to you as a person when you accept Christ by a faith in Him which involves the loss of yourself, so that the law sees not you but Him. Before the law, you and Christ must be *One*, as He and the Father are one. “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art one in me, and I in thee, that they also may be one in us.”

You must be “*in Christ.*” “In Christ shall all be made alive.” The law must see no one but Christ. He paid it all. He owed the law no debt. And if He passed under death’s dreadful shadow, and His body indeed did die, it was voluntary. “I lay down my life for the sheep.” “I lay down my life, that I might take it again. No man taketh

it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." The great act which makes you and Christ one, is faith, the principle of spiritual life. Sufferings and death paid the debt, but if Christ had not passed from under death's dreadful shadow, His sufferings and death would have been of no value to us.—"If Christ be not risen, then is our preaching vain, and your faith also vain." "For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life." Properly qualified by nature Christ took our place under law and cancelled our debt of judicial obligation by an equivalent which afforded legal satisfaction—removed the moral law, the first difficulty in redemption, out of the way—and God for the sake of the intrinsic value of His sacrifice, is competent to pardon sin, though infinitely criminal in its guilt.

2. *The second difficulty was God's infinite Justice.* Christ being incarnate God, and voluntarily suffering the penalty of the law, thereby sustaining the authority of the law and the authority of God's moral government, recognizing God's right as a lawgiver and governor, and accomplishing His whole work within the compass of the normal and unalterable relations of both parties, this attribute of God's nature was satisfied, and the second difficulty was removed out of the way.

3. *The third difficulty was God's infinite holiness.* The immaculate and holy Immanuel having suffered the penalty of the law, exhibited God's hatred to sin, and opening a fountain to wash away all moral pollution, met the demands of the Divine holiness. Indeed, he made accessible to man the very Holy of Holies, by opening a way whose name itself was, "Holiness." "And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean

shall not pass over it ; but it shall be for those ; the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon ; it shall not be found there ; but the redeemed shall walk there " (Is. xxxv. 8). You see at once, the third difficulty was removed out of the way.

4. The fourth difficulty was *God's infinite majesty*. The human and Divine being united in one person in Christ, and Christ being man's representative, humanity was so elevated that the dignity of the Divine nature was not compromised in extending redemption to the sinner. Also, in virtue of the incarnation of God in Christ Jesus, the blood symbolizing the life of Jesus being the price paid for man's redemption, elevated man in proportion to its own value, and repaired the insulted dignity of God's nature by a reparation equal in merits to the character of the dignity itself. It is clear that through Christ the fourth difficulty was removed out of the way.

5. The fifth difficulty was *the existence, stability, and authority of God's government*. The sufferings and death of Christ, though expiatory with reference to God are a punishment with reference to man, and Christ having suffered an equivalent for this punishment in place of the sinner, and adequately compensating God's government by an equivalent for man's offence, rendering the exercise of pardon consistent with the government, fully maintained the existence, stability, and authority of God's government ; thus removing the fifth difficulty out of the way.

6. The sixth difficulty was found in the loyalty and purity of other intelligences. Christ being the Son of God, His death was a greater manifestation of the righteousness of God, the integrity of God's government, the certainty that sin could not be committed with impunity, and God's hatred to sin, than if man had been punished himself, therefore nothing

would more likely deter the universe from committing a like offence. And man's recovery of his place in the great social confraternity of spiritual beings, made in redemption to depend upon the absolute condition of personal purity, he could not therefore injure the character of others by contact with them. Therefore, the sixth difficulty, as militating against man's redemption was removed out of the way.

7. The seventh difficulty was found in the unity of the system of God. The system of God is a unity in all its parts—physical, spiritual, and moral. Sin by a figure of speech is a foreign substance in this unity, and it and the sinner must be cast out. Christ came as an embodiment of the recuperative power of the system, and by converting man, converting him from a foreign body to a homogeneous one—filling him with love. Thus Christ is eliminating sin—the foreign element in the system—and gradually healing the injuries done by sin to the system. Therefore, the seventh difficulty, found in the unity of the system of God, was removed out of the way of man's redemption.

8. The eighth difficulty was diabolical power. Christ satisfied the law under which as a part of the penalty man was held in captivity under Satan, and was in man's stead bruised in a penal sense by diabolical power, afterwards bruising the head of that power, subjugating it, and chaining it to the wheels of the chariot of redemption ; and diabolical power, the eighth difficulty was removed out of the way.

Having removed all the difficulties out of the way, Christ laid the groundwork for man's redemption from death into life. (1) Armed with his Divine credentials, Christ descended among men, as God manifest in the flesh, and by His life, works, and sufferings, death, and resurrection, exhibited in the very presence of humanity His ability and willingness to save sinners. Thus according to the laws of the human mind, governing the mind with relation to the mind's beliefs,

and in which mind faith in God, the principle of spiritual life, must be lodged, made the mind's exercise of such faith possible, laying down the exercise of such faith as the first, unalterable, and philosophic condition of man's personal salvation. So plainly did Christ lay down grounds for the possibility of the exercise of faith in God, the principle of spiritual life, that unbelief, the principle of sin, ever afterwards was voluntary upon the part of the sinner.

(2) The touching and fascinating sweetness of the character and life of the God-man, connected with the benevolence of his acts, and the fact that his incarnation, humiliation, sufferings, and death were an expression of God's love for sinners, made love for God the essence of spiritual life possible upon the part of man. And so well did Christ do His work in this respect, that enmity to so loving a God, the essence of sin, ever afterwards was voluntary upon the part of the sinner. If God's love for man had not been manifested before man's face in an incarnation, the sinner could never have loved God.

(3) Christ, by laying the groundwork for faith and love, laid the groundwork for obedience to God the development of spiritual life, as well as exemplifying the possibility of obedience, under certain conditions, upon the part of man. Christ in his life, sufferings, and death, having laid the groundwork of man's resurrection from death to life, making faith in God the principle of spiritual life, love to God the essence of spiritual life, and obedience to God the development of spiritual life, possible upon the part of man, passed from death into life Himself, leaving open the doors of death's dungeons behind Him that the race might follow; and living again Himself, the work His death left in the abstract, became a concrete dispensation of power to every man who believed. Faith is the hand of the sinner which lays hold upon a rising Saviour, and if its grasp breaks not

when the Saviour lives the sinner lives too. And as Jesus was dead, or passed under death's dark shadow, and is alive again, and though once dead is now alive forevermore, holding the keys of hell and death in His hands, so the man who trusteth Jesus, and continueth trusting Him will never die. Then is not Jesus the life? Eternal life? When Jesus died redemption's saving power was potential—life for sinners was possible; when Jesus rose into a new and higher life, death's conqueror, redemption's saving power became dynamic—life for sinners became an actuality. He paid our debt in death, but saves us by his life—"I AM THE LIFE."

As some men are saved and some are lost, however, to treat of man's redemption individually would so complicate my theme, that this sermon would almost be unending. I therefore treat Him as a race including only God's elect, or those who choose life, as the grand scheme prospectively sweeps onward. As a race, like an orb, man passed from God beyond the boundaries of normal being into the immeasurable and starless realms of night, to wander in un-orbed, erratic, and lawless anarchy, dashing against demonical orbs tenanting the darkness, then rebounding hasting away in reflexive motion through the pathless abysm, to be jarred, battered, misshaped, and fractured with the appulsions of other collisions. Sin had severed the bond of connection between man and God, upon which man's spiritual life depended. Sin had severed the attractive power of love, the centripetal force which bound man to God, and his lawless motion was now the effect of man's individuality, the uncountervailed centrifugal force.

Christ, the gift of the Father's love, actuated by love Himself, and acting within the philosophic compass of love, the recuperative power of God's moral system, laid aside His crown, divested himself of His glory, and upon wings of

mercy flew from the throne of heaven into the darkness, overtaking the wandering orb, and fastened again the cord of love—so means the word religion—*re-ligo*. He tied again the cord of love and summoning into dynamic manifestation the potential energies of universal being to assist in the mighty work, is gradually bringing man rolling in reclaimed beauty back to his native orbit, readjusting the harmony of his relations to God, to the system of God, to the laws of the system, the harmony of his own social and domestic relations, and the harmony of his own constitution and powers.

Christ accomplished man's redemption without changing a normal principle or law of universal being. He became, therefore, in the highest sense, "THE TRUTH." Truth is the duplication of facts. It is the philosophic condition of facts, hence in the concrete, it is, whatever is. It is the philosophic condition of facts abstracted. And as God's universal system of facts is a unity, so truth is the simplest and grandest of all unities. Christ said of himself, "I am . . . the truth." He did not make such an announcement with reference to his own abstract existence and personality. In this sense it was no more true of him than it is of us. He announced himself as "the truth" with reference to the fact as the way from death to life he conformed in nature and work, and every other way, to every fact involved directly or indirectly, wherever found, in the origination, constitution, execution, establishment, and perfection of the scheme of man's redemption.

Man's intellectual, moral, and physical natures, with all their respective peculiarities, redundancies, and effects, including every fact in his condition; considered with reference to the relations he sustained to every being, thing, and principle in the universe; with reference to the claims of every extrinsic thing; with reference to all his obligations, aims, and ends—constituted a system of facts. And Christ

without altering one of them as a prior condition to the commencement of his work, constructed a way from death to life, conforming in the construction to every especial one of the facts, as truth must always conform to the fact of which it is the duplicate, every one of the facts included in the construction as a fundamental and archetypical exigency to be adapted in the construction, and provided for in the construction. Christ being "the way" to life, and as such "the truth," is necessarily the only way. There can be but one exact representation of anything. The number of representations may be multiplied, but if they are the truth they are exact and correct as to the fact, hence one and the same. Not so with error, never correct, it may be wrong in many ways, and every way essentially different, and be error still. In fact, such is characteristic of all error. There is but one true religion in the world, yet there are a thousand heresies. Christ as "the way" being "the truth," is therefore the ONLY WAY, "No man cometh unto the Father but by me." Christ is "the way"—Glorious doctrine! Christ is "the truth"—exemplified, demonstrated, adorned, omnipotent, irresistible, unconquerable, unalterable, incarnated truth. But grander, grandest of all, HE IS THE LIFE.

He is "the life." What was the chief glory of Paradise? What did man lose, and by losing it lost his all? What was threatened with destruction in case he sinned? What did he desire most? Life! Life! He ran weeping through the earth crying Life! Life! But there was no life. Jesus came upon the scene, and announced "I am the life." The first convert shouted "Eureka." Jesus came as the truthful way, for us, to life. It follows that we must have that life, that generic fact, the truth we lost. Life is the essential and vital form of all intelligent existence. It is the total of all rewards and its destruction the sum of all punishments. If Jesus is not the life, he is not the way, nor truth. If he is

not the life, he is nothing. When we lost life, we lost all ; and if we do not gain it back, we gain nothing. Life was the whole of Paradise—the thing which was guarded. If the way lead to paradise, it must lead to life ; if the guards are removed at all, it must be from around the tree of life. The way is opened, the guards removed, and its fruit is ripening for the race. When a man is converted he has regained his Paradise. But Jesus stopt not in the world's Eden, but made an eternal breach in the walls on the other side, and laying his cross for a foundation sill, threw up a splendid way to heaven ; and from heaven's throne says : "Come up higher." —"Be thou faithful unto death, and I will give thee a crown of life."

Saint John describes the future abode of the righteous under the figure of a magnificent city. This city was made of gold, was fifteen hundred miles in circumference, three hundred and seventy-five miles high, had twelve gates, each made of a single pearl, and was surrounded with a wall of polished jasper two hundred and sixteen feet high. This city rested on twelve foundations of precious stones, disposed in layers one above the other, each foundation composed of a single gem. The city was paved with solid gold, and located in a new earth. In this city the most splendid of all Bible symbols, was the throne of God and of the Lamb, from which, says John, proceeded the river of life. Probably, beneath the glorious throne were caverns walled and arched with diamonds from whose glittering pendants percolating nectar dropped, from which the fountains of living waters burst in a thousand limpid springs, and uniting, like a stream of liquid crystal embanked in emerald, flowed through the city, and sweeping beyond the walls rolled all round the sealess and renovated world.

In this city, symbolizing the heavenly state made accessible to man by Christ "the way," was also the tree of life,

not a single tree, but they grew along all the streets and threw their cooling shades upon every pavement along which the citizens of heaven's metropolis, enfranchised, and redeemed, ever passed, and repassed in beautiful promenade ; and lined also both banks of the river of life, their giant trunks upreared above palatial hills, and towers gleaming in silvery sheen, and spires glittering with diamond frost, and domes resplendent and spangled with gems. These trees were roofed with fadeless verdure, and their branches, off-shooting and wide-spreading, were laden with immortal fruit, monthly ripening, free to pluck, and taste, and eat, and pluck, and taste, and eat forever, no sword guarding or cherubim forbidding. There it is life, and life forever—eternal life. Life is glorious, though it be but for a moment—but who can measure, fathom, or weigh the period of its duration? Take your rule—Drop your plummet—Lift your scales—It is eternal life! Go to eternity's chronometer and mark the flight of cycles infinite, and count the vibrations of its pendulum ever going and coming ; count the strokes upon its sounding bell, dying away in music amid the flowery hills of heaven, each repeating to its last murmur, "Forever ! Forever !" Chronicler of circling cycles, repeat the period of your record—"forever !" "forever !" —Eternity ! Eternity ! Life is heaven, and eternity the period of its enjoyment. Eternal Life. Eternal life is heaven epitomized, and Jesus is the way to it. LET US GO ! O, LET US GO !



SERMON XII.

EZEKIEL'S VISION (DISCOURSE 1.).

Dispensations of Divine Providence.

“Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.”—EZEKIEL xi. 22.

SPEAKING of the wheels, the prophet says: “Their appearance . . . and their work was like unto the color of a beryl” —that is, a beautiful blue like the firmament. “And they had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. They went upon their four sides: and they turned as they went . . . they went straight forward. Whither the spirit was to go they went. . . . As for their rings they were so high that they were dreadful; and the rings were full of eyes round about them four.” These symbolized the Dispensations of Providence.

The very idea of wheels revolving suggests revolution and change. Their connection with the chariot of Providence, shows that in the revolutions in the sentiments and habits of men, in the revolutions effected by education and civilization, in the revolutions of kingdoms and governments, God is carrying on His work. Revolutions are not the causes of progress, as Mr. Watson intimates in his sermon upon this part of the vision, but the result. The idea of revolutions as the cause of progress, evolved from the idea of revolving wheels, is only a beautiful and impressive metonymy, where

the effect is put for the cause. Revolutions are but epochs in the developments of progress. They are but notches progress cuts in the history of the world's emancipation from ignorance, sin, and imperfection. A people are rude and illiterate ; a certain form of government is adapted to them in that state ; and when the people in time become polished and learned their government changes with their advancement in civilization. The constitution of the government of Great Britain is but a history of its progress from barbarism to its present national eminence, chaptered by revolutions. Revolutions are indications of the spirit of progress, and in these revolutions the wheels of the chariot of God's Providence, roll grandly.

In the revolutions of states by war, are seen the wheels. War originates in the selfishness and inharmony of man's fallen nature. Its ultimate cause, within the range of created things, is Satan, the Great Adversary. In the meantime, men make war, and yet God carries on His work. War is the necessary expression of the selfishness and inharmony of man's nature, but as light is increasing, even war works for the general good of humanity. It strikes down all civilizations which have crystallized to suit the degree of intelligence and light of a past age, and which prevent all increase, and smother down all developments towards a higher intelligence, and a higher and brighter light. War prevents a civilization in a low form from crystallizing, and concreting itself so fixedly, that all advancement would be impossible.

Licentiousness, luxury, wealth, indeed, everything which prevents man's mental and moral progress, naturally destroy the conservative and formative basis of governments and nations, and the elements composing them lose their affinity for each other ; and from a homogeneousness, become heterogeneous, and by impingement upon each other produce war. The war, itself, however, eliminates the causes which pro-

duced it, and the elements again harmonize upon the same basis, or another; but all training the elements for an eternal union after awhile in a Theocracy. It does not follow, however, that the success of armies in battle show what, from a human standpoint, may be regarded as the right side in the controversy. As far as human rights of property and person are concerned, they may not amount to much in God's disposition of the affairs of mankind—as a rule. God has an especial administration with every man, and every man is the subject of special providences. None but the Christian has a promise to this effect, in the Bible, and then it is contingent upon prayer, faith, or some act of Christianity. Special providences establish no general rule, which enables us in the discussion of the general doctrine of providence.

As to the question of natural personal rights, I have no rule. I feel, and the Decalogue teaches me, I have some rights with relation to other men, which they ought to respect. As to a natural inherent personal right, life is so much of a compromise with the rights of other men, and my relations to God in His relations to other men, that I do not know as I have any such rights. I intend to let God take care of that. Again, I know that intelligence and civilization ought to govern ignorance and barbarism, and intelligence and civilization are so often might, and might so often appears to be right, that my ideas of right and wrong in these regards get confused; and again I have to leave this matter to God's providence and His decision. One thing, I have always been able to learn what my duty was in every condition with reference to God and man, and I try to do that.

As to the rights of nations, we still have no ultimate, absolute, generic, and reliable rule. It does seem that Russia ought not to be prohibited from having more than ten small steamers in the Black Sea; from entering the Dardanelles

and the Bosphorus from the Black Sea ; and from the privilege of maintaining on the Black Sea coast any military or marine arsenal. It does seem that the articles of the treaty of 1856, forbidding these, ought to be modified or abolished. Yet if it is supposed by England that Russia, if these articles of the treaty are done away with, will make the Black Sea a base for military operations upon Turkey, and ultimately upon England's possessions in Asia, it does seem that England does right in insisting upon maintaining the existing treaty. It seems right in Russia to resist the treaty : it seems right in England to defend the treaty. Which is right, and which is wrong? If it comes to war, upon which side is God?

I have no doubt the clergy of both countries can prove to the satisfaction of their fellow-countrymen that God is upon both sides—that God can be divided against Himself. I wish that there was enough spiritually in the church to put every preacher out of the church who goes beyond the record, and retails in God's market his own miserable and cracked pottery. I suppose if I was a politician I would do, like most politicians do, take the side that paid me and my party best. What would it matter if fifty thousand widows, and one-half of a million orphans were made—my pockets would be benefited, and my political party would be maintained in power in the government. I know, if I was a politician I would do this way—the amount of apostasy necessary to turn a minister into a politician would fully warrant the other.

We cannot decide upon the merits of such controversies. Men must do the best they can. There is at last a God who governs, and Christianity and civilization are saved from the power and numbers of Infidelity and Paganism, by measures and influences unseen to us ; and the general history of the world containing the history of the contest between parties, which have eventuated in the ultimate success of the good

over the bad, is an evidence of the truth of the Divine Providence. There is a great conservative wheel in the machinery of the world, which, though unseen, controls the wheels that are seen, and whose control is seldom if ever apparent to the generation living at the time the machinery in question moves.

Present success is no touchstone to determine which nation is right in battle. The first Napoleon said God was on the side of the best guns. This was a very foolish remark, and was intended to mean that God had nothing to do with wars at all, or battles among men. Yet Napoleon was wrong and he was right. He was wrong if he meant to say that God had nothing to do with the success of armies. All the elements which enter into the morale of an army may be vital and effective by supernatural influences from that end of the chain of causes which rises into the invisible. The great supernatural world is connected in close unity with the natural world, and has in itself all first causes. Second causes are only found in the material and visible. It may be a nation has to place itself in certain attitudes to the supernatural, as a condition to be operated upon by the supernatural. God's government is a government of moral agents. The point of connection may be the human mind. It is certain, in war, the wheels of God's chariot roll dreadfully; God holding the reins in His hands, and preserving the integrity of His plans in spite of the war, or facilitating their development by the war, and sometimes it makes no difference to the success of God's plans which side is victorious in the war. Sometimes it does, and God has to do with wars as it suits His purposes. Don't force Him to act by an iron rule. At one time He may, at another He may not. War affects mankind too seriously to rule God out of it, but pray let him govern, and do not make Him the cause.

Napoleon was wrong if he meant to say God was on the

side of success. Napoleon was usually victorious, and he could boast and defy God. He would have done better to have waited till the hour of his death in exile. But this, the mere implication, is really reducing God too low. A French editor of "The Paris Moniteur," in 1815, then the organ of Louis Eighteenth, thus, from day to day recorded the progress of the first Napoleon from Elba to Paris :

"The anthropophagist has escaped." "The Corsican Ogre has landed." "The Tiger is coming." "The Monster has slept at Grenoble." "The Tyrant has arrived at Lyons." "The Usurper has been seen in the environs of Paris." "Bonaparte Advances Toward, but will never enter the Capital." "Napoleon will be under our Ramparts Tomorrow." "His Imperial Majesty entered the Tuileries on the 21st of March, in the midst of His Faithful Subjects." I know men who have changed their politics to be on the successful side. If immediate success in some things means anything, I believe it more generally means that a cause is wrong.

But success in war is no criterion of God's favor. This has been the mistake of all ages. Russia, Prussia, and Austria, at different times have divided the independent kingdom of Poland among themselves, and a chivalric, bold, proud people have been crushed to the earth. Is this an evidence that God endorsed it? Turkey crushed the Cretans to the earth, and a civilized world saw it done. Is this evidence that God endorsed it? God may have endorsed it or He may not. As long as men have a future as persons, and as a race, and as long as there is a heaven and a hell, we cannot judge of God in these matters. The rules determining success upon a battlefield, are the best generals, the best soldiers, the greatest number, the best guns, and the best home support. If God wants to crush a good army, He will send a better one to do it, or rouse a combination

of nations to do it. He gives no premium for weakness, and faith cannot take the place of works. But even if an army is crushed with these conditions, we are not sure it is right. Success is no criterion.

But the battle is not to the strong, nor the race to the swift—certainly not if God wills it otherwise.—But is it not the rule that the battle is to the strong, and the race to the swift? Certainly no one doubts that God can reverse the rule, and He has done so. God has willed it otherwise in an engagement; and furthermore, the battle is never to the strong though victorious in battle, with reference to the great principles involved which affect humanity's redemption from ignorance and sin, and with reference to ultimate issues which are in the hands of God, and about which we really know comparatively nothing. That He worked miracles upon the battlefield for the Israelites in the establishment of a typical Theocracy, establishes no precedent for the Divine action in after times, or for wars in general for those times. Being miracles, places them at once beyond God's ordinary government of things.

In all revolutions affected by education, science, art, Christianity and war—symbolized by these revolving wheels—the race of man is pressing on to the goal of a blessed redemption. On rolls the chariot of God's providence. Let men and demons do what they can, God is carrying on His work, and do whatever they may, God presses it into His service. Hear the roar of the elements in the north, and see the vast cloudy pile advancing like a rugged wall of ebony and tempest, pushed by the whirlwind's breath, with a burning centre, and fringed with light, and corruscating sparks and flames leaping from its bosom and returning; flashes of lightning breaking from it and hissing along before its terrible march. It sweeps close the ground, covers half the sky, and its awful summit towers beyond all flight of

bird. In mighty travail it shakes the earth, and angrier jets of fire bite the air like fiery serpents, while vital and prolific from its ignescent centre great wheels are born instinct with eyes ever-looking, and by them burning cherubim—four-faced and four-winged, bearing upon their heads a pavement of resplendent crystal, supporting a sapphire throne upon which God sits. On rolls the Chariot. Its wheels are beryl—a beautiful blue—the cherubim are red and fiery, the cloud is black, yet belching flames, the firmament is clear and bright, and the Throne is above. The wheels are revolving; the whirlwind is roaring; the lightnings are flashing; the cherubim are flying, each with two wings extended in their flight, and each with two wings raised up to the firmament to shield them from the glory above. Which way we turn we hear the thunder of the revolving wheels, and see the innumerable eyes—mountains tremble, kingdoms shake, institutions rock, civilizations give way. Now, the sun shines out a moment on them, the darkness stands back a little, and Lo! the wheels are wreathed with flowers, and their touch is soft and noiseless; then the darkness rushes in again—the fires burn, the eyes flash, and on, through dust and gloom, blood spinning from their straits, and hurtling in gory clots from their axes; they sweep on, and sound on, like the din of an earthquake over luxurious empires, and hold the world aghast. But their track is upward, rolling the race up to God. You are confused, your minds are darkened, but the other symbols as the series advances will clear the darkness, perfect the picture, and bring out the beauty.

SERMON XIII.

EZEKIEL'S VISION (DISCOURSE II.).

The Mysteriousness of Providence.

“ Then did the cherubims lift up their wings, and the wheels beside them ; and the glory of the God of Israel was over them above.”—EZEKIEL xi. 22.

THE structure and relative position of the wheels were complicated, “ as it were a wheel in the middle of a wheel.” The wheels were probably of equal size, and the periphery of one was inserted at right angles, into the periphery of the other—a combination which made their revolutions so intricate and confounding no human mind could possibly understand and explain them. This symbolizes THE MYSTERIOUSNESS OF PROVIDENCE.

The dispensations of Providence are indeed mysterious. Cold dew is sprinkled upon our hopes, affections, and remembrances. Our expectations budding in the warmth of the human heart shoot out their blooming vines, but they soon grow pale and die among the chilling winds and icy hills of this world. Our babes wither within our arms. Our sons and daughters fade like some vernal plant whose root is nipped by a canker-worm in the blooming. Our wives and husbands depart when least we can spare them, and leave us broken-hearted. Our family altars are falling, falling, and their ruins will soon be our tombs. Nations arise, and like some mad meteor career awhile in the political heavens, and expire in their own brilliancy. From the profoundest diffi-

culties and the most apparent contradictions are eliminated and established the highest principles of Christian civilization. The thunder-tread of revolutions tramples to dust institutions hoary in their antiquity, and grand in their history. Shivered grandeur and ruined nationalities lie scattered in anarchical confusion along the track of progress. Progression writes its name with blood, and the banners of its advance are humid with tears, and flaunted by sighs.

Involved as these wheels were they seemed contradictory in their motion. They seemed to cross each other's motion in such a manner as to make an advance seem an impossibility. How true the application: the character of the Dispensations of Providence often appear to contradict the very ends they profess to promote. How they can promote peace on earth by rolling over fields of carnage and leaving the bloody impress of their gory rims along the highways of human history, is indeed mysterious. How they tend to usher in the millennial reign of Christ, whose distinguishing characteristic is purity, by producing commotions, and evolving from the turbulent waves, passion and sin in their corruptest and most violent forms, is indeed inexplicable. How they can eliminate and establish high principles of Christian reform by revolutions whose ostensible characteristics are war, pestilence, and famine, which prostrate the hopes of nations and drape a million of family altars in the escutcheons of the saddest woe, is a mystery we cannot understand. Yet every Christian philosopher versed in the history of the world knows that such are the facts.

How profoundly mysterious the dispensations of Providence! How confused the wheels, how dark the clouds which envelop them, how irregular the fires which fiercely burn among them. The rims of the chariot wheels, symbolizing the dispensations of Providence, roll on to such heights, including in their circumference heaven, hell, and the universe

—“As for their rings,” says the prophet, “they were so high that they were dreadful.” Their circle is so stupendous, and we see so small a portion of it,—or, cut by the cord between the visible and invisible, so small a segment of it—that we cannot estimate its curve, hence cannot calculate its size, or where its ends unite and form a whole. To change the illustration, the circle of the dispensations of Providence forms an octagon, and we only see one side. The plans of God from the beginning to the end form a chain; and our lives are too short for us to see but one link, and with some of us, so small a part of that one as to be unable to understand how it is joined to the link preceding, and the link following. The only ideas that we can form of the whole, from the one, are those of strength, unity, and direction; and then the mind must assume that the links are all similar, that they are united the one to the other, and that the chain is straight. In other words, the plans of God are infinite, and are a unity, and we see so small a part of them, and understand that small part so imperfectly, that the mind has not the requisite data to reason to a satisfactory knowledge of the whole. An unbroken cloud of mystery overhangs the fields of Providence, and the immensity of the sweep of its dispensations confounds us.

The mysterious in Providence and religion, is wise. It excites and develops faith. Our beliefs, the groundwork of faith, are as essential in the human mind in making up human character, as our cognitions. They both have their respective realms—the realm of belief lies under the other, outside the other, and above the other, is infinite in its boundary; and includes all that makes life in this world durable. The relations between God and man are such, and the condition of man is such, and the philosophic action of faith and its reflex influences upon the soul and mind are such, that faith only as distinguished from knowledge, can constitute

the rewardable condition forming the basis of the construction of Christian character.

It is morally sublime to see a Christian standing among what appears to him as clashing discords, and sweeping contradictions, with his foot upon the promises of God, calm and trustful. Revolutions may rage; nations may tear into shreds existing governments, and out of the fragments weave new ones; the chariot of God's Providence with its whirlwind, clouds, and fires, may roll over the plains and mountain tops, shake the world, and shiver the foundations of all human institutions; yet his towering faith raises its head into eternal sunshine, grasps the hand of God, and leans against the Celestial Throne. His brightest hopes may lie dismantled and blighted at his feet—every golden thread dis-severed, yet though a tear trembles down his cheek, he lifts his eyes to heaven and says, "It is all for the best," "whom the Lord loveth he chasteneth." Creation careering may topple its planets into chaos, and the grand old arches of the universe may come crashing down, the roar of its fragments astounding hell into frightened silence; yet his faith is as unshaken as the Mount of God upon which his Father sits a universal sovereign in the Heaven of heavens.

The motions of the wheels may be contradictory, they may cross each other's motion, they may even seem to go backward, or seem to go backward as often and as easily as they go forward; yet the prophet says, "they moved straight forward"—not contradictory, but harmonious; not to the right or left, but "straight forward;" not backward, but advancing, and advancing when they seemed to go backward.

The prophet says that the creatures and wheels "were full of eyes round about." Eye is an emblem of intelligence and ubiquity. "Full of eyes," is perfection of intelligence in ubiquity. Then the creatures emblematical of the instru-

mentalities of Providence, and the wheels emblematical of the dispensations of Providence, are guided by ubiquitous and perfect intelligence.

No instruments of Providence—and all things are instruments—and no dispensation of Providence moves at random, or as it may happen. All is under the control of a Perfect and Ubiquitous Intelligence, which removes all chance out of the universe. But there never was, and never can be, such a reality as chance. Atheism, or the *No God*, of unbelief has cast its shadow upon the axes of all the designs of the universe, and the name of the shadow is chance. But still all events, and all worlds, move along the pathway of one intelligent design; God the Designer is King, and the eyes burn in the shade, and look out from all the shadows, and wo to the sinner upon whom their gaze fiercely kindles. “With thine eyes shalt thou behold and see the reward of the wicked.” “The eyes of the Lord are in every place, beholding the evil and the good,” said Elihu. When the patriarch of Uz was bowed to the dust, and the chariot went sounding on, he said, “His eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.”

The instruments and dispensations of Providence work with a design. Chance is but an ocular spectrum, the complementary colors of Atheism, it is unreal, yet really unworthy of an intelligence. The living creatures and wheels are instinct with eyes. A perfect intelligence governs their movements. The fires which burn are dreadful, the lightnings which flash are terrific—But O, the eyes that look from every wing, and foot, and hand, and face of the living creatures, and from axle, nave, spoke, and straik of every wheel; blazing with a fiery intelligence, and kindling with design—are an apparition which makes the blood of wickedness

creep cold, chills the heart of iniquity, and sends terror throughout sin's dominions, and shakes the knees of hell.—The eyes of a basilisk are not more deadly.

But the wheels in this vision do not support the cherubim, nor the firmament and throne above. They roll by the side of the cherubim, and under the firmament. They had no organic connection with either. The only bond of union between them was that the same spirit and life pervaded all. There is a higher reason for the use of the wheels in this vision than simply the perfection of the rhetorical figure of a chariot. I have given you several already, but there is another: The wheels were round and formed a circle. The circle is the very symbol of completeness, perfection, the infinite. It is the basis figure in the universe.

Cast a stone from several places upon the earth perpendicularly into the air, and they will return towards a centre, the same centre, a common centre implying a circle. Throw a stone horizontally and it will describe a curve as it descends to the ground, acknowledging a centre implying a circle. In those substances "in which cohesion is so far counteracted by repulsion that the particles move freely on each other," as in fluids and liquids, we see this fundamental law beautifully illustrated. The dewdrop laughing on the rose's petal in the blush of the morning, is a glittering circlet brighter than the diamond. Look at it quickly, for if it catches a glimpse of the rising sun, it will spread its tiny wings and fly away. The vesicles of the cloud when they burst or unite, and the rain sets in, each drop is a little globe. Let the sun shine upon the shower, and we have that beautiful meteor, the rainbow, its "prismatic spectra arranged in the circumference of a circle." The melted lead in its descent from the top of the shot tower forms spheres before it reaches the pool which cools and catches it.

Even the wind has its circuits, and describes forever

curves and circles. Says Solomon, "it whirlleth about continually, and . . . returneth again according to his circuits." The translation is bad, the literal meaning is more intensive. Let two currents of air coming from opposite directions meet, and a whirlwind is created, rotating and progressing with such speed as to tear trees up by the roots. The mass of air thrown into motion has its axis and moves in a circle. Some say the cause is electricity. Let ocean currents from different directions meet, and whirlpools are made, the water moving in a circle.

The nebulæ, if Laplace was right, revolving its tremendous circumference, and every part of it, the axle included, describing a circle, threw off successive rings or circles of matter, which cooling and contracting, sought respectively common centres, and worlds were made; each world as it was keeping up the circular motion—turning upon an axis, and travelling along an orbit. Satellites are spherical and they circle their primaries. Planets are spherical and they circle their suns—carrying their moons with them. Suns, too, are spherical, and they too, taking all their planets with them, take up their grand march around some common centre. The immensity of their orbit confounds us. How far and wide the continuation in the multiplication of universes, God only knows—God, whose being and perfections, have the circle for their emblem. And thus worlds and suns in magnificent circumrotation, a circle in the middle of a circle, a wheel in the middle of a wheel, move on under the eye of God to the completion of their cycles and destiny. In a circle tramps all the seasons, bringing around the same order of things, in everlasting monotony, never reaching any goal. Nature and all its appearances, a wheel in a wheel, moves in ever-recurring circles.

Men are born, mature and die—they are children at first, and children at last—they come naked into the world, and

naked they go out of it. History all the time repeats itself. Generations and events travel in circles, and so does thought and all its modes. On sweep the cycles : the events of the age are but types of what will occur again far down the centuries ; and the events of this age were typed far back perhaps in a prehistoric one. The heavenly bodies have their cycles, so does man, and mind, and history. On sweep the cycles. "That which hath been is now ; and that which is to be hath already been ; and God requireth that which is past." "The thing which hath been, is that which shall be and that which is done is that which shall be done : and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new ? It hath been already of old time, which was before us." On sweep the cycles ; and to insure an advance above the cyclic law of repetition and monotony, which cuts off all progression in the things of earth, and nature, and time ; and to bring man in his destiny upon higher circles, and to give him a goal worthy of a man to aspire to, and of a God to give—in all the cycles, in all the circles, roll the wheels, roll the cycles, roll the circles of God's eternal Providence. Then, on and up sweep the cycles—on and up roll the circles—on and up revolve the wheels.

SERMON XIV.

EZEKIEL'S VISION—(DISCOURSE III.).

Unity of God's Designs in Providence.

“Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over above them.”—EZEKIEL xi. 22.

BETWEEN all these symbols, there was perfect concert of action, coincidence and harmony of movement; “When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up; and when those stood, these stood; for the spirit of the living creatures was in the wheels.” They were moved by the same Spirit in obedience to “the glory of the God of Israel” which “was over them above.” When God spoke, wings were extended, and wheels rolled. When He commanded a pause, wings were let down, wheels ceased, and the whole stood in its immensity and indescribable majesty—the wheels and cherubim below. This teaches us:

First, That God is in all things as their vital, sustaining, active, and intelligent Cause. Upon the recognition of such a truth we can rear an intelligent system, explanatory in itself of all the phenomena of universal being.

Second, It teaches us the unity of the Divine plans—that God is one, and that He is the Archetype, and the centre—the circle being infinite, a ubiquitous centre.

Third, It teaches us the unity of God's designs in Providence, and that all things willing or unwilling, active or pas-

sive, work with concerted action for the accomplishment of design; a concert not derivable from the knowledge or will of the workers, but from the sovereignty of His government.

Now, resting upon the heads of the living creatures was a firmament clear as crystal; upon the firmament a throne of sapphire; upon the throne the appearance of a man invested with a rainbow. How magnificently glorious! A firmament clear as crystal, over whose splendid brightness no cloud ever cast a shadow. Clear as crystal, with the unveiled glory of God falling upon it till it probably shone like the sun, and poured a flood of dazzling brightness upon the compacted darkness beneath it. The glory of God pouring through the crystal firmament upon the black cloud which enveloped the wheels below, and streaming out till it fringed the clouds' sable circumference with a band of jewelled light, is probably what the prophet had reference to when he said that the dark cloud which gave birth to his vision, had a "brightness round about." How well the cloud below symbolizes the obscurity of God's plans in providence to man's mind—from the standpoint of humanity. How well the crystal firmament symbolizes the clearness of God's plans to His mind, and the comparative clearness of God's plans to the minds of those who by translation or death have gotten above the firmament. How well for us, in matters of Providence to use reason's eye less, and the eye of faith more.

"Above the firmament . . . was the likeness of a throne, as the appearance of a sapphire stone." A sapphire is a precious stone, and consists "almost entirely of pure crystallized alumina." It is second in hardness to the diamond, can be electrified by friction, resists the power of acids, and it can impress a "double refraction on rays of light." The throne, itself, symbolizes dominion, sovereignty. God is the absolute King over all kings, and nothing can transpire in

the universe but it is under the control of God. God's sovereignty does not make Him accountable for the wickedness of men and demons. Wicked subjects in a government, and criminals in prison, do not show that a government is bad. If God could rule wickedness out of the world and would do it, He would rule all good out of it. Everything is under God's control. He does not order what men do, but He is King over all. "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness: for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his anointed" (1 Sam. ii. 6-9). "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge: he putteth down one, and setteth up another"—(Psalms lxxv. 6, 7).

The throne is symbolized by a precious gem, showing the superior value and worth of spiritual things to earthly things; the essential valuableness of a governing power in Providence; the superiority of God's dominions to all human dominions; and that the most valuable in all human ends and aims is above the firmament. A throne of a precious gem is in harmony with that idea of unity which is characteristic of God, His plans, His system. We feel that a throne of less value would not be appropriate for God to sit on. The throne is symbolized by a crystallization—a sapphire stone, which resists the power of acids—denoting indestructibility. The

throne is symbolized by a sapphire stone—a generic name which includes under it so many gens of wondrous beauty, and such a variety of colors: There is the “lively and intense red” oriental ruby; the colorless or gray sapphire; the deep blue oriental sapphire; the yellow oriental topaz; the violet colored oriental amethyst; the translucent, and blue or red or pearl tinted chatoyant sapphire; and the bright, beautiful, opalescent, star, or asteriated sapphire. “The same crystal of sapphire sometimes exhibits a union of two or three different colors.” The name of sapphire is usually applied to blue crystals, and a shining deep blue was probably the color of the throne. This is in harmony with the appearance of the sky above, whose apparent circular dome types the finite, but whose reality types the infinite.

“Upon the likeness of the throne was the likeness as the appearance of a man above upon it,” says the prophet. The man was clothed with a garment of splendid fire, which, radiating, invested him with a bright aureola, says the prophet. (Read the first chapter of Ezekiel.) The Bible represents God as a spirit without body or parts. The revelations of Himself are generally in keeping with this idea. But in this vision symbolizing His Providential Government He is seen in the form of a man. The form of a man upon the throne is significant of redemption in its relations to Providence—man the chief object, however, under any hypothesis—for it is the redemption of man. But we have the glory of God in the likeness of a man, symbolizing the God incarnated. But why was God incarnated? To save sinners. Why is He enthroned upon the chariot of His Providence in the symbol of His incarnation—in the very form necessary to redeem man and only assumed for this purpose? To save sinners. The salvation of mankind is the grand end of every instrumentality and dispensation of Providence. For this purpose the living creatures fly, the wheels revolve, empires are

crushed. The salvation of mankind is the centre around which every instrumentality of Providence performs its circuit ; it is the end of every dispensation of Providence, however wide and inexplicable its movements ; it is the focal altar where all of them converge in glory, and kindle into meaning. "Lo, all those things worketh God oftentimes with man, to bring back his soul from the pit." "Thou wentest forth for the salvation of thy people."

This is the reason of many of our personal afflictions : "But he knoweth the way that I take : when he hath tried me, I shall come forth as gold." "For thou, O God, hast tried us, as silver is tried. Thou broughtest us into the net : thou laidest afflictions upon our loins. Thou hast caused men to ride over our heads ; we went through fire and through water : but thou broughtest us into a wealthy place." "And I will bring" my people "through fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on my name, and I will hear them : I will say, It is my people : and they shall say, The Lord is my God." "Rejoice, though . . . ye are in heaviness through manifold temptations : that the trial of your faith, being more precious than of gold which perisheth, though it is tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "Fear none of those things thou shalt suffer : behold, the Devil shall cast some of you into prison, that ye may be tried . . . be thou faithful unto death, and I will give thee a crown of life."

The throne and him who sat upon it was invested with a brightness, which had "the appearance of the bow that is in the cloud in the day of rain." Its tissues of sunbeams, woven in alternate threads of ruby and orange, aureate and emerald, azure and violet, environed the head of the God-man with its bending beauties. 1. The rainbow types God and the manifestations of God. There are three colors in

the rainbow—red, yellow, and blue, typing the three persons in the Godhead. These three colors appear as seven—red, orange, yellow, green, blue, indigo, and violet—typing the sevenfold manifestations of God's glory. Thus the three persons in the Godhead, and all the manifestations of God, are connected with Providence, and Providence's relations to the destiny of man.

2. The rainbow is a sign of mercy, the sign of a promise, the sign of a covenant, the sign of a broken tempest, the herald of coming light and coming tranquillity. Said God to Noah: 'I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; this is a token of the covenant I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth.' The appointment of such a token of the covenant and sign of the promise made to Noah had its philosophy—cloud broken somewhere, sun shining somewhere. How appropriate then is the connection of a rainbow with the vision symbolizing the Divine government. Though the dark clouds of Providence may sweep over your heads in black and massive wrath, yet, look up! the sun is shining somewhere, the darkness is broken somewhere. The inimitable pencillings of the Divine glory have penetrated the gloom, and left a rainbow glittering upon the wing, and blushing upon the cheek of the tempest. There is the sign of God's faithfulness to His covenant made with you; the sign of the immutability of His promises; the sign of deliverance; the sign of coming day.

The rainbow environs the form of the man upon the throne. Let the sun shine upon a shower, and its rays are refracted, reflected, and separated "into the colors of the prismatic spectrum" by "the drops of the falling rain," and

we have a rainbow. Go into a dark room, and make a small hole into the wall admitting a beam of "white or solar light," and place at the hole a triangular glass prism, and the rays of light composing the beam are separated by refraction into the primary colors, and a spectrum exhibiting the hues of the rainbow is seen on the opposite wall. Now this vision, says Ezekiel, "was the appearance of the glory of the Lord." Let the Divine glory, the manifestation of God's nature, shine upon human destiny through humanity, or shine upon humanity itself through the God-man, and a rainbow, the very symbol of love, is seen in the heavens, and arches the head of the power which governs the race; and proclaims that God loves man, and governs him for his good. The beams of the Divine glory which would consume us, when shining through Jesus is the beautiful symbol of a promise of protection. And as the prism analyzes the light and reveals its beauties, so, through Jesus and humanity, the Divine glory is exhibited in hues and shades of beauty, undreamed of before by the angels.

Glorious rainbow! It bent over the weeping prophet in the land of captivity; it bent over the aged John in the Isle of Patmos; it bends over your shattered hearthstones and shivered family altars; it bends over the graves of your hopes, and the tombs of your children; it spans the valley of affliction, arches the river of death, and its further point rests upon the shores of the Canaan of God. We look too much below. Look up! and our lives will be brighter then. Grand old vision of Ezekiel, sweep on in symbolic majesty till the end be, and when lifted up into heaven at the end of the days, may we be found standing on its imperishable firmament of dazzling glory, close to the throne of Him who drove its immense machinery over the smouldering ruins of a burning world to so magnificent an achievement as the salvation of man.

SERMON XV.

“WHY HAST THOU MADE ME THUS?”

“O, man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?”—
ROMANS ix. 20.

ALL that is said about Jacob and Esau, can be interpreted by simply explaining the phrase, “Jacob have I loved, but Esau have I hated.” It is strange, that this passage of Scripture should be so misinterpreted, when the design of Paul in the connections of the passage is so apparent. He is speaking of God’s call of the Israelites as the chosen people, and not of the Edomites. The Israelites were the descendants of Jacob, the Edomites were the descendants of Esau. God’s call of Jacob was one to the privileges, position, and blessings of an outward, corporate kingdom; and had no respect to the inward character of Jacob or Esau, to the influences of the spirit upon either of them, or to the everlasting destiny of either of them. God had promised to bless the world through Abraham’s seed, and He was compelled to choose between Abraham’s seed—and God took Isaac. He could not take all. So with Jacob.

But is not the record, “The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her (that is Rebecca the mother of Esau and Jacob), The elder shall serve the youn-

ger. As it is written, Jacob have I loved, but Esau have I hated? ” But this record shows that God’s election of Jacob as the father and representative of His chosen people, over his brother Esau, had no reference to the “ works,” or character, or personal destiny of the men themselves, but rested in the prerogative of God to select between the two—the prerogative of God to call whom He saw fit—and not to call by His Spirit to personal salvation. The record is that Jacob the younger was preferred to Esau the elder.

As to the Lord hating Esau, the word hate does imply the idea of abhorrence. But let the Bible explain itself : It is said in Genesis : “ The Lord saw that Leah was hated by Jacob.” In the verse preceding, it is said, Jacob “ loved . . . Rachel more than Leah.” This explains the word “ hate ”—Leah was less loved than Rachel. In Luke, Christ says, “ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, also, he cannot be my disciple.” In Matthew, Christ says, “ He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me.” Again in Matthew, Christ says, “ No man can serve two masters : for either he will hate the one, and love the other.” The love cannot be equal, yet love of mammon for the sake of the love of God is possible.

The Lord preferred Jacob to Esau, and it had nothing to do with their personal salvation. Really, Esau in many essential respects was a nobler man than Jacob. Jacob was guilty of fraud, and then ran away, yet Esau forgave him upon his return. But it is said in Hebrews that after Esau sold his birthright, “ when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.” This does not mean that God rejected him, that God would not permit him to

repent, or that God would not pay any regard to his tears. No, the blessing grieved after by Esau was the blessings and prerogatives of him being the oldest child of Isaac, and which Isaac had given to Jacob, and Isaac would not change his mind about it—he would not revoke the blessing pronounced upon Jacob, though Esau begged him to do so with tears. Isaac would not change his will—testament. God was in the matter however, and Esau had sold his birthright, and he ought to have stood to the bargain, although Jacob was worse than he, in taking advantage of his brother. If, however, God did really hate Esau and consigned him to eternal punishment, before he was born, and that without reference to Esau's works; then Esau had the right to ask God, "Why hast thou made me thus?"

As to the case of Pharaoh, God brought upon him but the judgments he deserved. God did not fit him for destruction, but he was already a vessel of wrath "fitted to destruction." Then the destruction is but temporal, and was accomplished in the Red Sea. Not a word is said about personal salvation, or damnation. God in carrying on the progress of the world, has overthrown many kingdoms and kings, brought them to entire destruction, without sending the kings to hell. God is establishing a historic and visible church, and He treats of the enemies of that church upon the same principle. There is no more evidence that God damned Pharaoh than that He saved all the children of Israel in heaven, because Israel was the external type of the coming spiritual church.

Paul said, "Shall the thing formed say to him that formed it, why hast thou made me thus?" If that means that God condemned Esau and Pharaoh to eternal punishment, before the birth of both—that he hated Esau before he was born, and that he raised Pharaoh for that purpose, or that God from a mere prerogative in Himself condemned any other

man, or set of men, then all the condemned have a right to challenge God's Justice, and to ask the question, “ Why hast thou made me thus ? ” If formed for eternal condemnation, they have the right to ask the question, and if possible resist the power of such a God. That God who made Esau, should hate Esau before he was born, and send him to hell, and then try to hush Esau's mouth in asking a reason for it, by the sentence, “ Who art thou that repliest against God ? ” is irreconcilable with any idea of Justice possible to conceive of in any mind. If this, in defiance of all our ideas of justice, be justice with God, then we can never form any idea of any moral quality, and we are unprepared to understand any requirement in the Bible. If this be justice, then lasciviousness may be chastity, as far as we can form any idea of it.

Justice always implies two parties, and that these two parties have rights, and its essence is to regard these respective rights in the adjustment of the relations between the two parties. God could have no justice if there was no being in the universe but Himself, and if God can be said to have justice there must be other beings in the universe beside Himself, and if the recognition of rights upon the part of both parties is essential to the idea of justice, then both parties have inalienable personal rights. God the Creator, with respect to the creature, has rights ; but the creature has rights too. God's rights with reference to man are not absolute. The end for the creation of every intelligent creature is not absolutely in God Himself. God has no right to make a thinking, feeling man, for the purpose of making that man unhappy in order to show forth His power in doing so ;—and He has not done it.

Man with respect to God has rights. 1st. Because he has the conditions of a distinct personality—he is of himself a person. If he is saved, it is he who is saved, not God ;

if he is lost, it is he who is lost, not God. He may have derived his being from God, and he may depend on God to uphold his being, but if he is a person distinct from God as a person, he has rights.

2d. Because man being intelligent has *a will*. Will is no mere faculty but the whole of the mind. It is the highest condition of the mind. It is that state of executive mind, with reference to moral alternatives, when the mind makes character. Man has the power of willing—the power of choosing to act in accordance with God's will, or the power to rebel against God, and act contrary to God's will. Such an intelligence can own something of itself—it has rights. If a man has the power to endorse God, or to reflect upon God, such power must arise from the mind's consciousness of personal rights—rights which the Great God must either respect or trample upon. God cannot make an intelligent, accountable being, without that being possessing, in virtue of his constitution as God has made him, and can only make him, personal rights.

3d. God accords to man such rights in what He has done for man in redemption. He sent His Son for the express purpose of *reconciling* the world unto Himself; and after the scheme of reconciliation is complete, God submits it to man for his acceptance or rejection, and sends messengers to explain its provisions, and to show that it is just to man—that it has respect to the rights of man, as well as to the rights of God. The whole thing is a covenant between God and man, and all covenants recognize rights upon the part of both parties.

4th. That under God the creature has rights, is evident from the appointment of a Judgment day. The appointment of such a day is not necessary to the apportionment of rewards and punishments, but that men and angels may see the reason of God's Judgment in every case, and endorse

the decisions of the Divine Justice. God treats every man as if that man was a king—and a king he may be.

God and Christianity, while requiring every man to submit to the will of God—which every good man conscious of his own ignorance and weakness does—yet they do not require an abnegation of man’s manhood, but an intelligent submission to God’s will. Some men have false ideas of submission to God’s will. When God’s will is clearly revealed we have the right to press the matter, as shown in the cases of Abraham’s prayer for Sodom, Jacob’s wrestling, Job’s order of his cause, Elijah’s prayer, Moses’ prayer for the Israelites, and the prayer of the Syrophenician woman. Man has a right to question God, to ask, “Why hast thou made me thus?” if God made him for the purpose of damning him in hell; if God made his salvation depend upon conditions which were never presented to him; if God held him accountable for opportunities he never had; and if God made his salvation depend upon any human ordinance which could not be available under all circumstances—for instance, baptism by water.

But if God makes every man’s salvation depend upon conditions in reach of every man—judging him only in proportion to his opportunities and talents—whether he lives in Christian or heathen lands, and that there is a future ahead full of compensations for the disadvantages a man suffers here on account of his race, and the necessary means employed to develop the race, though it might involve affliction to some: if this be so, no man has a right to protest against God—he has no right to ask God such a question. If God makes every man’s salvation depend upon these conditions, then man’s right of protest is gone. But there are mysteries and difficulties remaining. Why are you born and raised in Baltimore, in sight of churches, and another man raised and born among brutal cannibals? Why do you have parents

who dress you and send you to church, why do I have parents who let me go in rags and give me no religious instruction? Why am I subject to certain measures of discipline? We have no right to ask God, "Why hast thou made me thus?" Eternity will explain. "Clouds and darkness are round about him, but Justice and judgment are the habitation of his throne."

Job was afflicted. To all appearances he was a good man. Why was he thus afflicted? It almost seemed a reflection upon the very character of God. Job and his three friends were discussing the matter. Eliphaz, one of the three friends, one night went to bed. He fell asleep thinking of the whole matter. His thoughts shaped themselves into visions, which gradually faded away and a deep sleep came upon him. During the night, a great fear came upon him, he was seized with trembling, and all his bones shook. A cold air passed over his face—a kind of breathing—there was a chill in the room, and the hair of his flesh stood with horror. There was an awful presence, a spirit, in the room, and it was night. It seemed like a misty shadow growing out of the darkness, standing near him, cold and formless, yet distinct, and it fixed its eyes on him, and one of the folds of its pale robe formed itself into a ghastly hand, and a shadowy finger pointed into his face, and in a low voice, more felt than heard, it said, "Shall mortal man be more just than God?"—as if it had said, "Shall not the Judge of all the earth do right?" Life is strange. God's dealings with men are mysterious, but many of the reasons are discoverable, if we would take the trouble to do it, and others of them we cannot understand. But God is righteous and good, and righteousness and goodness we can always trust.

Is God good? Goodness always implies the idea of love and mercy. Many people have such strange ideas of God. They use God as something to frighten children with. God

is good. Look how He has made us—the adaptation of the world to us shows His goodness. See that beautiful maiden with rosy and laughing face, standing on the misty hills every morning, looking with a merry and kind eye over sleeping cities and stirring farmyards. She is the dawning day, and the light of her eyes wakes all the birds, and her delicate touch leaves a diamond crown upon every dewdrop which nestles in the heart of the rose, hangs pendent from every spire of grass and blade of corn, and dances on the quivering leaves of every giant oak. She is God's daughter, and a daily messenger of the Divine goodness.

See the angels open the splendid portals of light, and see the king of day come forth as a strong man to run a race. See his fine eye as its golden light flashes through the woods, and every bird sings as if its little heart was breaking with joy, and every running rill sends over laughing pebbles wavelets of rippling silver. See him climb the orient and stand on the keystone of the magnificent arches which have measured all the days since the fingers of God sent the earth spinning upon its axes long ages ago. See him at evening go to bed in amber clouds, and his great eye grow red as sleep steals upon him, till the dark spirit of the night shades his face with her sombre robe, and evokes with her wand a thousand beauties to compensate for his absence. In all his daily journeys he has but one language, “God is good.”

The mysterious beauties of the night tell the same story. See the deep fathomless Space above you. It is night. The moon is shining and the stars are gleaming—oh, how lovely! See the constellations:—There is the Argo Navis in full sail through the ocean ether to Colchis for the golden fleece. You can almost see Jason on the deck, and hear the lyre of Orpheus. There we see Perseus with the awful head of Medusa in his hand. There we see Cepheus and Cassiopeia, the father and mother of Andromeda, and Andromeda her-

self, sweet virgin, chained on the rocks, and waiting to be devoured by a monster. There we see the beautiful and yellow hair of Berenice, streaming in the constellation of Leo ; the milk of Juno ; the magnificent Orion with his belt ; and the sweet daughters of Pleione who seem to sing around the Throne of the Great Eternal. The planets, the stars, the moon, are but expressions of God's goodness.

SERMON XVI.

THE DAY OF JUDGMENT.

“ But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

“ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ;

“ Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat ?

“ Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

“ Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”—
2 PETER iii. 10-15.

THIS *day is called by Peter, in the text, “THE DAY OF THE LORD,”* because for it all other days are ; from it all other days borrow their value ; and into it the interests of all other days will be crowded, from the first day that dawned and flashed its splendors upon man’s Eden home, till the last day shall fade. It will be emphatically “the day of the Lord,” because, then, He will so publicly demonstrate His justice and integrity in saving the righteous and destroying the wicked, as to call forth the voluntary and spontaneous sanction of the Universe. The principles of His law, the righteousness of its claims, the justness of its penalty, the moral agency and conduct of His subjects, the principles upon which some are saved and others lost, the whole ad-

ministration and system of His government, will be so perfectly exhibited and endorsed, that heaven, earth, and hell will say "AMEN." Then, for the first time since man was made, God will receive Universal glory.

It will be "the day of the Lord," for Christ shall be the Judge; "The Father hath committed all judgments unto the Son." The General Judgment is the consummation of the scheme of Redemption. Christ is the subject of redemption: He began it, and He will finish it. He began it in humiliation and suffering, He will end it in august and triumphant grandeur. His persecutors, crucifiers, and tempter will stand as trembling culprits at His judicial bar. All His enemies will stand quaking beneath the majesty of His glory, and wait with insufferable woe the announcement of their doom. It will be *the day* of Christ's triumph.

II. This is not a dream. The announcement of this warning is a great coming fact. The text says, "The day of the Lord *will come!*" In the days of the Apostle Peter there were scoffers who denied this doctrine and said, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." After showing the sophistry of such a process of reasoning, by arguments drawn from the creation and Noah's flood, he shows the fallacy of attributing our ideas of the length of time to God, and says, "The Lord is not slack concerning his promise," and assigns a reason for the apparent delay of Christ's coming, the mercy of God in extending the time of man's probation as a race, and adds by inspiration, "*The day of the Lord will come,*"—a truth at once repeated by every writer in the New Testament.

There will be a *General Judgment*, a period when all men will be judged, because it is the universal teaching of the Bible. Because man is in a state of trial as a race. Therefore he must be judged as a race, hence a General Judgment.

And as judgment cannot precede trial, it must be in the future ; because all things were made for God's glory. Such is the teaching of the Bible. Then from the nature of God, and the relation all created being sustains to Him, it is clearly presumptive that the chief end of all things objectively by the Divine intention was to glorify Him. God is glorified when anything He has made carries out the design He had in the making. God is glorified when the principles of His government are maintained, though it may involve the defeat of some of His designs by the unlawful action of some intelligent moral agent. But God is more powerfully glorified when intelligent beings whom He has made, who are capable of thinking, investigating, reasoning, and acting for themselves, voluntarily bear witness to the integrity of His character, and the rectitude of His administration. Good men may glorify God in this sense in the absence of all knowledge of the character and principles of the administration of His government by faith, but demons and wicked men would not. In fact faith ceases to perform the functions of such an office at the expiration of the mediation of Christ in the practical redemption of sinners.

To secure the united voice of the intelligent universe in glorifying God, there must be a thorough and perfect exposition of the entire administration of God affecting men ; and which from the necessity of the case could not be made without the publication of every thought, word, and action, committed by the human family. Again the will of God is only realized in the perfect. The earth, the surrounding heavens, are not perfect. If perfect, there would not be leagues of barren sand, and smothering bogs ; continents of ice, and districts of sterility. If perfect, the conjunction of natural causes would not be so imperfect, that plants would bud before frosts cease, and frosts come before plants mature.

Geology teaches us that the earth has passed through

many epochs, every one precipitating it towards perfection. Every epoch has involved the change or destruction of the living creatures inhabiting it—others taking their places better adapted every way to its improved condition. If it is not yet perfect, and the will of God is only realized in the perfect, this in connection with the precursory changes everywhere apparent, points to a coming geological epoch, which will certainly change the destiny of the creatures now inhabiting it—and is presumptive evidence of the General Judgment—involving the end of man's probation as a race, and his introduction into a higher state, and the attending geological phenomena described in the Bible.

III. The manner of His coming.—“The day of the Lord will come *as a thief in the night*—*i. e.* unexpectedly to us. Men know not when it is. Says Christ, in “an hour when ye think not.” Do you think he will come now? That condition is fulfilled—*unexpectedly*. Hear Christ: “But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.”

You say the Judgment will not come now, for Christ says, “This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,” and this is not fulfilled. The end spoken of in the verse which should come, means the end of the Jewish Nationality—not the end of the world. You answer, the

Gospel was not preached "in all the world" before the final destruction of the Jewish nationality, which happened A.D. 70. But Paul says it was. In Col. x. 23, eight years before the destruction of Jerusalem by the Romans, he writes: "Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven."

Very often in the Bible, the whole is put for a part. The Roman Empire, the small part of the world with which they were acquainted, was called all the world. "All countries came into Egypt . . . to buy corn." Let the Bible explain itself and there is no difficulty. When Christ said the "Gospel . . . shall be preached in all the world," before the coming of a certain event, we understand him to mean to the Jews and surrounding nations; we then can clearly understand what Paul meant when he said the Gospel "was preached to every creature . . . under heaven." Upon any other Scriptural exegesis we are involved in difficulties from which there is no extrication. Take it any way, the prophecy is no objection to the Judgment coming now.

IV. Let us consider the vast changes in the Divine Government, the events of such a day will produce. *It will end the administration of the Kingdom of Grace.*

This whole system in its magnificent embodiment is ambrotyped, unified and epitomized in man, the microcosm. He is a material being, and, as such, is under material laws and material government. He is a spiritual being, and, as such, he is under spiritual laws and spiritual government. He is a moral being, and as such he is under moral law, and moral government. The unity of God duplicated itself in the unity of His system; the unity of His system duplicated itself in the unity of man. Man is therefore the counterpart of God in miniature. Man's relations to God, and God's system are of the most intimate and sympathetic character.

Now, sin affected man and disturbed the unity of his entire being, and made the conjunction of all material, spiritual, and moral causes so unnatural, as to disjoint and disorganize all his parts and powers, and pile them in a wasted ruin, which made angels weep. Man's relations to the system of God were such that his ruin affected the whole. Having in his constitution the essential links to the system of God, and sin severing these, the whole system commenced disuniting, and a howl of horror ran along the pathway of every orb, and echoed and reverberated amid the trembling arches of universal being.

To prevent universal ruin God must cast sin out of His system, and grasp the dissevered cords binding the whole into a unity and cement them again. God's system constituted an ellipse of which God and man were the foci. All cords of unity proceeded from God by divergence, and united in man by convergence. Man being a focus, his destruction affected the whole. God must unite all relations again in their appropriate focus. Hence, man was to be restored.

To accomplish this, God established a dispensation of Grace, the appropriate form of the recuperative power of His system, having for its object the redemption of man. A levelled, balanced scheme whirling around a centre, and that centre a cross, and that cross consecrated by a victim, and that victim the propitiary sacrifice for the world. That system of grace was founded upon the mediation of Christ.

The characteristics of this system of Grace are *pardon* and *salvation*. It is the only thing which can pardon. Law cannot pardon. Justice cannot pardon in the absence of satisfaction. This scheme working commensurate with law and working to a great destiny.

But, when the day of judgment comes, Christ will close the book of mercy, lay aside the sacerdotal garments, wind

up the period of grace, and come as the Judge of men, not as their Saviour. The sinner may then fall upon his knees, and with streaming eyes lift his hands to heaven, and plead for pardon and salvation, but the mediatorial Kingdom of Christ will be at an end, the dispensation of grace will be finished, and mercy will be clean gone forever. In place of the smiling face of a sympathetic Saviour, the stern brow and angry eye of an awful Judge will fill his soul with horrors, till fleeing into the gorges of the quaking earth, and clambering amid her rocking crags, with expectant earnestness they will cry out to the frowning granite and towering slate, to totter and fall upon them, and hide them from the face of Him who sitteth upon the throne forever and forever.

It will end the *dispensations of Providence* with reference to man as a creature on probation. Under the administration of Divine Providence in this world, all events, all causes—natural, moral, casual—all effects, are subordinated to carry out the design of Christ's mediation, the salvation of man. For this all Providential agencies walk, fly, revolve, and act. To this all its dispensations, however wide and mysterious they are in their sweep, tend and converge in focal glory.

But when the throne of Judgment descends, the chariot of Providence will ascend. As the one will sweep upward, the other will descend in fiery grandeur. They will meet above the stars. As the one will sweep over flowery plains to the Throne of God, the other will roll along the mountain tops jarring all the earth. And the sinner when condemned to dwell in inextinguishable fires, will learn by sad experience that the punishments of hell are not corrective, but penal.

It will end human probation. Men are in a state of trial. They are the architects of their own fortunes. This is the state of preparation. Heaven above, hell below, and a

mediocrality the stage. Probation will end, and destiny will be unalterably, and irrevocably fixed.

V. Let us examine some of *the characteristics and facts of that day*. The trumpet of God will sound, the dead will be raised, and the Judge attended by legions of angels will come with a shout, and be met in mid-air by the righteous ascending with a shout; and the earth and the heavens afire will flee from His presence.

The text says, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "The heavens shall pass away with a great noise." The heavens here mean the earth's surrounding atmosphere, and not the whole material universe. The destruction of the universe identically with the destruction of this earth is not taught in the Bible.

Owing to the vast chemical changes which must take place in the earth and atmosphere to sustain the description of the phenomena of the text, the sun may appear to grow dark, the moon may look like blood, and the stars appear to fall; but the descriptions of such phenomena in the Bible are splendid figures, always having reference to the end of kingdoms and pseudo-religions, and not to the General Judgment.

The atmosphere will be so affected by heat, and have so many gases thrown into it from a burning world, as probably to destroy its character as a medium for the transmission of light, and the Sun may appear darkened, and the Moon may look red like blood, and inflammable hydrogen and other gases liberated by heat uniting with oxygen of the atmosphere, the highest supporter of combustion known, may produce meteoric coruscations filling the air, resembling falling stars—also verifying the declaration of the text, in causing the heavens to "pass away with a great noise." Such would be the natural effect of such chemical action.

Again, "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." The elements, or first principles of nature, which cannot be burned up, the text says shall be melted. This may refer to that portion of the globe which has already been oxydized or burned, therefore could only be melted then. But the combustible matter of the globe, the surface of its continents, its mountains, with all the splendid works of art scattered over its surface, will be "burned up"—the whole globe will probably be a globe of fused rock.

French astronomers say that, in the last three hundred years, fifteen hundred fixed stars, at least, have disappeared from the firmament. A European astronomer says that a brilliant star which on account of its peculiar radiance had been an object of his especial and daily observation for several months, paled gradually and finally disappeared. Another astronomer describes a star as "of a dazzling white, next of a glowing red and yellow lustre, and finally it became pale and ash-colored," then vanished. He attributes the destruction of the star to fire, and says that it was burning sixteen months. The fifty-seven Asteroids, revolving along irregular orbits frequently decussating each other between Mars and Jupiter, are thought to be the fragments of a large and exploded sphere. That stars and planets have been burned or torn to pieces by internal fires I have no doubt, but that they were annihilated is unphilosophic.

Now, the earth contains the elements of its own destruction:—Latent fire is slumbering in all nature—In descending into the earth every forty-five feet, heat increases one degree Fahr. In the same ratio, at the depth of sixty miles every known rock would be melted—The very form of the earth as an oblate-spheroid shows that it was once in a state of fusion—Three hundred active volcanoes belching thunders forged in subterraneous fires are terrific witnesses—Ridges,

mountains, continents, disjointed strata, bespeak internal fires—Some dynamic power is elevating islands continually. One arose this year in the Grecian Archipelago—The organic remains of animals and plants indicate that in the earlier ages of the earth its temperature was warmer—The ancient heathens believed there were internal fires, but they were the fires of Vulcan's forges where the Cyclops worked, of which volcanoes were the chimneys—What an ocean of fire! nearly eight thousand miles in diameter, enclosed in a cyst only sixty miles in thickness. Let God but remove the counter-vailing agencies; let Him but unchain it, and earth's primordial fires will rend the feeble crust, and pour their cataclysms of flame along the mountain gorges, and leaping will kiss away the shiny glaciers cresting mountain towers, and mountains and continents will sink in one melted mass of liquid rock. Other stars will see the fire and speculate on the phenomenon.

Fire does not annihilate, it only changes the form of matter. The earth purified by fire will constitute a new geological substratum upon which God will doubtlessly rear a more splendid creation; for says the text there shall be a "new heaven and a new earth, wherein dwelleth righteousness." This old earth will be changed, and the change will be so radical, that it is called a "*new earth*." A new earth because of its geological changes—There will be no more sea—deserts—bogs—sterile districts.—Diamond is crystallized carbon; charcoal is carbon; there is carbon in the stone, carbon in the earth, carbon in the leaf, everywhere. The fire may crystallize it all into diamond—A new earth because of its zoological changes—A new earth because of its moral changes.

But the earth and heavens afire, will flee from the presence of the descending Judge, and His throne will be set in space, to Judge both angels and men. Every angel in the universe

will be there. Heaven will be emptied. Millions of spheres will be deserted by their ministering spirits. They will crowd all space in their lightning flight to the throne of the Man of Calvary, the Jehovah of the patriarchs. Hell will open its hideous mouth, and its blackened legions will come tramping out of its dungeons, darkening the ether in their ascent to the Judgment seat.

Every son and daughter of our apostate race will be there. There are twelve hundred millions of people now living. The future plus may balance the past minus, and then it may average that number every age. Aggregate the ages, and we may have a number infinite to human calculation. And possibly the representatives of a thousand worlds may be there.

How strangely mixed! Antediluvians, postdiluvians, Asiatics, Caucasians, Africans, Indians. All types, Japhetic, Hamitic, Shemitic. All languages, all fashions, all ages. There will be Michael, tallest angel in heaven's hierarchy, with his brilliant train. There will be the fallen Lucifer, with his ruined third of heaven's host. O, the throng of living creatures! flatten the earth, and there would not be room to stand—every inch filled. *He looks at me.*

All will be there to be judged according to law. What Law? the great moral law of the universe. The distinctions made in our text books, that the heathen will be judged by the law of conscience, the Jews by the law of Moses, and Christians by the Gospel, are all unscriptural and absurd. The passages of Scripture quoted to prove these distinctions only teach that men will be judged as they know the law, and in proportion as they know it, or having opportunity for doing so. Adamic law, and mosaic law, are about as sensible as Bascom law or Whitefield law, because those men were under it or expounded it. And as to gospel law there is no such thing. Men will no more be judged by the Gospel than they will be judged by their mother's prayers—they will both

enter into judgment as blessings for the use or abuse of which we will have to account.

God only has one law, and it is the one law of love, enjoining everything which love would naturally enjoin, and forbidding everything which love from its nature would forbid. All other commandments given are but the manifestations of this law. This law requires perfect obedience, perfect love. And as man is under a dispensation of grace which imparts to him an ability to keep the law, an impartation equal to the obligation of law, he will be judged for its every infraction whether great or small.

A man will be judged by the law of God, he will be judged for everything to which the obligation of law extends. He will therefore be judged for his *Intentions*—Intentions give character to action, and cannot be ruled out of judgment. *Beliefs*—Religious beliefs are voluntary, therefore come under law and enter into judgment. Men are required to believe the truth. Belief that poison will not hurt you will not save you from its evil effects. *Principles*—Principles are the sources of action, and if men are accountable for their actions, they must be accountable for their principles. *Thoughts*—Thoughts are spoken of in the Bible as good or evil, if so they are under law, and as such must be accounted for in the judgment. “The thought of foolishness is sin.” How fearful our account, when myriads of sinful thoughts, year by year, travel every path in the complicate network of our intelligence, hardening the character by the tramp of their feet, and darkening it with the dust of their smoky trail. *Imaginations*—many spend nearly all their time amid the idealities, shades, and chimeras of an idle imagination. They climb mountains of dissolving fog, and skim over shadowy plains, and revel with weird spectrums, and fleeting dreams. Oneirus never paraded a more gorgeous pageantry of visions before the mind of a sleeper. There can

be no objection to a bold and intrepid imagination. It would be wrong to cage it. Let it fly! Let it sweep with daring wings along all the paths of space. Let it walk the bottom of the sea—walk among the clouds—career amid the stars—fold its wings upon the battlemented walls of the city of God. Let it kneel at the foot of Deity, or hang with weeping pinions over Calvary—but let it not prostitute the soul in the realms of folly. *Affections*—God's law tells us what we must love, and to what degree. *Words*—Good or evil. Idle words, "But I say unto you that every idle word . . . for by thy words thou shalt be justified, and by thy words thou shalt be condemned." *Actions—Influences—Good things—Evil things—Facilities—Advantages—This sermon.*

THE BOOKS SHALL BE OPENED. This is a figure. A book of law—a book of accounts. As everything is recorded in a book it is impossible that God should forget anything which ever occurred. From the laws of the intellect and the phenomena of intellectual action under certain circumstances, we conclude that the intellect of man possesses the power of reproducing to the consciousness everything upon which the attention was once fixed. The Books of life and death will also be opened. This is a figure. The Book of Death will be opened. Those whose names are written in its long catalogue, will, with the announcement of their names, take their places upon the left hand of the Judge. The Book of Life will be opened. Its pages will gleam in the light of the Judgment. The names of the redeemed written with the blood of Jesus will be announced. As each name is heard a face brightens, till when the list is complete, the book closed, and all the elect are posited on the right hand of the throne, the aggregated light of countenances whose numbers trample upon all enumeration, will form a sea of waving light. It will seem as if Aurora had forgotten her

Elysium bowers and flew away to the Judgment upon wings of coruscant silver, and flung out her flaunting banners of dawning light, wide-streaming, dropping from every fold of their sweeping circumference, the mellow glories of Paradise.

A line is drawn separating angels from devils, separating husband and wife, parents and children—a line drawn through nearly all the families of earth, an Abel on this side, a Cain on that side. Here and there a few families together, both on the right and left. They are separated forever. A temporary separation from them we love is painful. But this will be a separation forever—FOREVER. Save your children.

Let us walk along both lines. Upon the left are all unbelievers, idolaters, murderers, drunkards, robbers, adulterers, blasphemers, liars, slanderers, misers, worldly-minded, hypocrites, lukewarm professors, apostates, and ministers recreant to their trust—ministers who worked too little, neglected to feed the sheep, preached themselves. Let us walk along this line again. Here are kings, heroes, statesmen, and scholars—Parents and their children. Here are women. The seraphs of our households who entwined the sweet fibres of their love around our hearts, torn away, each fibre snapping, and cast among the vile.

Every heart in this vast throng massed and crowded upon each other is breaking with sorrow, every face is coursed by tears, every countenance is pale with horror—the die is cast and cast forever. They gazed upon each other—the ruined mother upon her ruined son, the wretched daughter gazing upon the affrighted face and quivering lip of a father doubly wretched because his daughter is so—gazing they shudder with anguish and terror. They cast a despairing look at the other side. In unalterable misery they groan—altogether groan from front to rear, from centre to circumference, till the terrified stars weep over their heads, and hell growls beneath them, the thunder of their woe pealing amid all of

its empty caves, soon to be crowded with shrieking millions.

But let us walk along the other line. Upon the right are widows and orphans escaped from their widowhood and orphanage, for God is their husband and father; persecuted maidens wearing in their tresses flowers plucked by an angel from the garden of God; the Lord's poor now are rich in treasures imperishable; ministers with stars in their crowns; old men and matrons no longer gray; Patriarchs and prophets, martyrs and reformers—all Christians. Jesus has well kept His promise, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

The work is done. The Judge arises. His throne becomes another Sinai. The fires of His wrath, and the lightnings of His power, blend in fearful grandeur. The batteries of Divine Justice rock and bellow while their emptied thunders tear through the shivering throng and burst in awful ruin. His sword is unsheathed—the stars stand back beyond its sweep, its edge glimmering fire—"Depart ye cursed into the Hell you have usurped, prepared for the Devil and his angels." The Nemeses of the Divine wrath will lift their burning scourges, and before their impetuous charge both devils and men will fly howling from the judgment seat—FAREWELL God—and the tempests of God's retribution overtaking them in their flight, they fall! fall!! fall!!!—The dungeons of woe are bolted—and the eternity of their night sets in.

His sword is sheathed. The tempests float from His throne. The brightness of an approving smile rests now upon His brow. Angels reflect it; saints reflect it; the relaxing brow of Justice reflects it; the sweet face of Mercy reflects it; the new earth rolling in sight reflects it—"Come ye blessed"—The throne of the Judge wheels into the front—its muttering thunders now playing the sweetest music—

"Come," and angels and archangels, and families and friends, fall into grand procession, and the magnificent pageant sweeps into the heavens, rises above the stars, and the choral thunders of the coronation anthem of Christ ring against the arches of the universe.

SERMON XVII.

THE LAST WORDS OF JESUS.

"IT IS FINISHED."—John xix. 30.

THE text is short, but it records the end of the grandest and most momentous tragedy ever enacted in this sin-scarred, sin-cursed world. It is the conclusion of a drama whose opening scene is a withered garden, a forbidden tree, a subtle tempter, an angry God, a fallen pair—sweeping on in solemn array till the whole culminated in the horrors of Calvary. These were the last words of Jesus upon the cross, and like everything else which fell from His lips have a weighty significance. The life, death, resurrection, ascension, and intercession of Christ, are all more or less necessary to the perfection of redemption in its totality, as an effectual scheme for the salvation of sinners. His sufferings and death constitute the sacrificial part. The text is the authoritative chronicle of the completion of sacrificial redemption. This is the meaning of the text, and the only meaning. To evolve the significance of the fact recorded in the text, it is necessary to notice the effect of the fact upon the phenomena of the Old Dispensation. The finishing of sacrificial redemption implied the finishing :

I. *The Providential work of the Jewish nation.* The entire history of the Jews from the call of Abraham to their final dispersion under Vespasian Cæsar was providential, and with reference to one end ; the fulfilment of the promise

made in the beginning, that the seed of the woman should bruise the serpent's head. Man was so deeply fallen, his moral nature was so corrupt, the development of mind marked off so low a degree upon the scale of mental excellency, human language was so imperfect, the facilities for the transmission of truth were so few, and the age being antecedent to the dawn of accredited history, the subject of this promise could not make His appearance in the earlier ages of the world. Some initiatory process was necessary to prepare the mind of the world to receive salvation by mediation, involving sacrifice and intercession, the only plan whereby men could be saved at all. Religion as a system of truth, could only be received by the human mind gradually. The elementary principles must first be taught and embraced, then the mind according to its own laws must advance step by step to the acquisition of the whole.

To have a general notion of the whole system is necessary to understand any part of it. It could only be revealed in parts. Hence, if God had not resorted to some especial and supernatural means to take care of these parts, revealed in advance of the perfection of the whole system, and which therefore were incomprehensible, they would have been expelled from the attention of mankind, and lost in the almost endless vicissitudes of human history. It was necessary that these parts should be preserved in the world until the other parts could be added, and the system finished. In other words it was necessary that religion should be nursed in its infancy, till maturity, when in some kind of sense it could take care of itself.

When mankind multiplied their lives were shortened, and the intervening years between them and Adam who walked and talked with God increased, tradition became an unsafe channel for the transmission of the few principles of religion then known, and God selected one family, one nation, as the

retainer of the elementary principles of religion, till according to the reason and nature of the thing the whole could be perfected by the advent of the world's Redeemer—by His life, sufferings, and death. The Jews were the nation selected by God for so responsible a purpose. "Unto them," says Paul, "were committed the oracles of God." The nationality of the Jews was to be a fixed fact then, till the Messiah came. So much is implied in the prophetic blessing of Jacob pronounced upon Judah the father of the tribe denominated "Jews," of which Christ was to come: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet till Shiloh come."

For a nationality to remain permanent and fixed among the revolutions of earth, and to be able to withstand the pressure of outside influences continually bearing upon it, several things in the construction of the nationality are necessary: 1. Its government must be a unity. 2. The constitution of the government must be so perfect as not to fall below the mental and social status of the people, as they advance in civilization. 3. Its government must be such as not to impede the advance of its people in the grand march of progressive civilization. 4. Its government must not be so far in advance of the people as not to be adapted to their mental and social infancy. 5. The elements of the nationality itself must be homogeneous—indeed they must have a kind of elective affinity for each other. The people themselves must have common tendencies of character, a unity of interests, and a common religion. 6. The nationality must be isolated from the other nationalities of earth. God's providence over the Jews formed their nationality according to these laws.

1. Their government was a unity because it was theocratic, and God is essentially and necessarily a unity. To philosophically elaborate and illustrate this proposition is unne

cessary, as it will be received as truth from the mere statement.

2. Their government being theocratic it was perfect, therefore never liable to be outstripped by the people in their advance along the highway of civilization. And to a universal theocracy the mind of the world is directed in the Bible as the final and fixed result into which the issues of Providence and grace will ultimate. To establish such a theocracy is the reason of the action of all providential and redemptive agents and dispensations. And till all governments are resolved into a theocracy they will never cease revolutionizing. God in Christ is to be the King of the world, and a pure theocracy is to be the government of mankind.

3. Their government being theocratic it did not, as a matter of course, impede, but rather promote the action of every element in a healthy and advancing civilization. This is evident from the wisdom, goodness, and holiness of God, and the constitution and nature of their government as given to us in the Bible.

4. To prevent their government from being so far in advance of the people as not be adapted to them, the people were prepared by a forty years' discipline in the wilderness to be the citizens of such a nationality, and the subjects of such a government.

5. The people were united together by the most admirable system of municipal, civic, and social regulations, which ever governed any people. The very laws of dependency and reciprocity established between the Jewish families, classes and tribes, were such as naturally to bind them together. Their distinguished ancestry; their common and eventful history; their frequent national and religious convocations; and their common religion, which was the essence of their whole economy, and the chief business of all the people; were all elements of unity which bound their

nationality as with clasps of inseverable adamant. And though the Jewish nationality is now destroyed, yet wherever the fragments have floated, these fragments still have an affinity for each other.

6. To meet the sixth condition for a permanent and fixed nationality, God isolated them from the balance of mankind. This was done, not only to preserve their nationality, but to preserve them from a demoralizing contact with a corrupt world, as their work was such as to demand national holiness. It was necessary that this isolation should be brought about without taking them out of the world, because they were to be the receivers and dispensers of a religion God intended for the world's benefit. God accomplished it therefore; First, by making them peculiar and exclusive: peculiar in their government, peculiar in their religion, peculiar in their language, peculiar in their manners, peculiar in their eating, peculiar in their drinking, peculiar in their garments, peculiar in their domestic and social relations. They were even forbidden to intermarry with the surrounding nations. Everything appertaining to this strange, grand old people, was peculiar. Second, by locating them away off the paths of the world's travel and commerce, in a mountainous country. A country producing so abundantly they needed not to buy of the surrounding nations, yet its productions were of that character as then not to be demanded in the markets of the world. They were commercially isolated from intercommunications with other nations to a great degree. God built the Jewish nationality in which to preserve the elementary principles of religion, till according to the laws of the human mind and the nature of things, the system could be finished by the coming and work of the promised seed. Till that event it could not be destroyed.

Also, threading the history of the Jews was the line of Christ's genealogy beginning at Seth, whom Eve claimed as

the father of the promised seed, and traced link by link by the inspired penmen, all other genealogies being dropped, down to Enoch, Noah, Abraham, Judah, David, to the blooming virgin of Bethlehem. From Adam it took the line of Seth's descendants; from Noah the line of Shem; from Abraham the line of Isaac; from Isaac the line of Jacob; from Jacob it went glimmering like a thread of gold down the successive generations of Judah. Unbroken it stretched over the flood, over Babel, over Goshen, over the wrecks of antiquity, from Eve to Mary, from the guarded beauties of Eden to the wretched manger in the city of David.

Pallas, in Grecian Mythology, was the Goddess of wisdom. She was the same with Minerva of the Romans. The Trojans possessed a statue of her called Palladium—Pallas, Palladium. They said it had fallen from the skies. Upon the preservation of this statue they believed the safety of Troy depended. Now, the elementary principles of religion preserved in the constitution and institutions of the Jewish nation, and in a remote and collateral sense the genealogical line of Christ, constituted the Palladium of Judah's nationality. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." The ten tribes were carried into captivity and scattered forever. Benjamin was swallowed up in Judah; but Judah lived on in distinct and regal sovereignty. True his cities were often burned, his country desolated, his children carried into captivity; true the hordes of North, South, and East, often overran his territory and it seemed he was swept from the face of the earth, but out of his own ashes, like the phoenix, he ever arose and hastened on to the coming Shiloh. Till Shiloh came he could not die—his nationality could not be destroyed.

But Shiloh came, and coming of the house of David, of the tribe of Judah, ended forever the necessity of a con-

secutive Jewish genealogy ; and by His work completed the system of religion. He took the elementary principles out of the Jewish Repository, and commencing with them built a splendid fabric, finely finished by His incarnation and work ; whose stupendous, architectural, and symmetrical grandeur ; whose foundations, walls, columns, arches, turrets, and altars, elicited the wondering admiration of universal being, and called angels in its courts to study the wisdom and love of God in the redemption of sinners. Shiloh came, and finished the system of religion, then rent the veil and let the Gentiles into God, and the Shekinah shining out through the fracture from the Jewish Holy of Holies burst in floods of glory upon the night of the world. O God ! lengthen and brighten its beams till it shall verge into a millennial sky and earth's Jubilee shall begin. Shiloh came and found Christianity in its nonage, as the mere ward of Jewish nationality, and reared it at once into a legal majority, enfranchised it, and dismissed the guardian. No longer a babe it needed no nurse, and the nurse died. The work of the Jewish nation was finished with the finishing of sacrificial redemption. Christ's death finished it and His dying words were its epitaph—and a nationality older than Moses passed away, the sceptre departed from Judah and a lawgiver from between his feet, and the children of Palestine are wanderers among all nations.

The finishing of sacrificial redemption implied :

II. *The finishing of the Dispensation of Types and Symbols preceding Jesus.*—The former dispensation was one of types and symbols. It was this necessarily : 1. The mind of man was not capable in earlier ages of the world to receive the elementary principles of religion as abstract principles, hence they were lodged in types and symbols where they could see them and hear them. 2. The spirit of man was not capable in the earlier ages of the world to receive

religion in its abstract spirituality—he could only be effectually approached through his senses; therefore religion was lodged in types and symbols where he could take sensual cognizance of it. And to-day when you find a contracted spirituality in man, you find a tendency to run after the visible and tangible, the typical and symbolical, in religion, rather than the spiritual. The chief power of some religious denominations which are behind the times at least eighteen hundred and sixty-seven years, consist in the capabilities of their systematic formulæ, and gorgeous paraphernalia, to please the senses—in fact to encourage and develop that part in man which it is the office of true religion to subdue.

3. Religion could only be revealed in parts; without the whole these parts could not be understood: therefore, man could not remember them, or remembering he would not take enough interest in them to preserve them. Consequently God lodged them in types and symbols whose philosophic and adapted action upon the senses was such as to insure their preservation.

4. Men's language conforms to their mental and spiritual condition. In the earlier ages of the world the mental and spiritual in man were so subordinated to the sensual, that the language was too sensuous to receive and perpetuate a spiritual religion, therefore it was lodged in types and symbols for its conservation.

5. In the earliest ages of the world, there was no written language, and if religion could have been communicated intelligently and appreciatively to the mind, tradition was too unreliable and unsafe to entrust with so valuable a treasure—and we have another and final reason for its lodgment in types and symbols.

The former dispensation was one of types and symbols. Adam, Abel, Melchizedek, Isaac, Moses, David, Solomon, and the Joshua of the prophets were all types of Christ in some especial application. Noah's ark, Jacob's ladder, the taber-

nacle, the temple, the veils of both, ark of the covenant, the mercy seat, the brazen altar, golden altar, golden candlestick, brazen laver, manna, brazen serpent, rock of Horeb, cities of refuge, the tree of life, in some sense were all types of Christ, and are so treated in the Scriptures. The High Priest of the Jews in the performance of every function appertaining to his sacerdotal office, was a type of Christ our High Priest—especially and preëminently so, when on the great annual day of Atonement he offered two expiatory sin offerings, one for himself and one for the people, and entered twice into the Holy of Holies, once for himself and once for the people, and sprinkled the blood of the sacrifice seven times upon the mercy seat, and seven times before it.

The Holy of Holies was a chamber in the extremity of the temple. In this chamber was the ark of the covenant, a small, oblong chest made of acacia wood plated within and without with gold, its upper edge ornamented with a golden border or rim. This ark was a splendid type of the covenant of redemption, hence called the “Ark of the Covenant.” In the ark were the tables containing the law to be propitiated; Aaron’s rod which budded in evidence of the Divine authority of the Priestly Office, the sole means of its propitiation; and a golden vase containing manna, typical of the revivification and nourishment of the soul derived from the vicarious offering of the pure humanity of the Son of God—“I am the living bread which came down from Heaven.” The ark was covered with a golden lid called the mercy seat. Immediately above this golden lid God dwelt in an appropriate symbol. Here we have the propitiated God, appropriately enthroned upon a mercy seat, and that mercy seat covering and resting upon that which contained an unrepealed, still-binding, yet satisfied law.

On the two extremities of the mercy seat were two cherubims of beaten gold, with their wings extended and lifted up

overshadowing the ark and the symbol of God's presence, with their faces towards each other and inclined towards the mercy seat; typical that the entire scheme was in accordance with the highest principles of cherubic intelligence, and that it met with the intelligent approval of all unfallen spiritual beings; typical of angelic study into the Divine plan, intimating that it was a philosophic development of principles eternally existing in the system of God, and that it was a profound embodied manifestation of the Divine wisdom and goodness which was worthy of their closest attention and deepest thought, yet never could be fully understood; and typical of angelic agency in the establishment and perfection of the scheme, of that which Stephen said was given "by the disposition of angels," or as Paul expresses it, of that which "was ordained by angels in the hands of a mediator."

Before the ark stood the High Priest, typical of Christ; clothed in his robes, typical of Christ's righteousness; upon his bosom his breastplate set with twelve precious stones severally engraved with the names of the twelve tribes of Israel, typical of the abiding interest of all the Israel of God in the mediation of Christ, and that their names are imperishably engraven upon His memory and heart; in his breastplate the Urim and Thummim—Urim signifying lights, Thummim signifying perfections—in virtue of which the High Priest gave oracular answers to the people, typical that God through Christ is the source of all experimentally religious knowledge, and the infallible truth of salvation's plan as accomplished by the work of Christ and taught by His sacred lips; upon his brow a golden mitre engraved with the phrase, "Holiness to the Lord," typical that perfect holiness was essential in a mediator between God and man, and that the coming Saviour would possess the required qualification; in his hand a censer of burning incense, typical of the intercessions of Christ, and God's great pleasure in a reconcili-

ation with man through Christ ; sprinkling blood the instrument of propitiation upon the mercy seat, the throne of the symbol of the Being to be propitiated, and the covering of the law the thing to be propitiated—typical of the expiatory nature and efficiency of the blood of Christ ; and sprinkling the propitiatory blood upon the mercy seat and before it seven times—seven meaning perfection—typical of the perfect atonement to be made by Christ. What a magnificent, proportionate, and appropriate aggregation of symbols, symbolizing the existence, nature, and agreement of all the facts, things, principles, and agencies, involved in the atonement.

Every antediluvian, patriarchal, and Jewish sacrifice which was peculiar, was a type of Christ. As the crooked smoke of Abel's altar climbed toward God, he looked away by faith to the promised seed. Paul defined his faith together with all those worshippers who lived before Christ, when in writing of faith in the very connection in which I am using it, he writes, " Faith is the substance of things hoped for, the evidence of things not seen." God instituted sacrificial worship as typical, and Abel looked upon it from that fact as an evidence of a coming Saviour whom he " hoped for," and was not then " seen." Such was the significance of the sacrifices of Noah, of Abraham and the more diversified and systematic sacrifices of the Jews. Like finger-posts along the dusty highway of time, they pointed the faith of the worshipper to a sacrificial Saviour. As types they foreshadowed the great Antetype. They were the adumbrations of a substance yet to come, the significant shadows of redemptive entity still ahead. In fact the mode of the consecration offering, the breast of the sacrifice being waved by the Priest to the right and left before the Lord—horizontally, the shoulder of the sacrifice being heaved up and down by the priest before the Lord—perpendicularly, marked in the air a cross prefiguring the manner of Jesus' death. The faith of heaven's true wor-

shippers in the old dispensation, propped upon a thousand altars, glimmering in the blood of a thousand sacrifices, stretched down to Christ the prepollent centre to which the faith of mankind before and since gravitated and gravitates.

But this vast dispensation of types and symbols was only elemental, preparative, and preliminary. It was a dispensation of services which operated upon the outside man. Its power was exerted from without working in upon the mind. Hence its rites were imposing; its symbols splendid, its services sublime. And though the exigencies involved in man's nature, relations, and condition, made it an antecedent indispensable to something better, yet it had not power commensurate with its pomp and the drive of its immense machinery. It worked around the cause in the realms of effect, therefore it was not ultimate, but rudimental and introductory—opening the way for something better. It was only the propædeutics of the science of religion. The stern old "letter" lacked a soul.

But the finishing of redemption was its finishing. The work of the finishing of the one, was the record of the finishing of the other. The completion of sacrificial redemption was its death doom, and the old "schoolmaster" laid down ferrule and died—and the bellowing earthquake which rent the rocks of Calvary and tore the veil of the temple asunder was his funeral knell. "It is finished," said Christ, and the vast ecclesiastical system of the patriarchs and Moses, colossal in structure and hoary in antiquity, came down with a crash which crushed its own temple. Its bloody altars drifted far out into oblivion, and its priestly vestments now hang in tattered shreds upon the ruins of history. Jesus the great Antetype took all its rites, types, and symbols with him to his cross, and nailed them there. They died with him and were buried with him; and when he arose a living conqueror

with a living religion by his side, he left them to moulder in the damp vault of his tomb forever.

When Jesus cried "It is finished," Christianity, the Minerva of heaven, the child of God, threw aside the swaddling clothes of its typical infancy, and came forth a stalwart giant whose determined and advancing tread shook hell, whose brandishing mace laid low at his feet in crushed and ruined dust the towers of iniquity, and whose shout of triumph awaked the dead. It came forth a dispensation of power working inside of the man. It exerted its power from within, working outwards. It does not fritter away its strength in the regions of effect, but strikes right at the cause. And it has power equal to its beauty, and equal to drive the machinery of redemption to a hell-astounding, world-redeeming, and heaven-applauding ultimate. It meets all man's wants. It is adapted to all man's necessities. It will never be changed, and never superseded. Its principles are eternal, its elements homogeneous, its constitution imperishable. Even in its present dispensational form it will live while man's probation endures—till the last nail is driven in the last coffin of earth's last dead child. The first dispensation lacked power, the last is peculiarly a dispensation of power; the first was power exerted *ab extra* working inwards, the last is power exerted *ab intra* working outwards; the one was typical, the other is antitypical; the one was elementary, the other is ultimate; the one was the *propædeutics*, the other is the science; the one was Christianity begun, the other is Christianity finished; the one was visible, the other is invisible; the mode of the one was sensual, the mode of the other is spiritual.

The finishing of sacrificial redemption implied the finishing:

III. *Of the promissory and prophetic dispensation of the Old Testament, so far as such dispensation had reference to the nature and incarnation of Christ, to the history of his*

life and death as the son of David, and as the sacrifice for man's sin. Long before the coming of Christ the Scriptures had foretold his origin and relationships, the circumstances and events of his birth, the circumstances and events of his life, the circumstances of his ministry, the circumstances and events of his death, and a graphic and minute description of his natural and moral character. They even went further than the textual limits of this discourse will permit us to elaborate and amplify—extending to the circumstances of his burial, resurrection, ascension and future intercession. Jesus of Nazareth filled the description to the letter, neither rising above it nor falling below it, and in that he filled it proved himself to be the archetype of the prophetic portraiture.

Hear some of the lofty predictions of Scripture: The night of the world had begun. Adam and Eve were trembling before their Judge. The curse of God was resting upon them. As yet they had heard no words of hope, and seen no lines of light threading the texture of the frowning cloud of wrathful darkness overshadowing the brow of their God. God turned to the serpent, and they listened with awful interest: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This was a curse to the serpent, but a promise to them—the promise of a Redeemer. The serpent had conquered them, but in his turn he was to have a conqueror. The head is the sensorium, the centre of intelligent life; the heel is but an inferior part of the body. Though Satan has bruised the heel of Jesus, yet the foot of our Immanuel's power is now upon his head.

David sitting upon Mount Sion, sang of a coming Messiah, the trill of his accompaniments dancing with joy upon the quivering strings of his golden harp. He went down

into Death's black river singing, he sang beneath the wave, he ascended the opposite bank still singing; and though twenty-eight centuries have trodden upon his grave, and ground kingdoms to dust in their stately march to the Judgment, still he sings—away, away on the other shore—in his palatial home built by Him who built the universe, its beautiful domes frosted with gems and glittering forever under the beaming glories of heaven's setless sun. Yet all the while his theme has been the same—Jesus it was, Jesus it is, and Jesus it will ever be. Absorbing, conquering theme, it will ring forever; and as countless thousands are ever crossing and ascending, it is ever sounding louder, rising, widening, rolling, thundering, echoing, till its melodies fill the universe.

Isaiah, the prince of prophets, whose book is the linguistic and poetic masterpiece of the Bible, is more graphic and happy in his prophetic delineations of the character and mission of Christ, than any of the sacred writers. Hear him: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." "A child is born"—showing its relations to humanity, "A son is given"—showing its relations to Divinity. The reason of the appropriateness of the other designations is at once perceived. Here titles significant of nature are piled upon titles, till the whole mounts to a climax of indestructible grandeur and inextinguishable glory, whose apex is the axle upon which the wheels of redemption whirl as level as the scanning eye of God, and as steady as His throne, and upon it the faith of the world may climb, and cling, and grow, till it drops its fruit in heaven. We might follow this inimitable old prophet as he advances—now giving the melting sweetness of Christ's character, and the benevolence of his life;

now describing his sufferings ; now dilating upon his qualifications as the Messiah ; now delineating with a master's hand, and pencilling with an artist's touch, the glory of his kingdom in its millennial ripeness—growing grander, and ascending higher at every step ; but we must bid adieu, remembering that by and by we will see him and talk with him on the other shore.

The other prophets tell their story in their turn. Daniel tells when Christ will come ; Micah where He will come from ; Malachi of His forerunner. The Old Testament began with Christ, and it ends with Him. "The testimony of Jesus is the spirit of prophecy," says John. Jesus is the Alpha and Omega of the Bible, its animus, its mind, its spirit. He is the moral of its fables, the truth of its allegories, the archetype of its imagery, the antitype of its types. He is the vital substance which gives meaning to its genealogies, meaning to its histories, meaning to its chronologies ; the secret of its unity, the secret of its strength, the secret of its beauty. Take Jesus out of the Bible and its essence is extracted, and nothing but a cold, dry, inconsistent, senseless, lifeless thing remains. Take Jesus out of the Bible and it would be like extracting calcium out of lime, carbon out of diamond, truth out of history, invention out of fiction, matter out of physics, mind out of metaphysics, numbers out of mathematics, cause and effect out of philosophy—that which constitutes the essential in the nature of the thing is extracted out of the thing.

The Bible is a splendid edifice of which God was the architect, and angels, prophets, kings, and evangelists were the builders. Jesus is its foundation, and the keystone of its arches. Take Jesus out of it and the whole falls into ruins. But with Jesus for its foundation, Jesus for the voussoir of its arches, it is an imperishable fortress whose walls can never be scaled, whose towers can never be levelled, though

attacked by all hell's enginery, and besieged by all hell's legions. Look! the name of Jesus is on every page. Through this narrative and genealogy it runs like a line of glimmering silver; it threads this majestic epic like a golden strand of orient light; it lies glittering in the beautiful idyls of David like a central gem around which the melodious numbers of this prince of Israel's singers cluster like Jewels. With Jesus on every page it is transplendent with glory—it is a lamp to our feet. But with the finishing of sacrificial redemption, all the promises and prophecies of the Old Testament which had reference to the nature and incarnation of Christ, to the history of his life and death as the son of David, and as the sacrifice for sin were fulfilled; and they lost their superior importance by losing their prospective significance, and they sank to the level of historical records, remarkable only because being prophetic they were records in advance of the fulfilment of the fact.

IV. But the great fact which was accomplished by the death of Jesus, and of whose accomplishment the text is the official record, and which involved in its completion the finishing of the providential work of the Jewish nation, the finishing of the dispensation of types and symbols preceding Jesus, and the finishing of the promissory and prophetic dispensation of the Old Testament with the especial limitations already mentioned, was *The Work of Sacrificial Redemption*.

Man sinned, the law could not forgive, it could not be abrogated, it could not remit its claims, and God had no prerogative to pardon above law. God, Himself, was insulted, His nature and attributes were outraged; and man being an integral and essential part in the unity of the system of God, his sin disturbed his own relations to the system and sadly impaired the unity of the whole. Sin is the violation of law the basis of order, therefore it is essentially disorganizing and

destructive of all unity ; and being also a foreign element in the system of God, like the action of any foreign substance when introduced into an organized unity it subverted and destroyed the unity. Immediate death to the sinner was the inexorable and logical result of Sin. Death, the sum of all penalties, the aggregation of all evils, the quintessence of all horrors, was the penalty, and man must die. Man was powerless to save himself—self-redemption was philosophically impossible. His redemption however might be accomplished upon certain well-defined and legal principles.

If some scheme could be introduced which could extend pardon to the sinner, which could give him a sanctified and pure nature—a nature so radically new and good that it would be equivalent to being born again, which could also enable him when changed for future obedience—and which could at the same time expel sin out of the system of God, heal the breach made in the system by the introduction of sin, readjust and perfect the original unity of the system, maintain the majesty and authority of law, meet the ends of justice, glorify God and all His attributes, man might be redeemed and saved. No element in such a scheme must involve the slightest departure from the unbending, inexorable, and eternal principles of God's nature, God's system, and God's government. Such a scheme must be no unnatural fungus growing on the system of God, no miserable hybrid born of the unlawful union of a sickly mercy and a truckling Justice, no heteroclitic thing created for the occasional abnormality, no patchwork, no afterthought ; but a normal and synchronal part of the system of God itself, finding its philosophy in the philosophy of the system, and existing and proceeding in its development according to laws as eternal and unchangeable as God.

And such it was. Long before man was made it was. "We speak the wisdom of God in a mystery, which God

ordained before the world unto our glory." Every system has a recuperative power. The recuperative power in every system is but the developments of the natural forces of the system exerted to expel foreign substances and to heal and preserve itself. Now Redemption is but the systematic development, in perfection, of the recuperative power of the universal system of God—the *vis vitæ* of the system. This recuperative power, however, in the system of God, is exerted necessarily only to preserve the system, not to preserve any offending member of the system. The object of its exertion is achieved if the system is preserved, whether it involve the separation of the offending member in question, or the healing and retention of the member in the unity.

Whether the sinner be redeemed or damned it makes no difference with relation to the system—it has recuperative power sufficient to preserve itself; but to preserve itself one or the other must result—the sinner must be saved or lost, he cannot exist in the system an unredeemed and unpunished sinner, and the system survive. The redemption of man, therefore, though it is the philosophic action of the recuperative power of the system of God, is a matter of grace upon the part of God, the Head and sensorium of the system—for the same result with reference to the system could be accomplished by the final, irremediable, and eternal death of the sinner. The scheme of Redemption is perceived to be as old as the system of God itself, but its institution in the concrete is a matter of grace.

Man's will but consented to sin when he was hurled by the dynamic energies of the life-giving and life-restorative power of the system of God, down the awful slope of death to that under and outer darkness beyond the boundaries of normal being; but the mercy of God interfered, and ordered the same power which was destroying man to expel and destroy the sin but save the sinner; and immediately redemp-

tion's scheme, the masterpiece of heaven's mind, the result of heaven's laws, leaped in philosophic birth from the womb of a chilling abstraction, upon the stage of a living concrete, and commenced a legal philosophic development, sweeping to a perfection which culminated when Jesus died. Wondrous, glorious Scheme ! grand in its beginning, grander in its development, grandest in its completion. But attention ! profound attention ! to the Royal Immanuel the immaculate man, the incarnated God, which constituted and constitutes its subject—*ECCE HOMO ! ECCE DEUS !*

A few shepherds were gathered together, watching their flocks and guarding them from wild beasts. The place was the country in the hilly environs of Bethlehem, the home of the poor, but regal line, of the royal singer of Israel. The time was night, and the cold star beams glanced but feebly upon hills and valleys trod by the feet of Abraham, and hung but a pale and sickly livery upon the dark walls of the city of David. While they watched, suddenly a flood of glory shone around them, and looking up they beheld an angel, who said to them : "Fear not : for behold I bring good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you ; ye shall find the babe wrapped in swaddling clothes lying in a manger." 'This remarkable announcement was scarcely finished, when suddenly a vast multitude of angels appeared in the sky praising God. The whole dome of heaven, vocal, seemed to drop with the improvisations of the angelic songsters. The night air quivered with the reiterations of their chorus : "Glory to God in the highest, and on earth peace, good will toward men."

After the flight into Egypt, the murder of the babes of Bethlehem, and the return to Nazareth, the subject of this announcement disappeared until twelve years after, he was

found by Mary sitting in the temple in the midst of the doctors and rabbis of the Jewish nation, hearing them and asking them questions. After this, he disappeared from general notice for twenty-two years, till he was officially introduced to mankind upon the banks of the Jordan by a voice directly from heaven, saying: "This is my beloved Son, in whom I am well pleased." He then commenced his public ministry. He overcame Satan in the wilderness, taught in the synagogues, taught in the temple, taught along the way-side, and preached and prayed in the mountain. He comforted the poor, administered to the needy, healed the sick, cast out devils, stilled the tempest, raised the dead. He was goodness embodied, virtue exemplified, holiness incarnated. He was the highest model of humanity, the highest type of the race, a man without an equal.

The third passover of his public ministry arrived. He and his disciples convened in a large upper chamber to eat the Passover, fifteen hundred and twenty-eight years after its institution. Said Christ, "I have desired to eat this Passover with you before I suffer." And he proceeded to erect upon the ruins of this old Jewish festival another institution. He took bread, blessed it, broke it, and gave it to his disciples, saying, "Take, eat, this is my body." After supper, he took the cup, and said, "Drink ye all of it; for this is my blood of the new covenant." He then washed his disciples' feet, and mournfully predicted his betrayal by one of them, and his denial by another. It was a solemn and sad parting. There was probably a few moments of sorrowful silence, then they sang a hymn, after which they went to Mount Olivet. He then selected three of his disciples and went to a garden at the foot of the mount, and requested them to watch with him—and said, "My soul is exceeding sorrowful, even unto death."

Why so sorrowful? Because the aggregated sins of earth's

unnumbered millions, dead, living, and unborn, were piled upon his head and heart, and he was about to suffer in man's stead for all of them, till Justice, insulted and outraged by the intensely aggravated human crimes of centuries, would itself—itsself, the offended without a third adjudicating party—declare that it was satisfied. He was about to be exposed, unaided and unfriended, to the kindled vengeance of an exasperated law, which had waited four thousand years for the satisfaction of its original claims, augmented by man's offences a millionfold per moment as the outstanding debt grew older. He was about to suffer the most excruciating, frightful, and horrid of deaths in the history of human suffering and homicides. He was about to be made the victim of the blackest treachery in the annals of perfidy, and to be forsaken and disowned by some of his followers as a miserable impostor. He was about to pass through a test at which his human nature drew back appalled, and upon the success of which the eternal interest of all mankind depended, and during which if he faltered but the least the salvation and hopes of mankind would be everlastingly blasted. And he knew that his success was not fated, but that it depended upon his own power as a moral agent, and that while a failure was not probable, it was possible. And in all the bitterness of his heart he said: "My soul is exceeding sorrowful, even unto death."

He went a little further, and staggering beneath the weight of his sorrow fell upon the ground. Near was the city of Jerusalem. The dissonant hum of multitudinous thousands come to the Passover, and the resounding clamor and shouts of priestly mobs rang discordantly upon the air. In cruel pitilessness the music of proud Moriah's temple poured its trumpet melodies over the surrounding hills, and died away in echoes amid the tombs of the prophets. The rising moon looked coldly on, and dropped its chilly beams upon the

dewdrops which wept in his flowing locks. Peter, James, and John, fell asleep. Ah! he must tread the wine-press alone.

But the agony of his devotion was disturbed by the tramp of martial feet; a disciple has betrayed him; the others forsake him and flee. He was arrested and led away to Annas, then to Caiaphas, then to Pilate, to Herod, then back to Pilate—a hellish rabble following and crowding upon his weary steps, and yelling till the very dust of the kings sent back from their sepulchral vaults the echoes, “Crucify him, Crucify him.” Said Pilate, “I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him.” “I find no evil in him.” Here was the decision of the court, and it passed into record. “Crucify him, Crucify him,” howled the mob. “What hath he done?” said Pilate.—“Crucify him, Crucify him,” responded the Priests—“Crucify him, Crucify him,” still shouted the beastly rabble. Pilate then washed his hands in the presence of the people, and said, “I am innocent of the blood of this just person: see ye to it.”—“Take ye him and crucify him: for I find no fault in him.” Shame on you, truckling, cowardly, tyrannical Judge! You said the lofty man before your bar, for whose protection if innocent all the power of Rome was pledged, was not guilty of the charges preferred against him, yet you ordered the infliction of the penalty. Universal manhood blushes with shame that you were a man. You may wash your hands forever, but you are a murderer, and the crime of deicide will follow you to the Judgment seat of Him you once, you being the witness, so unjustly condemned.

They then crowned him with thorns, they spit upon him, they mocked him, they scourged him, and led him away to Calvary. The cross was lying upon the ground, they stretched him upon it, the weighty hammer drove the nail

through his hands into the wood ; his feet were crossed and one spike served to fasten them both, driving through into the wood. The cross was lifted, and with its lifting the world was raised and dropped into its place and fastened there. Millions of worlds may float to-day in space. Many of them are larger and probably grander than this poor earth. They may be strewn with diamonds, and robed with flowers which never fade, and whose beauty and fragrance exceed our most gorgeous dreams. But if they have no Calvary to diadem their beauty, of all the worlds which God has made and which crowd the universe, our world is king—the king of spheres—and the highway which leads from it to heaven is more frequently trodden by angels. We have our Calvary—Grand Old Calvary!—Heaven's Sacrificial altar—the moral axis of the world upon which the wheels of Redemption move. Near it,

“ I would for ever stay,
Weep and gaze my soul away ;
Thou art heaven on earth to me,
Lovely, Mournful Calvary.”

But it was now high twelve when the cross was properly adjusted, and Jesus was left there to hang and die. The sun had proudly run his wonted way and was blazing in the zenith—in a moment more he would strike the declivity of the west, and rolling in glorious pomp to the horizon would close the day. Yet a great darkness fell upon the earth. The sins of all mankind from Eden to the Judgment, gathering from every continent paved with hyperborean ice, or sown with tropical sands, driven by the breath of God, collected on the reeking mount, and piled around the cross, and up to heaven, and widening threw their sable pall all over the world. Angels shaved the darkness with weeping wing, demons ran and howled, and Sinai rocked and bel-

lowed while continents shook, and its penal thunders long pent up, sped through the shivering night, and tore through the quivering flesh of the suffering Son of God, and burst with horrid death in life's throbbing seat—while God's eternal attributes emptied their vials of burning wrath upon the gory head and mangled brow of the Sacrifice. Yet, astounding madness! the priests, the scribes, the elders, the mob, reviled and mocked him, and hurled their infernal satire at the patient sufferer. But hear Jesus: "Father, forgive them: for they know not what they do."

Unlike these, another voice, feeble by suffering, is heard, but it murmurs a prayer: "Lord, remember me when thou comest into thy kingdom." The heart that can pray for its enemies, though breaking, can hear a penitent's prayer: "To-day shalt thou be with me in Paradise," and before the sun was down, and the Sabbath came on, Jesus entered the Paradise of God with the soul of the dying thief as evidence of the worth of his blood, and the fulness of Redemption. He saw his poor and probably widowed mother weeping at the foot of the cross, and John standing by. Said Jesus to her: "Woman, behold thy son!"—to John: "Behold thy mother."—John, take care of my mother; mother, let John take my place as your son when I am gone.

Three o'clock in the afternoon arrived. An awful shade of insufferable anguish passed over the face of the suffering Saviour—"My God, my God! why hast thou forsaken me?"—angels have forsaken me—not one remaining—the last one flew away at the advance of the guard in the garden; and the last human friend that might be able to assist me is gone, but all this I could endure so long as thou wast with me—"Why hast thou forsaken me?" I am friendless and alone among my enemies—the Jews, the power of Rome supported by its conquering legions, and all hell are against me.—But oh, "My God, my God," my only stay, "Why hast

thou forsaken me?" Jesus had undertaken the work of redemption, and had taken the sinner's place, and he must feel God's displeasure. But this was enough—the cup of his suffering was rapidly filling, and now it mounted full to the brim, and he is dying. Dying now! O God, He is dying! Look at the pale brow, the livid face, the sinking eye, the quivering lip. The Lord of Glory is dying! Hear it, Jerusalem! Hear it, Patriarchs! Hear it, tombs of the Prophets! Hear it, Angels, and tell it as you fly, till all the stars shall put on mourning, and all the spheres go wailing in orphanage along their eternal circuits. The Lord of Glory is dying!

"IT IS FINISHED," said Jesus, "and he bowed his head, and gave up the Ghost." Earth quaked, her continents reeled, her mountains bowed, Lebanon shook his frosty top and all his cedars groaned, the granite split, the limestone arches of Machpelah's cave rent and shivered, threatened to crush to finer dust the bones of Abraham; inexorable law flung its liquidated bond into Sinai's fires and hushed its wrathful thunders; the bloody sword of Justice satisfied, descending cleft in twain the Jewish veil, its blood adhering to the sundering edges and was sheathed behind the Mercy Seat, and God's perfections opened wide their arms to receive the redeemed and repentant rebel. "IT IS FINISHED." The work of sacrificial redemption long begun, at last was done. Every legal and philosophic condition involved in the nature of God, His attributes, system, Government, and law, in the nature of man, man's relations and condition, and in the nature of things, necessary to a perfect redemption, was fully met in the nature, character, work, sufferings, and death of Jesus. Nothing was lacking, and sacrificial redemption, the greatest scheme of the universe, for whose development all natures, principles, beings, causes, effects, and events, with concentered action worked for four thousand years, was com-

pleted, and stood forth in commanding and wondrous grandeur a structure which rose to heaven.

Its massive foundations were lain before Cain was born. Angels, men, and demons, do what they would, do what they could, were impressed as workmen under Jesus, the master-builder, and slowly through the lapse of ages, the building rose stone by stone. The deluge rolled above the mountain tops and scattered the dust of antediluvian generations all over the world, the tower of Babel sank in crumbling ruins, cities were built and burned, nations were born and nations died, but still the work went on; increasing in strength, increasing in beauty, increasing in glory, till it ascended above the clouds, towered beyond the stars, and lifted its battlemented walls, glittering turrets and burnished domes in sight of the city of God. The work was nearly done—Jesus was dying—and as He died He dropped the keystone in the last and highest arch, and placed the corner-stone, the rejected corner-stone, stained with blood, hewn out of the quarries at the expense of his life, upon the summit of the last and highest corner, and said, "IT IS FINISHED."

Aërial vibrations caught the news, and murmured it along the glens, whispered it among the rocks, sang it through the trees, sounded it in the caves, trumpeted it in the hurricane, thundered it in the storm—till every rippling wave and foaming surge, every slanting hill and mountain peak, every island small and continent vast, shouted it to other spheres, as this old earth now redeemed went rolling on with speed of the lightning's flash along its circling track. The tidings flew from world to world, from star to star, and sun to sun, from earth to heaven. Angels shouted it into the ears of the dead—shouted it in space—shouted it at the gates of hell—shouted it on every sphere—shouted it from the boundaries of being—shouted on every floral hill of heaven, every spire of the city of God rocking and chiming, every wall and tower

echoing — and all the sainted dead shouting in chorus, crowded to the throne of God and bowed in awful reverence and profoundest adoration, and said, “Amen.” “IT IS FINISHED” — Beautiful scheme! Splendid plan! Symmetric whole! Grand as God! His character’s transcript, His wisdom’s embodiment, His love’s incarnation, His perfection’s duplicate, His ideal of the good. Well begun, successfully built, sublimely finished — and there it stood, the study of angels, the hope of men, the wonder of the universe, the crowning work of creation’s God, the masterpiece of heaven — FINISHED!



SERMON XVIII.

RETRIBUTION.

“Be sure your sin will find you out.”—NUM. xxxii. 23.

THIS is no philosophical aphorism, no empty threatening, but the language of Divine inspiration, clothed with the eternal truth of Him who cannot lie, and backed by the arm of inexorable Justice which will sooner or later verify it. Apply it where you will, to the church, to its members, to the penitent weeping at the altar, to the ministry, to the sinner revelling in his midnight debaucheries or to a nation that has forgotten God—wherever there is sin collectively or individually, it will find the sinner out.

I. *By the exposure of the sinner so that he will be recognized in his character as a sinner, whenever brought in contact with understanding beings.* The truth of this proposition is evident from the fact that sin contains the principles of its own development and manifestation. Whatever exists in man's moral or intellectual nature naturally develops and manifests itself in the life. It will work out in the life a result corresponding with it in character with the certainty of cause and effect. Sin exists in both the intellectual and moral nature; its principle unbelief, in the intellect; its essence enmity to God, in the moral nature. And whatever be the philosophic relation of the principle and essence of sin to each other, they are both simultaneous and active causes with relation to the life. If unbelief, the antipode of Evangelical faith, be in the mind, and enmity to God be in

the heart, this composes man's nature as a whole, and a man's life will correspond to a greater or less degree with his nature.

True, men have not always accomplished all their natures prompted them to do ; but this does not affect the truth of the doctrine that the character of men's natures manifests itself in their lives, but may be attributed to the restraining power of God's grace, to the hand of His power in the administration of His government, to the authority of law, both Divine and human, made terrible by a penalty, the influence of public sentiment, and the difficulties involved in the execution of many things. But this restraining power has never been so great, but what men, if they act at all, though they may not act in a degree equal to their intellectual and moral obliquities, yet always act in harmony with their natures, and not contrary to them. This, they do from necessity.

Universal experience attests the truth of this position, and all men act upon the assumption that it is so, for character is always judged by the conduct. Christ recognized the truth of this doctrine when He taught that a tree was known by its fruit. Sin in the nature leads to bad conduct ; falsehood, slander, theft, blasphemy, fornication, adultery, idolatry, murder, drunkenness, and a host of other kindred evils, bantlings of darkness nursed upon the knees of sin of various degrees of criminality, which like a cloud of devouring locusts upon the wing of the hurricane, have descended into the garden of God, and devoured all its beauty. If the lives of men can be seen and recognized as good or evil, and sin in the mind always issues in the life, then sin, however men may try to conceal it, will expose the sinner, and exposing him will find him out.

Sin will find the sinner out by the inevitable tendency of its nature to progress to ampler, more palpable, and criminal developments. I will present you several illustrative

amplifications of this thesis. 1. Sin is the most insidious and subtle thing in the world. It insinuates itself so gradually and slowly into the habits and principles of men, that they know not its progress and strength till the nature is so corrupted as to be capable of the darkest crimes. 2. The elements and acts of sin, however small, diminish in proportion to their criminality from every thing that is good in the nature, and in the same ratio give and increase the predisposition of the nature to wrong, and capacitate it for more flagrant acts—and on acceleratively. 3. The elements and acts of sin, however small, deaden and harden the moral sensibilities, therefore lessen the power of moral resistance to wrong, and sins increase in number and magnitude, the power of moral resistance growing weaker in the same ratio, till the man is prepared to commit crimes of the greatest turpitude, and with the greatest facility. 4. The nature of sin is such, and the nature of the fallen man is such, that in the same proportion men sin, their love for sin increases, therefore the inevitable tendency of the nature of sin to progress to ampler, more palpable, and criminal developments. 5. The elements and acts of sin are like the simple pustule which becomes an ulcer, increasing in accelerated virulence and purulency, till it eats up and destroys the whole system, and the man is a putrid, loathsome carcass of death. The disease in the form of a pustule may be hidden, but if its tendency is to assume the form of an ulcer concealment becomes impossible. The sinner may successfully succeed in hiding sin in its incipient stages, but if its tendency is to a chronic ulceration terminating in a moral gangrene, its disclosure is a certainty.

That sin will progress to ampler and criminal developments. Take Hazael, King of Syria, for an illustration. Before Hazael became king, Elisha said to him, "I know what evil thou wilt do unto the children of Israel: their strong-

holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." Hazael said, "Is thy servant a dog, that he should do this great thing?" Yet he was led by the insidious, subtle, and progressive nature of sin to commit the barbarities which the prophet predicted, and which he viewed at the time of the prediction with the greatest horror. Peter was in earnest when he said to Christ, "Lord, I am ready to go with thee, both into prison, and to death." But notice the progressive nature of sin: He is seen following Christ afar off, he is found in bad company, he is heard blaspheming and denying his Lord. Now, if this is the nature of sin, it will expose the sinner, and exposing the sinner will find him out.

Sin will find the sinner out by exposing him to the public cognizance by its transforming power. Have you not seen an aspiring and promising intellect wrecked in mid-life by sin and dissipation: the judgment impaired, the memory weakened, the imagination corrupted and its fire burning only with a fitful and unhealthy glare—the intellect transformed into an imbecile monstrosity visible in the entire life of the person? Have you not seen modesty transformed by some infernal alchemy into effrontery, love into hatred, philanthropy into misanthropy, benevolence into churlishness, meekness into anger, confidence into distrust, faith into infidelity, hope into despair, a delicate and correct appreciation of the true, the beautiful and the Good, into an utter dumbness and obtuseness of every ennobling sensibility; the entire moral and social nature changed into a transformation at once abnormal, bestial and fiendish—a transformation seen in every relation in life, and which sin could only produce, and too patent for concealment. Have you not seen the polished decorum of the gentleman changed into the boorish vulgarity of the barbarian, the courtesy and suavity of a

lady changed into the discourtesy and captiousness of a crabbed shrew; both changes wrought by sin, and too perceptible for denial. Sin will expose the sinner by transforming the mind, soul, and character.

But sin will expose the sinner by transforming the body also. An Italian artist seeing a little boy of exquisite beauty and loveliness, painted the child's portrait, and hung it up in his studio as a type of heaven, his ideal of the spiritual and good. He resolved that if ever he found a living contrast to that sweet boy he would paint it also, and hang it by the side of the other as a type of hell, his idea of the sensual and wicked. Many years afterwards, in a distant country, in a prison, he saw the most frightful and horrid demon in human flesh he ever beheld. His eyes were ablaze with lust, and his cheeks bore the deep imprints of crime. He remembered his resolution, and painted the hideous face, and upon his return hung it beside the portraiture of the little boy. The painter's dream was now realized, the antipodes of the moral universe hung upon the walls of his studio, side by side. But imagine the painter's surprise when he found, upon inquiry, that the pictures were of the same person—that loathsome wretch was once that little boy. His picture in innocent childhood, his picture in criminal manhood, are now hanging side by side in a Tuscan picture gallery.

Man's internal feelings imprint themselves upon his face, speak in his eyes, and sound their names in his voice. Joy, ecstasy, hope, despair, love, pity, remorse, abstraction, amazement, fear, hatred, rage, revenge, terror, etc., have their appropriate facial phenomena, and to a greater or less degree, in marvellous uniformity write their respective names in the human countenance, readable by all men. The face, says an author, is the playground of thought and feeling. Let the same system of feeling be persisted in, and in time they will leave their hard-trodden track upon the lines of the

face, that all observers may read. How wonderful that qualities of character can express themselves in fibrous and muscular contractions and dilatations, in the combination and curvature of cuticular lines furrowing the facial superifice. But such is the truth, and more—a man may change his character, yet his face like a palimpsest will often bear, though it may be in imperfect tracery, the express of his original character lying behind the more modern expressions of a character reformed. Character will exhibit itself in the face. The external man will be moulded and fashioned into a likeness corresponding with the internal man. Says an old poet :

“ For of the soul, the body form doth take ;
For soul is form, and doth the body make.

Sin cannot lie concealed in the soul—it will out.

The first proposition advanced for a brief elaboration, discussion, and illustration, was this : sin will find the sinner out, by the exposure of the sinner so that he will be recognized in his character as a sinner, whenever brought in contact with understanding beings. The truth of this proposition I have established by three short arguments : 1. Sin contains the principles of its own development and manifestation. 2. Sin will find the sinner out by the inevitable tendency of its nature to progress to ampler, more palpable, and criminal developments. 3. By exposing the sinner to the public cognizance by its transforming power.

II. *Sin will find the sinner out by the exposure of the especial principle and act of sin of which the sinner is guilty.* Often in this life. If avarice be in the heart, according to principles already discussed and illustrated, the avaricious life will disclose it, hence we say, “an avaricious man.” If lasciviousness be in the heart, a debauched and sinful life will disclose it. It is so with pride, and other sins, all to a

greater or less degree. Some men are not known as sinners only, but as guilty of certain sins. Not only are sinful principles often disclosed in this life, but sinful acts. If the sins be flagrant offences, it seems that a disclosure sooner or later is almost inevitable. Hundreds of instances might be quoted where a murderer wrought his sins in the dark, yet was exposed by a Providential concurrence of circumstances quite miraculous. Sometimes the murderer's awful secret burned his soul with such an incessant, unmitigated, and unquenchable torment, that a confession was a relief—till he was driven to confession or suicide, and suicide was confession.

If not in this life, every individual and especial sin will be made known in that great day. Hear the two passages of Scripture of general application: "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." "God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." Terrible verses! "Will bring to light the hidden things of darkness"—wicked principles and acts now concealed, wicked principles and acts now veiled in the darkness of obscurity and secrecy; wicked acts wrought in the night. "Will make manifest the counsels of the hearts"—a publication of the designs, plans, and purposes of the mind. Many an individual action believed to be good by the outside world when performed, will then appear very corrupt when the designs of the action will be manifest. Many of us will appear awfully strange, and awfully different, when our motives will be as manifest as our acts. Some men will then shine the brighter; others will lose a large portion of their lustre, I fear. "Every secret thing, whether it be good or whether it be evil"—all secrets, good and evil—secrets of thought, secrets of imagination, secrets of intention, secrets of motive, secrets of influence, secrets of character, secrets of

sensuality, secrets of conduct, will be brought into the Judgment and there exposed. Who is ready for such a disclosure?

Hear two verses more specific in their application: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." That is idle words, or words spoken idly, which have a positive evil in them. Many of the useless words often used in social life are not of themselves sinful. The Greek implies hurtful idle words. Such words though whispered, will in the Judgment be made manifest. "God shall bring every work into Judgment." "Be sure your sin," your special sin, "will find you out." Nothing that you have ever done will be lost. Such is the doctrine of the Holy Scriptures: but I intend to urge its truth to-day from several scientific considerations. For several years, some theories have been floating upon the waves of science, deemed rather too uncertain and speculative in detail, to be dignified as scientific conclusions, and assigned a stationary rank and place upon the pages of a well-accredited philosophy, yet involving a principle too well-established to be dissociated from the philosophy of the day, and cast into the vast heap of scientific monstrosities and speculative heresies, which contain the remains of the ruined philosophic systems of the mediæval ages. Whether they be true in extenso or not, they involve a great principle of scientific truth too well-established to need a defence from me. You may have read them many a time, and threw them aside without a moment's thought, but I wish to reproduce them for you to consider more carefully. Their reproduction and presentation now can possibly do no harm, and may do good.

1. Your words are immortalized by atmospheric, and may be, by ethereal vibrations too. Every word you have uttered, whether it be good or evil, loud or soft, cheerful or sad,

musical or discordant, may have produced vibrations in the air, and modifications of atmosphere, proceeding according to regular laws and working with mathematical precision through all the necessary changes of an atmosphere burdened and agitated with a multiplicity of sounds, preserving the word, its measure and intonation, to be revealed in the great day upon the wing of the wind, and the folding pages of the tempest. It is scientifically evident that there is a rare element or medium existing coextensively with the universe. Between the atmosphere of this world and other orbs there is something, not a mere vacuum, for comets meet with resistance. If a vacuum, we could not receive light from the sun. We do not have light in virtue of the emission or projection of particles of matter from the sun, which was the old Newtonian or corpuscular theory, but through the instrumentality of a medium thrown into undulations by the sun—by the vibrations of a medium, like sound is conveyed through the atmosphere. This medium is supposed to be even more rare, subtle, and elastic than air, and is called ether. This theory has of late been the one generally received by scientific men.

As distinguished from this undulatory theory, there is another which is commanding the attention of men of science, namely : that “light is but a polar tension of ether, evoked by a central body in antagonism with the planets.” Upon the assumption of the truth of either of the last-mentioned theories that there is a medium or rare element existing coextensively with the universe, and that this medium is capable of conveying sound by vibrations : if this be true, your words then may travel by vibrations through this medium throughout creation, and be now sounding along the halls and echoing amid the arches and columns of eternity, and sound there forever, God and angels intelligently hearing. There is a room in St. Paul’s Cathedral in London, so con-

structed that if you whisper upon one side of it, the whisper is heard distinctly at the other side. It is called the "Whispering Gallery." Now, you are standing in a great whispering gallery where every word and whisper are not only heard to heaven, but probably on the other side of the universe, and the peculiar aerial and ethereal vibration both may preserve them forever. Oaths, curses, prayers, are out beyond recall, and the winds this day may be reciting them to the angels. If by oppression and cruelty you have made the widow moan and the orphan wail, that moan and wail may be travelling still, and will probably come shrieking into the ears of the Judgment.

2. Your actions are immortalized by light. Stand before a mirror, or speculum, and the luminous waves undulating from your person impress your image there. Whatever expression of face you wear, or whatever attitude you assume, the image exactly corresponds with it. In the space between your person and the mirror the image passes, and is as complete in its passage in every inch of the intervening space, as reflected in the mirror, yet you cannot see it. The mirror completely stops the ethereal undulations, put into motion by your person, and from its polished surface reflects them back upon you, hence you see your image. This shows that these luminous waves are capable of transmitting the perfect image of any body from which they proceed. If they transmit it from your person to the mirror true as life, you being the judge, then there being nothing to obstruct them they can transmit it true as life to the utmost limits of their extension, and no man has dared to assign a limit.

Now, remove the mirror, and there being no obstruction to stop the waves of ethereal molecules and throw them back upon your vision that you may see yourself, they sweep on forever with your perfect image; and in popular language, the rays continually departing with your every change of

expression, form, or posture, weave into the delicate texture of their flying pencils the consecutive history of your every action, from your birth to your burial, from your first appearance till you pass out of sight. The successive actions of your life borne upon the successive vibrations of the universal ether, have linked out your history in one consecutive chain, glittering in its ever-increasing length in the blaze of God's cognizance and the brightness of angelic cognition. To read your life, God need but flash His great eye along the chain of your individual history, beginning at its ulterior end, and terminating where it interlinks with your last act. Or if angels wish to read it, they need but begin at the same point and track with steady wing the pathway of the ethereal undulations, coming this way, and reading as they come, till they reach you, the agent; or standing upon the remotest circumference of eternity's grand circle, there, wait and read as the undulations arrive and pass by—waving on till they strike the dark walls marking the boundaries of the kingdom of Night, and reflected back duplicate your history on the other side of the universe.

This moment, some angel on some point in the immense fields of the nebulæ may be reading your birth, your life, and long after you are dead from the fresh arriving vibrations read your funeral. And as there is no night so dark but there is some light, and as light is more subtile than the organism of the human eye is delicate, and therefore may be present without the eye perceiving it, so there may be enough light present in the darkest night to preserve by ethereal vibrations the nocturnal actions of men that the stronger eye of God and spirits may be able to take cognizance of their images. Or if it is true that the chemical rays and not the luminous are used in the process of photographing, and that presence of the chemical rays does not argue the presence of the luminous, then, again, human actions wrought in the dark

may be pictured in the immense galleries of the universe to be seen by angels, God, yourself and fellows by and by. Is it true that the images of all our actions are now sweeping upon the wings of light in pictured and panoramic grandeur before the eyes of God and angels—or unerasibly and ineffaceably pencilled or photographed in unerring truthfulness to be gazed at forever?

3. Your thoughts are immortalized by Electricity. You see in nature that certain elements have an affinity for each other, and that they combine and form compounds. You see that crystals of the same substances in crystallization, always crystallize in the same way and form, each crystal having the same angles and points, as is seen in nitre, salt, and sugar. The question naturally arises, What is the secret of chemical affinities and combinations, and the secret of the phenomena of crystallization? Science answers, The formative power and presence of electricity. The phenomena of the heavenly bodies within telescopic reach, declare the existence of compounds and crystallization with them. The presumption is, therefore, that electricity is universal.

Again, everything in nature is in perfect balance. The gravity and motion of every sun, star, planet, and comet, is calculated and proportioned to maintain the equilibrium of the universe. This universal law controls the movements of every atom, every drop of water, and every breath of air. It is also true in its application to electricity. Electricity is so tenacious of a perfect equipoise, that disturb its equilibrium and it dances in sparks, and burns in the lightning's flash from one end of the heaven to the other. Electro-dynamics, and Electro-statics, abound in illustrations. If electricity is universal, the disturbance of its equilibrium in any part of the universe, affects its equilibrium, more or less, throughout the whole; and as it is constantly at work

forming compounds its anti-equilibrium state must necessarily work peculiarities in the nature of the compound, corresponding to the nature of the disturbance.

We discover that our fingers, hands, arms, limbs, and feet, can be put in motion in obedience to the will. Why? Distributed in the substance of nearly every tissue of the body, are almost numberless fine and filiform organs, proceeding from the brain and spinal marrow, called nerves. These nerves are of the same substance as the encephalon or brain, and are excellent conductors of electricity. The brain is a galvanic battery, and the mind is the electrician or galvanologist. The mind wills the movement of an arm, the brain is instantly charged with electricity, and the electric currents flash along the nerves leading from the brain to the muscles of the arm, the muscles under their influence immediately contract, the arm is moved, and the will is obeyed. Every volition and thought conceived in the mind implies the action of the brain. Simultaneously with the action, in proportion with the intensity and character of the action, electric currents flash upon the nervous system and change the electrical condition of the body.

The change in the electrical condition of man's body changes the electrical condition of other bodies, and then still others, affecting the electrical equilibrium of the universe, conveying in the peculiarity of the disturbance your thoughts and volitions throughout immensity. And as electricity is the formative power in compounding simples, and in the crystallization of substances, it inworks your very thoughts and volitions into the rocks of other worlds, or pencils them with a diamond pen upon the symmetric angles and pellucid points of the crystals of all spheres, in and throughout the vast system of universal being. The Omniscient God who can discover the position of every atom, and the reason of the position, need but glance upon the rocky

records and crystal archives of the universe to be acquainted with all our thoughts.

Whether a man's words, acts, and thoughts are immortalized this way or not, the second proposition laid down for elaboration and illustration is true: Sin will find the sinner out by the exposure of the especial principle and act of sin of which the sinner is guilty. There is a Great Day at the end of man's probation as a race, in which every especial principle and act of sin will be made manifest. The fact of the manifestation is a truth of revelation; the manner we do not know. Every sin may leave its appropriate and peculiar bias upon the sinner's character, and it may be exposed in that day by the simple unmasking of his character.

Or, every sin, in virtue of man's connection with the system of God as an integral part of the system, and as such entering into the unity of the system, may have its peculiar and appropriate bias upon the system in some way, and therefore may be exposed in the day of Judgment by an exhibition of that system, as truly as any wound in man's body may be exposed years afterwards by the remaining cicatrix. Or, that God, who never forgets, may announce the sins of the sinner, one by one, in the hearing of an assembled universe, the sinner standing in the meanwhile and blushing with shame in the full view of every eye. Or, the sinner himself, whose own memory quickened by the circumstances of the Judgment, and therefore retaining in wonderful vividness and truth every sin of which he is guilty, urged on by the blistering lash of a fired conscience, may confess them, every one, God and angels, demons and devils, saints and sinners, all hearing.

And the righteous themselves may not escape such a publication. It may be necessary to magnify the grace of God in the salvation of the righteous, to show forth the worth of the Saviour received by some and rejected by others, to

exhibit the effectiveness of the plan of salvation to save all, and if any are lost it is their own fault, to justify Himself in the minds of all intelligent beings in saving some and damning others, and to make such an exhibition of the entire administration of His government affecting man that all may glorify Him in the recognition both of His mercy and Justice, that every sin of every good man though forgiven should be exposed. Man's relations to every other man, and to demons and angels too, may make this necessary. What an awful significance is imparted to the text in the universality of its application: "Be sure your sin will find you out!"

Sin will find the sinner out. By the exposure of the sinner so that he will be recognized in his character as a sinner, whenever brought in contact with understanding beings—this was the first proposition. By the exposure of the especial principle and act of sin of which the sinner is guilty, was the second; now:

III. *Sin will find the sinner out by the infliction of its penalty.*—The penalty of sin is death. This penalty is single, having reference only to the soul, and has not that trinal form theologians give it, and which they express by the phrases, Spiritual death, physical death, and eternal death. Spiritual death, or death of the soul, is the penalty of sin; physical death is but a consequence of the penalty; eternal death is but the continuation of the penalty beyond probation, aggravated by the appalling circumstances of the sinner's future.

Man's capacity for spiritual life is a trinity in unity: intellect, sensibilities, and conduct. Spiritual life is also a trinity in unity, having a principle, an essence, and a development. Its principle is faith in God; its essence is love to God; its development is obedience to God. The trinity in unity in spiritual life corresponds with man's capacity for spiritual

life. When man is spiritually alive, faith in God, the principle of spiritual life, is in his intellect ; love to God, the essence of spiritual life, is in his sensibilities ; obedience to God, the development of spiritual life, is in his conduct. Such a man is said in scriptural language to have God's image, and the terms used by Paul as descriptive of God's image, when examined scripturally and philologically, correspond exactly with the elements of spiritual life given at this hour with their respective agreement with the threefold capacity of man for spiritual life.

Now sin is also a trinity in unity. It has a principle, essence, and development. Its principle is unbelief, its essence is enmity to God, its development is disobedience to God. Its trinal character is distinctly revealed in the sin of the woman in the beginning. When sin enters the soul its principle, unbelief, takes the place of faith in God, the principle of spiritual life, in the intellect ; its essence, enmity to God, takes the place of love to God, the essence of spiritual life, in the sensibilities ; and its development, disobedience to God, takes the place of obedience to God, the development of spiritual life, in the conduct—and the man is dead.

Sin, this Cerberus, this three-headed dog of hell, has broken out of his Stygian kennel, and his infernal yelpings have driven in some instances everything in the shape of virtue to the dens of the mountains. But a plenipotent Evangel is on his track with burning whip, and I humbly pray God that He may lash him to the ends of the world, and there seizing him by his accursed throat, lift him writhing into mid-air, and fling him with awful momentum into the nethermost hell, to bay Eternal Darkness in Eternal Darkness's own dread dungeons, and howl the everlasting bass in hell's uproar, while eternal ages travel on in their never-ending march.

The principle, essence, and development of sin, as also the principle, essence, and development of spiritual life, are *genera*—yes, causative genera—under which all that enters into the composition of the sum total of moral character group themselves. And whatever is sin produces spiritual death, and it does it simultaneously with the appropriation of the sin in the sense of ownership upon the part of the creature, and by the creature's incurrance of guilt. Death is the necessary penalty of sin, and is as inseparably connected with it as effect is to cause. Indeed, death is but the result of the philosophic action of sin upon the human character necessitated from the very philosophy of sin's constitution. Wherever you find a sinner, you find a dead soul. There is a difference between life and existence, therefore there is a difference between death and annihilation. The soul consciously exists, yet is dead. If whenever you find a sinner, you find a dead soul, the converse is true; whenever you find a dead soul, you find a sinner.

Spiritual death itself, independent of any symptomatic effects of sin upon the character, presents an appropriate diagnosis by which it is cognizable. Is the sinner unhappy? This is an element in the diagnosis, by which we know the soul is dead; his sin has found him out in the infliction of its penalty. Is there a horrid vacuum within? Is his constitution abnormal? Does his conscience lash him? Is he separated from God? Has he lost his subjective and objective harmony? Do passions, abominations, and demons riot like vermin in the rottenness of his dead soul? His sin has found him out in the infliction of its penalty; and "the wages of sin is death," and when "sin is finished it bringeth forth death."

Sin is a serpent whose bite infuses a virus into the moral constitution which produces horrid death. You all remember the fabulous monster, the Hydra, which dwelt in the

lake or marsh of Lerna, in Peloponnesus, which had a multitude of heads, which spread terror and destruction through the land. It was assaulted many times, yet was not conquered, for as quickly as one head was severed, another would immediately succeed it unless the wound was cauterized. Hercules finally killed the monstrous serpent by applying firebrands to the wounded necks as he cut off the heads. Sin is a serpent of more fearful power and form; and though it may wear at times an epidermis of glittering beauty, it is a serpent still—a serpent of many a horrid fold and snaky coil. Its heads are multiplied so there is a crowned head with poisonous fangs, and flashing eyes, and forked tongue, and deadly breath, for every land. Its huge form bathes in every sea, and its heads protrude on every shore.

Often has he been attacked by sainted philanthropists of earth, and as often have they failed, for when their glittering sabres descended and a head bit the dust—marvellous power of reproduction!—another, with twofold fury, reared its dreadful crest, and bid defiance to all human effort. Such a monster is at our very feet, his scaly trunk upreared, and his writhing necks and hissing heads are oscillating and striking all around us, and bleeding at every pore, the insinuating poison of death coursing every vein of the body and searing every fibre of the soul, we are dying, dying—and the host of the dead is a ghastly evidence of the truth of the text: “Be sure your sin will find you out.”

Yet this monstrous beast is loved, fed, fostered, and worshipped throughout the world. Men are sinners; they sin wilfully, they sin systematically, they sin professionally, they sin individually, they sin socially, they sin nationally; till every stream that flows is stained with human crimes, and every breeze that blows is corrupted with a moral miasma, and every arrow of light flung by the god of day from his

golden quiver is blackened. Scarcely an angel dare touch this cursed earth in his flight from sphere to sphere without pollution.

The Judgments of the Almighty from age to age, and the machinery of the world's civilization in full motion from Adam till now, have not abolished sin out of any one country upon the face of the earth. Prayers, sermons, books, institutions, laws, penalties, governments, all combined, have not blotted out one vice from sin's black calendar. The life, miracles, sufferings, crucifixion, resurrection, ascension, and teachings of Christ; the examples, works, importunities, deaths, and triumphs of His followers; the confessions and warnings of millions who have died testifying to their everlasting condemnation; the strivings of the Holy Spirit; the curses of the law; the promises of the Gospel; the horrors of hell, and the beauties of heaven—all these have not driven sin out of one neighborhood in the world.

Sin is an immense river running through secret channels from hell's seething ocean, till it broke out upon this world in the garden of Eden. There at the foot of the tree of knowledge of good and evil is its source—a noisy spring bubbling with the escape of baneful gases, in whose tenebrious depths a serpent lives. Ever enlarging, this river flows all round the world. Onward it sweeps. Upon its banks no flowers grow, no foliage waves, but perpetual desolation pitches its pavilions upon the sterile strand, relieved here and there by bald and scoriac rocks, upon which weeping spirits sit and curse the day that they were born. In all the universe there is no river so wide, so deep, so swift as this. Its floods are black, its waves are towering, and it goes surging and roaring on to the bottomless lake, everlasting lightnings pencilling every billowy crest with angry fire, and Hell's terrific thunders bounding from bank to bank and bursting with awful crash and strewing dread ruin all around.

Surely such a river might roll on forever unvisited by mortal man. But, oh, alas! climax of all wonders! quintessence of all marvels! its shores are lined from source to mouth with human wretches. They crowd to gain its edges, all sexes, all conditions, all classes. The mother decks her daughter's brow, and side by side they leap into the boisterous flood. Into its boiling current the young maiden runs laughing, and passes from sight in a moment; the old man following, his hoary locks streaming in the wind like the shredded canvas of a storm-ridden ship reeling upon the foamy summit of a stupendous wave that washes heaven, but to be hurled the next moment by the driving blast into the raging vortex below, and be swallowed up forever. Between every human being and this fearful river there is a bleeding body and a bloody cross, and angels posited on every height and hovering over every head and shouting "*Stop!*"—"in the name of God, pause but for a moment,"—but disregarding the angelic warning and trampling upon both body and cross, with gory feet they spring far out into the murky tide, and join their fellows, till every wave is freighted and instinct with human souls, and all together carried onward and in one eternal roar poured over the boundaries of human probation into Acheron's fiery sea, forced downward by the plunging floods to perdition's deepest dungeons, to rise far out from shore upon flaming waves unquenchable to scream forever with unmitigated and ceaseless woe.

Rivers never run more truly to the ocean, than the river of sin runs to hell, and there at last, if never before, sin will find the sinner out by the infliction of its ultimate penalty—**ETERNAL DEATH!** Two more dreadful words were never joined together—Eternal—Death. Each term rendered inexpressibly awful by the associated meaning of the other. It is the death of the soul eternized. It is separation from

God, the source of life, forever. It is separation from virtue and happiness, forever. It is separation from heaven, angels, and sainted ones, forever. It is separation from all that is beautiful, and good, forever. It is separation from all intellectual, social, and moral pursuits, which seem to accord with man's nature and destiny as an immortal being, and as the offspring of God, and it is separation forever. It is companionship with Satan, demons, and the damned, in hell, forever. It is bitter memories, tormenting remorse, and agonizing despair, forever. It is to be wicked without the hope or power of repentance, to be miserable without mitigation, to be both, forever. It is the utter subversion and destruction of the unity and harmony of man's nature, and the total failure of his life in the accomplishment of anything worthy of him, and both, forever. It is the aggregation of all sorrows, pains, woes, and horrors, mixed in one fearful beverage to be drunken, forever. It is to be lost in hell or lost in outer darkness beyond the circle of universal being, forever. Oh, that we could get rid of that little word, with a significance as high, wide, and deep as God, that little word, forever. My hearers, it is Death, and Death forever—Eternal Death.

SERMON XIX.

PETER'S DEFECTION FROM CHRIST.

"Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

"And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

"But a certain maid beheld him as he sat by the fire, and earnestly looked upon him and said, This man was also with him.

"And he denied him, saying, Woman, I know him not.

"After a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

"And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him, for he is a Galilean.

"And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice.

"And Peter went out and wept bitterly."—LUKE xxii. 54-62.

THE text is one of the Bible's most impressive and instructive narratives—not one for unity of discourse, for compacted and elaborate argument, but from the circumstances of which we may learn several valuable lessons.

I. *Christ forewarned Peter of his danger.* "All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad"—"offended," *i. e.*, lose confidence in him and forsake him. Peter answered: "Though all men should be offended because of thee, yet will I never be offended."
"Simon, Simon, behold Satan hath desired to have you that

he might sift you as wheat, but I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren,"—*i. e.*, fail not utterly. Peter replied immediately: "Lord, I am ready to go with thee, both into prison and to death." Christ then tells him: "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." Peter exclaims with the full fervency of his soul: "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Well said, Peter. Christ said: "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice."

Peter earnestly loved Jesus. Where, then, was his error? He was spiritually FEEBLE—so feeble that notwithstanding his avowed purpose to die for Christ, he could not watch with him one hour in the garden. Peter was fallen, and being fallen was to some degree separated from God, and like plants deprived of the light of the sun his powers were enfeebled to so great a degree, as to be incapable of themselves for effectual resistance to sin. He was connected with a sensual world by a sensual organism, by his residence, existence, and associations, and his connection with the spiritual was so remote and imperfect, that the adverse influence of surrounding circumstances was too potent for his own strength.

He was beset with powerful enemies incognizable to his material senses, whose spiritual nature gave them immediate ingress to his soul, and whose intelligence made them masters of his motives and defects, and whose characters only prompted them to do evil. Their power over Peter was fearfully increased, when the very promptings of his own nature, as distinguished from his moral sense, inclined him to do that which they desired him to do, and which they would tempt him to perform. The will does not always

choose what it is capable of choosing ; but Peter's will did not escape the blasting and debilitating influences of sin, and was unable of itself to maintain an inflexibility of decision when opposing circumstances arrived at a certain degree of power. *He was spiritually feeble.* What was true of Peter is true of all of us in a natural state.

He was *unacquainted* with his spiritual feebleness. His ignorance was criminal ; he might have known better. Ignorance is subversive of man's dignity, destructive of man's usefulness, his virtue, his happiness. Ignorant men are extremists and enthusiasts in religion. They may possess religion and be saved when they die, but their capacities are so contracted, that in the absence of an unbridled and proscriptive fanaticism they are ciphers in the religious world. Their religion is not one of steady, substantial, consistent, and invincible principles, that like the towering rocks of Teneriffe hurl back unscathed and uninjured the stormy surges of the stormiest ocean, but the extravagant manifestation of a malformed sentimentality, at once fanatical, unreasonable, and obstreperous. Voluntary ignorance is a great sin, and sinful ignorance is the cause of the greatest evils that ever afflicted the human race. "*My people are destroyed for lack of knowledge.*" Peter's ignorance was ignorance of himself. Knowledge of self is the greatest of all knowledge. Know thyself is a law as imperative as if written upon a table of stone.

Peter was *self-confident*. This was the result of his ignorance of himself. Had he known the feebleness of his moral powers he would not have confided in them in the day of trial. His bigoted self-confidence was sinful because it was the result of a sinful ignorance. Causes always import their moral character to their natural effects. It was sinful, because it was self-confidence with relation to a strength which was the prerogative of grace to confer. Hence, it ig-

nored God—ignored God's grace—ignored God's plan for saving sinners. "Pride goeth before destruction, and a haughty spirit before a fall."

He was *self-reliant*. This was the result of his self-confidence. The Christian's strength in trial, temptation, or spiritual danger does not consist in the summoning up of his own resolutions, and doggedly relying upon them. No ! he is only strong when he goes out of himself and by faith lays hold upon a higher power—upon God. As paradoxical as it is, his strength is in his weakness—when he relies upon himself his power is finite : when he uses not his own powers, but relies only on God as the source of his strength, his power is infinite.

As a logical result of his self-confidence and self-reliance he became *carnally secure*. A felt security is fraught with great danger. "Security is mortal's chiefest enemy." Let a perfect security reign in an army in the land of an enemy, and any man can see there would be a corresponding weakening. Felt security disarms vigilance, and removes the felt necessity for discipline. Christians are in the land of an ever vigilant and accomplished strategic adversary. Peter felt secure, hence he was unprepared when danger came. But his security was of the most dangerous kind—it was Carnal Security. Carnal, *carnalis*, from *carno*, flesh. It was security founded upon the powers of the flesh—a religious resolution with nothing to back it but the deceitful and treacherous attributes of the flesh, already sold to the Devil, and pledged to betray the resolution into the hands of the enemy at the very beginning of the engagement. It was a religious purpose whose essence consisted in being opposed to the flesh, yet fortifying itself in the dominions of the flesh, and surrendering into the hands of the flesh the keeping and defence of its fortifications. Says Peter, "I will lay down my life for thy sake"—a sublime religious purpose ! The

flesh would certainly resist such a sacrifice, for it would involve the sacrifice of itself. A dependence upon the flesh to execute such a purpose, would but result in its utter defeat.

Carnal security is a bed of flowers on the salient brink of hell. There lies the sleeper. Beneath him the fiery surges of woe toss dreadfully, and rush with a howl of horror upon their impregnable boundaries of lightning-scarred scoriac rock—jarring all the shores till the crags upon which the slumberer dreams break away from their fastenings and go crashing down, down, from light through darkness, and he awakes in the nethermost hell.

Carnal security is symbolized by Bunyan in his Enchanted Ground, the last danger between the City of Destruction and the Celestial City; and well classed by him as the greatest danger between earth and heaven. It appears to be Satan's last effort. The most dangerous state is when a man is satisfied and his satisfaction lulls into sleep every watchful power. Is not this the condition of a portion of this congregation? "Woe to them that are at ease in Zion!" *Ease! Woe!*

Christ's warnings to Peter are an exhibition of His Omniscience, involving knowledge of the future. Without pre-science of future events, Christ could not prepare us by providential dispensations, as he does in many instances, for future calamities.

Knowing what trials await us, Christ warns us as He did Peter. He warns us in His Word. Monuments of apostasy stand out upon the pages of Sacred History and bid us "Beware!" The wretched Saul in the miserable hovel of the witch of Endor, in his complaint to Samuel, warns us in a voice which makes the blood creep cold in our veins, "God has departed from me." Solomon, who had been the recipient of the choice bounties of heaven, in his old age, under the curse of an incensed God, surveys his wealth, his kingly magnificence, his years of debauchery and idolatry,

and exclaims, "All is vanity and vexation of spirit." Look at the horrid end of Judas the traitor, and take heed how you sell your Lord. Hear the awful "Anathema, Maranatha," of the Apostle upon the Gentile apostates in every age and clime—"anathema," accursed; "maranatha," the Lord will come in vengeance.

Hear further: "But when the righteous turneth away from his righteousness, and committeth iniquity, . . . shall he live? All his righteousness he hath done shall not be mentioned: in his trespass and in his sins, in them shall he die" (Ezekiel xviii. 24). "The last state of that man shall be worse than the first." "It had been better not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." Read the warning to the churches of Asia, and think of their history in connection with the threatenings pronounced for their defection from Christ:—"I will come unto thee quickly and will remove thy candlestick out of his place." Read the whole verse and apply it to this congregation: "Thou hast left thy first love; repent, and do the first works, or else I will come unto thee quickly and will remove thy candlestick out of his place." This congregation is full of backsliders. Like weights they hang upon the wheels of the church. They are in the way of the church, in the way of sinners, in the way of the minister, in the way to hell. Why did you leave Jesus? What wrong did He do to you? You must die. But Jesus prays for us, as He prayed for Peter: "Neither pray I for these alone, but for them also which shall believe on me through their word."

II. But notwithstanding Peter was warned of his danger *he fell*. Jesus, through the treachery of Judas, was arrested in the garden, bound, and led off towards Jerusalem. His disciples forsook him and fled—all but two, John and Peter. John, however, kept close to his Master, determined to share

his infamy, and if necessary die with him. But where, where was Peter, who made so many promises, and formed such bold resolutions? The account is, "Peter followed afar off."

"*Followed afar off.*" This was the first step in Peter's defection from Christ—he "*followed*" Jesus, however. That he followed Jesus is evidence that he still loved his Saviour. But he followed "*afar off,*" he was ashamed to confess Jesus now that he was in disgrace. His love for self more than balanced his love for Christ. He follows, but it is at such distance as to make it safe to do so. Jesus loved Peter; Jesus prayed for him; Jesus honored him with a call to the discipleship; Jesus healed the sickness in his family; made him his confidant; gave him a glimpse of his Divine glory on Tabor; yet Peter was *ashamed* of him—ingratitude—ASHAMED OF JESUS!

I have seen the ungrateful beneficiary blush with shame before his benefactor. I have seen the blush of shame mantle the brow of the professor of religion, when asked publicly to acknowledge Christ. I have seen the detected thief bowed down with shame before the courts of our country. I have seen the youth ashamed when detected by his parents in unbecoming and vicious associations—ashamed because they had violated human obligations. But I have seen the sinner avow his ingratitude to his noblest, best, and truest friend—that friend who loved him, made, protected, preserved, clothed, fed, and died for him, and daily add to his ingratitude by studied wrong, without a blush of shame—yea, *glory* in it—boast of it as if it was some great thing of which he was proud. I have seen him rob that friend of that which he himself and all the world acknowledged was his due. I have seen him treat that friend, though that friend was in the very act of doing what all the world and he himself acknowledged to be the greatest favor, with cruel

scorn and unkind neglect—all without shame. I have seen him at the same time publicly endorse every act of insult and injury to that friend perpetrated by Devils or men, and exhibit no shame. Every sinner endorses all that is sin—all the murders, adulteries, seductions, and robberies in the history of iniquity, because they are all sins and he is a sinner; because, from the nature of the two antagonistic moral qualities, good and evil, there is no medium ground; because, in the contest between good and evil, he is on the side of evil, and contributes the whole weight of his character and influence to defend it against the aggressions of Christianity; because he is in an antagonistic position to Christianity, the only thing which can destroy sin; because he does all this in open daylight, without shame. Yet the same man would dislike to be found upon his knees in secret prayer. "Who-soever shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." From shame and fear Peter followed Christ "afar off." This was the first step in his defection from Christ. No wonder he sinned. This is the first step in every backslider's departure. In proportion as men are distant from Christ the less His influence over them. They have less light, less love, and less life. Therefore, the greater the influence of the world, flesh and Devil, the less restraining and preventing grace they have, and the more easily they are tempted.

Many of this church are following Jesus "afar off." They are on the highway to apostasy. Does any inquiring sinner in this house wish to know them, that he may not be deceived in the adoption of a spurious Christianity by their example? I will describe them to you—and mark them well. When our church bells, which will soon toll out our funerals, pour their resounding intonations along every street

and alley of our town, call to the house of God, they query, "Who will fill the pulpit to-day?" The admirers of Paul will not hear Cephas, and vice versa. That all persons should have ministerial favorites is right as well as natural. We cannot blame irreligious people for acting on this principle, but it is exceedingly culpable in professors of religion. They love the preaching better than the preacher's Saviour, or they would wait upon the ministrations of any of Jesus' messengers for the Master's sake. They are following Jesus "afar off."

Again, on the Lord's day they are found lazily sauntering along the streets, or sitting at the corners, in shameful desecration of the Sabbath. They will work all the week for themselves, and will not work one day for Jesus. When you see them, sinner, take my word for it they are following Jesus "afar off." Don't emulate their example. Again, when God's people meet in the prayer-meeting, or to converse with each other about Jesus in the class-room, they are at home or elsewhere, yielding to an indisposition for spiritual worship, which strengthens every time they yield to it, which indisposition is declarative of a low state of grace, and demonstrative of the great distance at which they are following their Lord—"afar off."

Again, they are often found indulging a fault-finding, impatient, and complaining spirit. They complain of the degeneracy of the times in place of putting their shoulders to the wheels and making the times better. They are always prating about the faults of their brethren to others. This they do for several reasons: 1. If they can direct public attention to others' faults, their own personal errors are overlooked, or do not appear so aggravated. 2. Because it is a sort of a quietus to conscience for personal faults to keep their own minds impressed with the faults of others. 3. They love to slander. If they wished to correct the errors of their

brethren they would talk to them, but they talk to others. They are following Jesus "afar off," or they would have more of his spirit. I might mention the professor of religion who drinks his dram, who is wilfully slack in paying his debts, who neglects to keep his word, who lives beyond his means, who idles away his time, who is envious of his neighbor—David envied his neighbor, and he has said his feet well nigh slipped—I do not say you are hypocrites, that would be unjust—Peter was no hypocrite—but I do say you are following Jesus "afar off." Come up to the cross. Brethren, I love you, but I can do no good this year unless you help me.

But mark *the second step* in Peter's fall. Jesus is surrounded by an immense throng in the hall of the high-priest, with John by his side; Peter is sitting on the outskirts of the company with some servants, warming himself—he is *in bad company*:—following Jesus "afar off." It is just where I would expect to find him. Evil associations are a sure road to apostasy. When a man's religion is declining these are the associations he seeks, and he seeks them more and Christian associations less, in the same ratio with his decline. Peter, relieved of the moral restraints of good associations, is now easily destroyed. A maid accuses him: "This man was also with him." Away goes his boasted strength—he denies him. Another maid comes in and says, "This fellow was also with Jesus of Nazareth." With an oath he replied, "I do not know the man!" Miserable man!—where are all your resolutions and protestations? You boasted much, John said nothing—now he is true and you are false. A third affirms that he is one of them, "For thy speech bewrayeth thee." A kinsman of Malchus says that he saw Peter in the garden. With blasphemies and curses he denies him. His case in the face of so much testimony is growing desperate, and he would enforce their belief in his denial by

horrid oaths. Peter is angry! Why angry? Did not Jesus love you?

Peter is afraid of man. "Lord, I am ready to go with thee, both into prison and to death." But when the trial came, he loved liberty and life better than Jesus. He renounces Jesus. Don't fling stones at him, however. Jesus has been presented to you, sinner, and you too have renounced Him from the same motive—afraid of man. Peter denied his Saviour to save his life, have you not denied Him to win a moment's applause? We must love Jesus better than life.

III. *I will notice briefly Peter's conviction and repentance.* "The cock crew." Peter remembered Christ's prediction and looked towards him. *Then* Christ turned and looked upon Peter. "Draw nigh to God and he will draw nigh to you." How delicate yet how mighty a reproof. *A look!* Christ did not go to him, He did not wish to speak; He does all by a look. The elements of that look—

" Turn and look upon me, Lord,
And break this heart of stone."

Peter went out and wept bitterly. His sin was of the gravest character—it was a denial of Christ in the most aggravated manner. But Christ forgave him. This was night; the next day Christ took Peter's sin with him to His cross, and atoned for it. The Lord forgave Peter and very mercifully gave him an opportunity to confess his love to Him. He sent His first message after His resurrection to Peter.

The Jews had three great annual festivals. The feast of the Tabernacles, to remind the children of Israel that their fathers had dwelt in tents in the wilderness; the Passover, in commemoration of their deliverance from Egyptian bondage; the Pentecost, in commemoration of the giving of the law on Mount Sinai. These three great festivals have three great

corresponding events in the new dispensation. Christ was born during the feast of the Tabernacles or tents, and was laid in a manger; He was crucified during the Passover; and He ascended into heaven, and the Holy Ghost descended from heaven, during the Pentecost.

The Passover was instituted commemorative of the deliverance of the children of Israel from Egyptian bondage, and the means used to effect such deliverance; it therefore typed Redemption, involving the emancipation of mankind from the bondage of sin. Hence, during the last Passover which meant anything, Jesus the Paschal lamb was slain on Calvary for the salvation of the race. Fifty days after the institution of the Passover the old dispensation was inaugurated by the giving of the Law upon Mount Sinai. Fifty days precisely after the last significant Passover, during the last significant Pentecost, the new dispensation was inaugurated by the baptism of the Holy Ghost. At the giving of the Law God came down, and the mount quaked, and there was a sound, a flame, and a voice; the same phenomena characterized the descent of the Holy Ghost, for God came down, and there was a sound, a flame, and a voice. The Disciples upon this occasion, numbering one hundred and twenty, were all in one room waiting the fulfilment of the promise. It was fifty days after the crucifixion, ten days after the ascension. While they waited "suddenly there came a sound from heaven as of a rushing mighty wind"! There was no wind, but "a sound as of a rushing mighty wind"—falling from heaven and filling the chamber; and the fires of the Holy Ghost descended upon them flashing through their souls, and blazed upon the altars of their hearts, and glowed in tongues of flame upon their brows—symbolizing the instrumental power which was to convert the world—the tongue, the voice of man in the preaching of the Gospel. The converting and sanctifying fires of the Spirit of God, attended by a

motionless presence, yet roaring like the whirlwinds and fires of Horeb, filled body, soul, and spirit, till all their thankful powers, blended in a burst of praise and a shout of glory, which rolled along every alley and street of Jerusalem, was heard to the temple, and shook the air over Calvary, and echoed among the tombs of the Prophets and the sepulchres of the Kings.

It was a Jewish festival and there were people in Jerusalem from "every nation under heaven." They heard the noise and came rushing together. In compacted thousands they crowded the streets and squares adjacent to and around the Pentecostal chamber of the first heralds of the cross. There was the bloody Jew, the selfish priest, the myrmidons of Pilate. In sight was Calvary—the bloody cross probably still standing—the scenes of the crucifixion recent. Now came forward Peter, the embodiment of the loftiest heroism and the sublimest courage—not the flinching coward who quailed before a servant-maid, but the accuser and judge of the excited mob, the champion of a condemned and crucified impostor. Unique and dauntless with a heart full of the Holy Ghost, with eyes flashing fire, he lifts his voice like the trump of doom, and hushes into silence the clamorous mob by the announcement of what was to them his unwelcome text—"JESUS OF NAZARETH"—"THE MESSIAH OF THE PROPHETS"—"THE SAVIOUR OF THE WORLD." Oh, what a change religion works in a man!

His was no silvery harangue, no vapid speech, no fustian flowers, or pedantic bombast, but outright he charges them with murder, and preaches faith in Jesus as their only hope. Stern, sententious, terrible, he drove home the truth. His was no sharp and polished sword, but the ponderous battle-axe, which hewed in pieces their prejudices, brought them bowed with conviction, crying, "Men and brethren, what shall we do?" "Repent, and be baptized, every one of you,

in the name of JESUS *Christ.*" From this time ever afterwards he exhibited an intrepidity and stability of character, unlike the Peter before his conversion. According to tradition he was crucified when an old man, near Rome, by the order of Nero, with his head down according to his own request. His body is now said to rest in a crypt of marble beneath the largest cathedral of earth, and his soul is high in heaven with his crucified but now risen Master. Peter backslid, was reclaimed, but was finally saved.

SERMON XX.

MAGNITUDE OF THE DIVINE COUNSELS AND WORK.

“Great in counsel, and mighty in work.”—JER. xxxii. 19.

THE prophet is exhibiting God as the Governor and Rewarder of men, the Maker and Ruler of the universe ; and the text appears to be the expression of a sentiment naturally enkindled in his mind—“Great in counsel, and mighty in work.” God’s counsels are His purposes, designs, and decrees—what He wills. Many of the counsels of God are apparent, others are mysterious. God has secret counsels in nature, providence, and religion. They are God’s secrets, because, says Mr. Watson: 1st. He only knows them. 2d. He has not revealed them. 3d. He has the right of property of them. “The secret things,” says Moses, “belong unto the Lord our God : but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.”

“Great in counsel :”—

I. *Because they are supreme—supremus, supra,* above—above all angelic, diabolical, and demoniacal counsels. No power in heaven, earth, or hell can disannul or render them void. “For the Lord of hosts hath purposed, who will disannul it?” (Is. xiv. 27.) “As I have purposed, so shall it stand.” (Is. xiv. 24.) Again, “There is no wisdom, nor understanding, nor counsel against the Lord.” “My counsels shall stand, and I will do all my pleasure.” (Is. xlvi. 20.) God’s counsels are supreme in nature. Every material thing

exists, moves, and changes, only to carry out God's designs and purposes. For this the sun shines, the moon waxes and wanes, the planets revolve. The storm spreads its wings and flies howling along the face of the sky, or folds them in its mysterious caverns according to the Divine decree. The lurid lightnings slumber in the bosom of the latent storms, or stalk in living thunders through the firmament as God directs. "Fire and hail, snow and vapor, and stormy winds 'fulfil' his word," says the Psalmist. Who ever heard of a rebel element in nature? God's counsels are supreme amongst growing herbs, ripening fruits, running waters, and moving worlds. There is a tendency to throw God out of nature. God is the first and final cause, the absolute and universal cause, into which all the phenomena of the material universe ultimate.

Even the casual events of earth and time crowd into one procession, and march in unbroken columns at the Divine bidding, and for the accomplishment of the Divine purposes. Fortune's "freaks," so-called, are under the control of God; and every revolution of its uncertain wheel is under the kindled eye of Him whose counsels are sovereign. There never was such a thing, there is no such thing, there never will be such a thing, as absolute accident in the universe of God. Many things occur which God does not order, and which God from His nature would prefer would not occur, but could not prevent their occurrence without destroying the moral agency of the creatures whom He made, therefore rendering them incapable of holiness in order to prevent them from being wicked; but one thing is certain, God will permit nothing to occur, unless under the sovereignty of His government he can derive an equal or greater amount of glory from it than if it had not occurred at all. God's glory is not selfish but benevolent.

The counsels of God comprehend all the vast ranges of

material and immaterial being. In the language of inspiration: "It is high as heaven . . . and deeper than hell." Angels, though possibly able to understand at a glance the profoundest counsellings of the human mind, yet submit with joy to the counsels of Jehovah. "He maketh his angels spirits and his ministers a flaming fire." Yet, surpassingly astonishing! devils and demons excepted, man presents the strange anomaly, as far as we know, of a created being trying to circumvent the counsels of an infinite mind—actually defying God. Ungrateful and veritable madman! he, the greatest beneficiary of the Divine goodness probably in the universe, would neutralize the power, and disappoint the agencies employed for his own reclamation and felicity. Man, whose counsels are circumscribed by the small area of his acquaintance and the brevity of his life, and is powerless himself to execute any resolves he might make, to endeavor to vie with, much less try to defeat the counsels of God, is the most reckless insanity, or the most horrid presumption.

The sinner may endeavor to defeat God's counsels, but they will stand. "They intended evil: . . . they imagined a mischievous device, which they are not able to perform." (Ps. xxi. 11.) "The wicked is snared in the work of his own hands." (Ps. viii. 6.) "A man's heart deviseth his way: but the Lord directeth his steps." (Prov. xvi.) "The preparation of the heart in man and the answer of the tongue is from the Lord." "The way of man is not in himself." (Jer. x. 23.) The brethren of Joseph sold him to prevent the fulfilment of his dream, but God accomplished several things by this act of His providence. 1st. He honored Joseph. 2d. He provided for Jacob during famine. 3d. He disciplined the Israelites by suffering. 4th. Isolated them from the idolatrous Egyptians by slavery. 5th. Put them in a condition to make them think of Him as their only help. 6th. Put them in a condition to reveal Himself most favorably to them.

Life and death are placed before every man as alternatives. The sinner may accept life or reject it as he chooses. He may accept it to-day and throw it away to-morrow. All this is within the purlieu of moral agency. It is a personal matter. But the sinner as a being whose actions affect other men, and God's administrations with respect to other men, is powerless. God has an especial administration with other men. God does not decree what you suffer, but other men cannot afflict suffering unless God can press the act into His service. God has a thousand ways of preventing it, without destroying your moral agency. He can inspire fear or dread, arouse the conscience, present other motives, or make you sick. God will hold you accountable, however, for all your intentions. God never forces men's wills upon moral questions ; He would rule all holiness out of the world, if He were to do it. If this much is not implied in government, His government is a farce—strength would win all battles, and swiftness all races. There is a time coming when you shall acknowledge the supremacy of God's counsels—"I have spoken it, I also will bring it to pass ; I have purposed it, I will also do it."

II. *Because God's counsels are unchangeable.* God is self-existent, or there is no God. Self-existence is perfect existence ; perfect existence cannot be added to or subtracted from, for there is no change in the absence of addition or subtraction ; then God is essentially unchangeable, therefore Eternal. God's counsels are emanations of His own nature. If His nature is unchangeable His counsels are. Hear the Scriptures : "The counsels of the Lord standeth forever." (Ps. xxxiii.) "There are many devices in a man's heart ; nevertheless the counsel of the Lord, that shall stand." (Prov. xix. 21.) "I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." (Jer. iv. 28.)

God's infinite knowledge forbids that He shall form a do

cree or counsel without being perfectly acquainted with all the facts in the case. Therefore a reason could never arise throughout all eternity for the changing of the decree which God did not know before. His counsels are founded in the reality of the existence and relations of things, which God knew from all eternity, therefore necessarily as eternal and unchangeable as truth itself. "Thy counsels of old are faithfulness and truth." And truth from its very nature could not possibly change without losing its entire character as truth, therefore its existence. The existence, relation, and character of facts upon which truth is founded may change, so that the thing which was the truth yesterday may not be the truth to-day; yet truth, the essence of which consists in being the exact representation of facts as they exist, has in the abstract remained the same eternal and unchangeable principle. As it is with truth so it is with the counsels of God. And as the existence, relation, and character of facts may change without affecting the character of truth, so that the truth to-day with relation to them may not, with relation to them, be the truth of yesterday, so it is with the counsels of God.

God has decreed that all the righteous shall be saved. He has decreed that all the wicked shall be damned. These decrees are found among the immutable decrees of God. If a man wills to be righteous he will be saved according to the immutable decree of God; if he wills to be wicked he will be damned according to the immutable decree of God. We have illustrations of the immutability of the Divine counsels, in the regularity and uniformity of the laws of nature; in the fulfilled promises of His word; in the unalterable principles, conditions, and effects of the plan of salvation; in the universal connection between sin and misery; in the universal connection between Religion and happiness; in the universal and uniform action of the conscience with reference to

moral actions. What an assurance for personal salvation we have in the unchangeability of God's counsels! Hear Paul: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us."

III. *Because God's counsels*, by which we understand His decrees, purposes, and designs, *are emanations of His intelligence*. Intelligence is necessary to the constitution of spirit. At least, in its application to God there is no controversy. Intelligence is an essential quality inhering into the unity of the Divine existence. The supposition that God is not intelligent is not only wholly unwarrantable and absurd, but profane and monstrous. God is essentially intelligent. Now, intelligence in the absence of design or purpose, which is all we mean by counsel, is preposterous. If intelligence is essential to the nature of God, and He is infinite, His intelligence must be infinite; for if we accommodate the idea of God's totality to our poor understandings as being constituted of parts, no aggregation of finite parts can make an infinite whole. If the whole is infinite, the parts or qualities of the whole must be infinite too. And if there is no intelligence in the absence of counsel, then the counsels of God are as infinite as Himself. If God is great, and great He must be if infinite, His counsels must have an equal greatness. We might imbibe the spirit of the prophet, and exclaim: "Great in counsel!"

But we have no practical idea of God's counsels in the absence of their exhibitions. And God cannot exhibit them, unless He has power equal to His purposes, and equal to His designs. Hence the prophet exclaims: "Great in counsel, and mighty in work." God's counsels are equal to

Himself, and equal to conceive, decide, and purpose any thing. His power is equal to Himself, equal to His counsels, and able to execute His conceptions, decisions, and purposes. Infinite in counsel, and infinite in work. With relation to the two qualities existing essentially in God, and taught by implication in the text, there is no such thing as difficulty throughout the length, breadth, height, and depth of universal being—yea, in eternity in its loftiest and most comprehensive signification.

“Mighty in work.” The sacred writers love to dwell on the Omnipotence of God, as exhibited in His works. 1st. They present as evidence of God’s Omnipotence, the act of creation. “He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” “I have made the earth, the man, and the beasts that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.” “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” “He commanded, and they were created.” To throw created matter into forms, and fashion it into worlds, flowers, and fruit, and make many of its conformations, vegetable, animal, and lapidarious, self-multiplying and self-productive, involves a power beyond our comprehension; but when there was with reference to material things an unimaginative nothingness, to make worlds, suns, and galaxies, many of which, and probably all, teeming and peopled with life, evinces an immensity of power as incomprehensible as God, as incomprehensible as nothing itself.

2. They present the vastness, number, and variety of created things as evidences of His power. Hear the Scriptures: “He spreadeth out the heavens, and treadeth upon the waves of the sea: he maketh Arcturus, Orion, and Pleiades, and the chambers of the South: he doeth great

things past finding out, yea and wonders without number." "He stretcheth out the North over the empty place, and hangeth the earth upon nothing." "He bindeth up the waters in his thick clouds, and the cloud is not rent under them; he hath compassed the waters with bounds until the day and night come to an end."

How immense the magnitude of creation's works. When we walk amid the mountains and cliffs of our country we feel so strangely small. But let us go to the ranges and spurs of the Sierra Madra, or the Mexican Andes, and gaze upon Popocatapetl, their grim old king, as he lifts his cold, blue, and dreary dome, helmeted with ice, and yawning with a savage and hideous crater eighteen thousand and seven hundred feet high, upon whose lofty top winter finds an eternal eyrie though in the tropics—a gray and glittering dome propped upon beetling columns of porphyry, and naked cliffs three thousand feet high, rent with gorges down which cataracts plunge, and which once rocked and bellowed while continents shook. Or, let us go to Cotopaxi and gaze upon its mysterious cone, piercing the clouds, smoking like a furnace, as it rises nineteen thousand feet above the level of the sea. Or, let us go to that higher peak, Chimborazo, which rises twenty-two thousand feet above the level of the sea, and towers away above clouds, and storms, and heats, and dares to wear his frosty crown in the sun's very eye, and near the world's equator. Or, let us go to Aconcagua, the monarch of the Western continent, rising above the sea to the height of twenty-three thousand one hundred feet, which not only towers above the clouds, but which really soars away beyond all his Andean compeers, and islands his glacial dome in the calm deep blue of the upper sky. Or, let us go to the Eastern continent, to the Himalayas, whose inexorable and unscalable tops prop up the very heavens—in comparison with one or all, we diminish to a point.

But were our minds and visions so enlarged as to take in the earth, nearly eight thousand miles in diameter, or the immense circumference of Jupiter, fourteen hundred times larger than this earth; or looking up at noon, could we comprehend that vast body eight hundred and eighty-nine thousand miles in diameter, and fourteen hundred thousand times larger than this earth, hung propless and blazing in space over our heads, mountains would sink to atoms, continents to islets, and we to nothing. The number of created things is equally astounding. Count the sands of Sahara; the corals in the sea; the drops of the ocean; the grass upon the plains; the trees of the forest; the countless millions of living creatures which throng every drop of water, and every particle of air, and luxuriate in every ripe and luscious berry; or those of more ponderous frame which plow the deep, and rove the forests; or that highest type of animal existence who tenants every valley, and whose lordly bearing proclaims him God-descended. Nature is crowded, and numbers are confounded. Every unit of this vast calculation was made, and is now held in being by the power of God.

In the dynamics of volcanoes are furnished some tremendous exhibitions of power. Vesuvius is more than three thousand feet high, yet it has thrown scoria into the air four thousand feet above its summit. Cotopaxi is nineteen thousand feet high, yet it has thrown matter six thousand feet above its summit; and once it threw a stone one hundred and nine cubic yards in size, nine miles. From a volcano in Iceland, in 1873, two streams of lava flowed in opposite directions, one fifty miles long and twelve miles broad; and the other forty miles long and seven miles broad, one hundred feet deep, and sometimes six hundred feet.

To suppose the chimney of a volcano to descend only as far below the sea's level as it ascends above it, it would

require in Cotopaxi the force of fourteen hundred and ninety-two atmospheres exerted upon the lava to make it simply pour over the crater, with an initial velocity of eleven hundred and four feet per second. And other volcanoes in the same proportion. If the chimneys extend lower, which they do as a matter of course, a much greater force is required—especially if the lava should be ejected into the air. Then how great the force which was sufficient to throw the peaks of Teneriffe from the bottom of the sea thirteen thousand feet above its level; or the island of Hawaii, containing four thousand square miles, from the bottom of the sea eighteen thousand feet above its level. But what is all this to compare with the tremendous power which drives the earth along its orbit at the rate of sixty-eight thousand miles an hour?

To go back beyond the six creative days, to that dateless beginning, when God only existed, and when by an incomprehensible evolution out of Himself, and from Himself, by His all-powerful Word, He created and originated “the heavens and the earth,” so far transcends all finite power, that appalled we must turn the other way, or go mad. To approach the edge of the revealed, and peer over into that bottomless abyss, instinct with eternal God, and atomless, and voiceless, in our consciousness we shrink into mere sensitive specks, quivering with horror as if blown upon the stage of existence by the breath of the Almighty without volition or notice of His own; and as if expecting to be caught up the next moment in the blast and whirlwind of His creative Word, and dashed into nothingness. Oh, the throes of the Divine Power which lifted out of an apparent nihilism the materials to forge worlds and suns to hang in burning zones of awful beauty upon the neck of eternity, and around whose dread circumference possibly an angel could not fly during the everlasting ages which make God's

life-time—eternal duration ! Oh, my little soul ! get away from the first verse of the genesis of the universe, as recorded in this Book ; and come to the great formless earth, wrapped in roaring waters, under darkness, and see the great brooding Spirit of God, and the flash of cosmical light, and the emergence and development of the world in grand series ; till the hour that the dry land appeared, and the waters raged in chains, and the grass grew, and the flowers bloomed, and the trees waved, and the birds sung, and the lions roared, and the sun shone, and man lived, moved, and thought under the benediction and smile of God, and the world's Sabbath set in and God rested from His labors.

IV. *They present the ease with which God sustains, orders, and controls all His works as illustrative of His power.* He marks the shore of the ocean and saith : “Hitherto shalt thou come and no farther, and here shall thy proud waves be stayed.” Oceans, enamoured of the celestial goddess of the night, may raise their tidal arms to her embrace, and try to follow her around the world ; but cities and states feel secure, for God has said, “Hitherto shalt thou come and no farther.” In the day of the storm they grow mad, and with terrible and commingled howls of horror, gather up their plunging surges and dash them on the shore, but God has said, “Here shall thy proud waves be stayed.” “He hath measured the waters in the hollow of his hand, and meted out heaven with the span, comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.” These descriptions are often terrible : “The pillars of the heaven tremble and are astonished at his reproof, he divideth the sea with his power.” When the defenceless thousands of Israel—old men and maidens, women and children—were pressed in the rear by the armed hosts of Pharaoh, and flanked by mountains and confronted by the sea, the descending sword

of Omnipotence cleft the waters, and His breath posited them in gleaming walls on both sides, and they went through dry shod. When Israel was saved, and the pursuing enemy was marching along the floors of the sea, paved with zoophitic beds, with which the Gulf of Suez abounds, the power of God was withdrawn, and the two walls, rushing together with the crashing roar of a thousand hurricanes, buried them forever. "He divideth the sea with his power."

Again: "He toucheth the mountains and they smoke." How true: when the foot of Jehovah descending touched the ragged cliffs of Sinai's granite top, the mountain instantly caught fire, and smoke and flames, light and darkness, blending in awful grandeur, rose to the sky. "He removeth the mountains and they know it not; he overturneth them in his anger, he shaketh the earth out of his place, and the pillars thereof tremble; he commandeth the sun and it riseth not, and sealet up the stars." At the walking of the footsteps of the Divine Power, giant earthquakes shiver through the earth, and jar its very foundations—mountains and hills fly howling into yawning abysses, and valleys upheaving kiss the clouds. At God's bidding the sun comes forth from his chamber rejoicing, with his bride gorgeous Day leaning upon his arm, in their daily promenade from oriental palace to hesperian garden, from the gates of morn to the gates of eve. With His own Almighty Hand, He conducts the royal pair down the west, behind the mountain-tops, and beckons out the constellations to laugh, and shine, and to make music with their twinkling feet on heaven's high empyrean.

So supreme His power, "He bringeth princes to nothing," "He teareth down one and setteth up another;" and impresses into His service angels, Satan, man, sin, hell, death, and the grave, with all their hosts, influences, agen-

cies, and efforts, to carry on His work. So tremendous His power, with one sweep of His arm, He cleared heaven of rebels, and astounded the universe with the fall of the apostate angels.

Habakkuk, however, treats of the Divine power in a more interesting direction to us. He represents God clothed with light, and filling the heavens with His glory, as coming from Teman, with horns emblematical of power coming out of His hand, heralded by pestilence and walking in fire. Says the prophet: "He stood and measured the earth, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow." "The overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear." "Thou didst march through the land in indignation, thou didst thresh the heathen in anger." "Thou didst walk through the sea with thine horses, through the heap of great waters." Why such terrible exhibitions of Divine power? The prophet answers: "Thou wentest forth for the salvation of thy people." The whole power of God so mightily illustrated in nature exerted for the salvation of His people. But the power exerted by God to save His people is not the mere executive power of the Almighty we call Omnipotence, which made worlds and upholds them. Such power has only been exerted in a collateral sense to promote such an object, but it has been exerted for such a purpose collaterally, and in its Almightiness is the measure of that mental and moral potentiality whose dynamic manifestations have been, and still are, so fully and sublimely seen in the splendid scheme and the purposes of the plan of human salvation.

In the search after cause, it is found in mind—in that essential characteristic form of mind we call power. In

tracing the chain of cause and effect as it glitters in physics and metaphysics, in nature and supernature, we find its first link, the first cause, in the mind of God, in that essential characteristic form of the Divine mind we call power. In God alone is executive ability found equal to the philosophical condition of that formal essence of mind designated by the word power. God is power—this is abstract power : God makes worlds, and saves his people—this is concrete power. God is power—this is subjective power : God makes worlds, and saves His people—this is objective power. And as the unity of the Divine essence is such that no one part of God can be engaged in one thing and other parts quiescent or non-engaged—so Salvation is the infinite power of God in the concrete, the infinite objective power of God : “ For I am not ashamed of the gospel of Christ, for it is the power of God.”

But I told you, in the search after cause it is found in mind—in that essential characteristic form of mind we call power. This is general principle in an especial application ; so in keeping with the general principle, and in another application of it, in tracing the chain of human work and human action, we find its first link, the first cause, in the mind of man, in that essential characteristic form of the human mind we call power. And as the whole power of God has become objective, and is exerted in the concrete for man’s salvation, it is only become objective and concrete in this form upon the condition that the whole power of man becomes objective and concrete in the form of faith. Hence, “ For I am not ashamed of the gospel of Christ, for it is the power of God unto every one that believeth.” The gospel is the objective power of God with reference to human salvation ; faith is the objective power of man with reference to God ; the gospel is the concrete power of God with reference to human salvation ; faith is the concrete power of man with

reference to God. God's power is objective and concrete, upon the condition that man's power is the same. It is the co-working of two causes—the co-working of two powers, the one Divine, the other human—the powers in both being the ultimate causes in both in the abstract. God saves me, and I save myself. This is the philosophy of Redemption, and take this idea out of the text and it is nonsense, and any exposition of the text which ignores this idea is also nonsense. Here we have infinite power put forth upon the condition that the power of the creature is also put forth—glorifying the agent of the exercise of the first power, and saving the agent of the exercise of the last power.

Both agents exercise all their power respectively, but God's power is infinite. Salvation involves infinite difficulties: Infinite power solves them and perfects the scheme. Salvation in the abstract is a system of powerless principles: Infinite power enthrones itself in the system, and arms every principle with Omnipotence. Salvation's conquests must be among its adversaries: Infinite power attends it. Salvation is in the land of its enemies: Infinite power defends it. Salvation from the guilt of sin, the power of sin, the fetters of sin, the bondage of sin, the darkness of sin, the death of sin, the penalty of sin—imparting purity, life, light, liberty, happiness, and heaven—are but so many manifestations of the Divine power working within the well-defined boundaries of a completed scheme. "Great in counsel, and mighty in work." His power testifies to the greatness of His counsels, and His works testify to the mightiness of His power. Faith, man's power, properly exercised would bring into requisition the full power of God to hasten the conquest of the world.

SERMON XXI.

THE FUTURE AND ETERNAL PUNISHMENT OF THE WICKED —(DISCOURSE I.).

“ These shall go away into everlasting punishment ; but the righteous into life eternal.”—MATT. xxv. 46.

THERE is a state of future rewards for the righteous, therefore there is a state of future punishment for the wicked. All principles of quality, character, and state, exist in dualities—that is, exist in twos, each opposed to the other in its nature. These principles are correlative—that is, each individually, and reciprocally, is dependent for its existence upon the existence of the other. It is illustrated in rest and motion, beauty and ugliness, proportion and disproportion, order and anarchy, light and darkness, life and death, good and evil.

As abstract principles and independent of such correlations, each and every one of such principles would be incomprehensible to the mind. To understand any one of such principles our minds must have some idea of its correlative. To have an idea of motion we must have an idea of rest. No one of these principles, without at least the abstract existence of its correlative, can be said to exist at all—*i. e.*, if there was no order there would be no anarchy ; if there was no life there could be no death ; if there was no good there could be no evil, and the possibility of evil in the concrete

is compelled to be created in order that there might exist good.

It is not necessary, however, that both correlatives should exist in the concrete in order to exist at all, or for us to have an idea of either of them : it is sufficient that one of them has an existence in the abstract. And such an existence all principles of quality, character, and state, have had from all eternity. Both correlatives generally exist in a concrete form ; but the necessity of the existence of one of them from the correlation that the other may exist, is not found in the concrete, but in the abstract—if in the concrete, then with reference to good and evil, Manicheism, or something similar, is correct. Good is eternal in the abstract and eternal in the concrete ; its correlative evil is eternal in the abstract and finite in the concrete. Evil never assumed a concrete form as far as we know till Satan became false to his obligations and rebelled against God. Both good and evil now exist in the concrete ; and like the foci in the ellipse, they are the two foci of the moral universe. To one or the other all moral natures tend. Around one or the other all moral natures revolve. Up to one or the other all moral natures grow. Under the influence of one or the other all moral natures expand, develop, and perfect their characters.

All men are either good or evil. All men are moral agents. If these two propositions be true, it follows if men are good or evil they are such as a matter of choice—voluntarily good or voluntarily evil. Indeed there is no other kind of good or evil. If this be true again, it follows, if one man be voluntarily good it gives him actual merit, if another be voluntarily evil it gives him actual demerit. If one man possesses merit he deserves a reward whether he ever receives it or not ; if another man possesses demerit he deserves punishment whether he ever receives it or not. Now simple

justice requires that they both shall have their deservings. It is not disputed that merit deserves and receives its reward, then in all the strength of an essential correlation demerit does and must receive its punishment. And the very same argument which would give merit reward beyond the grave, must in virtue of a correlation give demerit punishment beyond the grave. And the very same argument which gives that fixedness and perpetuation to merit beyond this life as to insure an eternal reward, gives that fixedness and perpetuation to demerit beyond this life as to insure eternal punishment.

In fact, if there is no future punishment for the wicked, there is no future reward for the righteous. If there is no eternal future punishment for the wicked, there is no eternal future reward for the righteous. The Bible unites the two, and uses the same language to express the time when both are entered into, and their continuation. A state of future rewards is the logical result of good in the concrete, when the subject of the good is in a state of trial. If so, a state of future punishment is the logical result of evil in the concrete, when the subject of the evil is in a state of trial. A state of future rewards and a state of future punishments are not correlatives, but they are results of the correlatives of good and evil. And as the correlation between good and evil necessitates the existence only of one or the other in the abstract and not in the concrete, there might be a state of future punishments without a state of future rewards, and a state of future rewards without a state of future punishments. The necessity of the existence of both states rests only on the condition that the respective qualities of which they are the results assume a concrete form. Good and evil having assumed a concrete form, the existence of both states follows, and the admission of the existence of the one is logically the admission of the existence of both.

If it be assumed as an evidence of a state of future rewards that the righteous are not sufficiently rewarded in this world and that there is no visible distinction made between them and the wicked in the administration of God's providence, it can also be assumed with equal truth as evidence of a state of future punishment that the wicked are not sufficiently punished in this world, and that there is no visible distinction made in providence between them and the righteous. An equitable administration of justice requires both a state of future rewards and a state of future punishments—and if there is a God, He is just : and if He has a government, it is one of justice. In short, if there is no hell, there is no heaven ; and if there is neither, there are no such qualities in the universe as good and evil ; and if there are no such qualities, there is not an intelligent, free, moral agent in the universe—in fact, universal being, involving mind and matter, relations, principles, and things, is a universal falsehood.

The Scriptures contrast the future happiness of the righteous and the future punishment of the wicked, and use the same terms as to the duration of each : “ Many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt.” Daniel is speaking of the resurrection of the righteous and the wicked, and of their reward and punishment, after that event. The word rendered “ many ” in this text is also rendered “ multitude.” The sense of the verse is that the multitude of them that sleep in the dust of the earth shall awake, etc. The resurrection spoken of shall be a general one, for the righteous and wicked are both included, and there is no other distinction in favor of a partial resurrection. The reward and punishment spoken of are after this resurrection, therefore they are rewards and punishments after this life—after death.

The duration of both is described by the same word, it is

“everlasting life” and “everlasting contempt.” The Hebrew word translated everlasting, is OLAM. Let us see what is the general usage of this word in the old Bible: “Abraham called on . . . on the name of . . . the everlasting God”—olam God. “The eternal God is thy refuge, and underneath are the everlasting arms”—olam arms. “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in”—olam doors. “Lead me in the way everlasting”—olam. “The righteous is an everlasting foundation”—olam foundation. “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads”—olam joy. “The Lord is the true God, he is the living God, and an everlasting King”—olam King. “I will give them an everlasting name, that shall not be cut off”—olam name. “The Lord shall be unto thee an everlasting light”—olam light. “Everlasting joy shall be unto them”—olam joy. Nebuchadnezzar in his proclamation to the people, in speaking of God, says: “His kingdom is an everlasting Kingdom”—olam kingdom. After the terrible judgment which fell on Nebuchadnezzar, he says, “And I blessed the Most High, and I praised and honored him that liveth forever”—liveth alema. Said Darius, “I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God and steadfast forever”—steadfast *lealemin*. Speaking of the kingdom of Christ, Daniel says: “In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed”—destroyed *lealemin*. “The saints of the Most High shall take the kingdom, and possess the kingdom forever”—possess the kingdom *adalema*. “The man clothed in linen held up his right hand and left hand unto heaven, and swore by him that liveth forever”—liveth haolam. “The Lord is good, his mercy is everlasting”—leolam. “The

mercy of the Lord is from everlasting even to everlasting upon them that fear him"—from everlasting even to everlasting, *maolam vead olam*. The good man "shall not be moved forever"—*leolam*. "Thy righteousness is an everlasting righteousness"—*leolam*. "In a little wrath I hid my face from thee a moment; but with everlasting (*olam*) kindness will I have mercy on thee, saith the Lord thy Redeemer: for this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

I have given you enough of the Scriptures to show you from general usage the term *olam* means duration without end, and that this is its literal, primary meaning, in the Bible. It is so with '*aiōn*' its equivalent in the Greek, and '*everlasting*,' '*eternal*,' its equivalent in the English. Duration without end is the proper and usual signification of the terms, everlasting, eternal, etc. If not, we have no word to express eternal duration, except by inference. The word is never to be considered as used figuratively, unless when used with reference to things whose nature from necessity limits its meaning. If this is not a sound rule of interpretation, nothing can be relied upon when expressed in the words of any language. The subject to which the word refers must demand necessarily its limitation, or only a part of its meaning. When applied to life and death, to angels and God—to anything beyond time—they mean duration without end. No such necessity is found when applied to things in time and of time simply, the use is figurative, and they mean a longer or indefinite period. For instance, everlasting mountains, perpetual hills, everlasting Abrahamic covenant. The sub-

jects demand from their nature a limitation, and the use is figurative. We talk about eternal mountains, to-day, and we deed property to our heirs forever. If *olam*, and the equivalent terms, do not mean duration without an end, they have no literal meaning at all—and there never was a word which had only a figurative meaning. Their very use as figures when a great length of time was required, confirms what we call their literal meaning.

I might refer you to the numerous passages in the Bible rendered “forever and ever”—*le olam v’aed*—which are but more intensive ways of expressing the simple meaning of the word *olam*—everlasting. They all confirm and strengthen our position. I might say, however, that “forever and ever” is never used in a limited sense. How terrible the text becomes, “Many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt;” and how boldly the truth stands out, if there is no eternal punishment for the wicked, there is no eternal reward for the righteous.

In the New Testament we have the final and future state of the righteous and wicked in many places in contrast, and the same terms used with reference to the duration of both. Hear a few out of a great many: “And these shall go away into everlasting punishment; but the righteous into life eternal.” The reference of this verse to the future state of the righteous and wicked is indisputable. It is at the end of a chapter full of such contrasts, and the retribution of the wicked in the chapter is appalling, which will be noticed in its proper place. “Everlasting punishment”—“life eternal”—“everlasting” and “eternal” are the different renderings of the same word. The word in both instances is *aionion*. Everlasting punishment, everlasting life, eternal punishment, eternal life, *aionion* is from *aion* the Greek equivalent of the Hebrew *olam*. It means primarily and

literally duration without end. When used with reference to things temporal its use is figurative. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The damnation is as final and unending as the salvation. No probation beyond—such a thing is never intimated in the Bible. Universalism would make the verse read, "He that believeth and is baptized shall be saved; but he that believeth not shall be saved too." With such a reading, gospel and faith are both nonsense. Other passages and the consideration of the Greek *aion*, I will consider hereafter; suffice it to say that every word which means duration without end, and is applied to the duration of God, and the happiness and continued being of the righteous, is applied to the punishment and continued being of the wicked.

The following Scriptures are quoted, to show that there are terms which show the eternity of God, and the eternity of the happiness of the righteous, which are not used with reference to the wicked: "Uncorruptible God." "This corruptible must put on incorruption, and this mortal must put on immortality." "After the power of an endless life." Uncorruptible and immortal are from the same Greek word which means indissolubility. So does the word *Akatalutos* translated in the verse above endless. Indissolubility, indestructibility—the idea of duration is not in them. Eternal duration from these words is but an inference. And if they are ever used with reference to this idea, the use is figurative. Every word meaning duration without end is used with reference to the future punishment of the wicked, and the same words which tell us God is eternal, and the happiness of the righteous is eternal. I cannot express to-day duration without an end without the use of the words eternal, everlasting—*aion—olam*.

The eternal punishment of the wicked, the eternal happi-

ness of the righteous, and the eternity of God, as far as Revelation is concerned, form the same building. The universalist has placed his shoulders against the basement pillars, and if he succeed the whole structure falls; but he and his collaborators may toil and sweat, and leave their bones to moulder away in the cellars, but God lives on, the righteous shout on, and the damned groan on—throughout all eternity—O Eternity!

The meaning of such a word in its connection with the future punishment of the wicked is dreadful—O Eternity! Its significance is as high and wide and deep and grand as God is. He fills it, and it fills Him, and all the worlds, and all the men, and all the demons, and all the angels, but perform their parts in its awful shadow. I can tell you what time is, but eternity cannot be defined. Time can be measured, because it is first measured by the revolutions of the planets and the aspect of the stars; because having a beginning and an end its past can be increased, and its future diminished. It can be defined because it has parts, these parts sustain relations to each other and the whole—any one of them can be selected out of the whole and given a name—any one of its parts can furnish an ultimate for the mind to reason about all the others. It can be defined, because having parts it can be analyzed.

But eternity cannot be defined. Beginningless and endless it cannot be measured—its past increased, its future diminished. It has no past, it has no future, it has no ends, it has no middle, it has no parts—an unanalyzable, tremendous unity. If all the mountains of all the worlds were pressing upon the brain, they could not weigh it down more heavily than eternity's least conception. It is something which always was, and is, and always will be. It is coeval with God; it began when He began, and He had no beginning; it will end when He will end, and He will have no

ending. It is an unoriginated, beginningless, endless, measureless, imperishable, indescribable, undefinable thing. Itself is its only definition. If asked, what is eternity? we can only answer "Eternity," and in our answer confess our weakness and folly. It is older than the world, older than the sun, older than the stars, older than the angels, as old as God; yet no older now than when worlds, suns, stars, and angels were made, and never will be any older, yet never was any younger.

It is an infinite circle. A circle itself is unending. Mount the car of thunder, drawn by steeds of lightning, and ride around the world, and find the end of the equator. Fasten your horses to your chariot on the top of the Andes, facing to the east. Take the reins, apply the lash, and roll over the flowers, over the trees, over the rivers, over the cities, over the sands, over the islands, over the continents, over the seas, and girdle the world, and girdle it again, and girdle it forever. Where the line begins, and where it ends, you never will find—O Eternity! Mount Phoebus' solar car, and seat yourself beside the driver, and search for the end of the ecliptic. Lay on the burning whip, and see the fiery-maned and foot-winged steeds dash through the constellations—admiring worlds standing out of your tracks, and space's abysses gaping beneath you; and drive on till the wheels of your car shall shiver, and their worn-out axles break, and the over-driven horses die, and you are lost where no angel will find your bones—and you will find no end to the ethereal circle. But these circles are finite, and while you cannot find the end, yet you, in the search for it, pass along the same track again and again. Eternity is an infinite circle, and along its line you may travel forever without reaching your starting-point—an infinite circle, and now, the portentous NOW, is its centre. Being infinite, its centre is anywhere and everywhere, within its circumference. With

reference to us, whatever was *now*, is *now*, or will be *now*, is its centre. We were born in the centre of the circle, we will die in the centre, and remain there forever.

Eternity is an infinite line. The strongest winged angel who cleaves the illimitable ether may track it, and track it forever, yet he can no more find its end than he can find the cradle or tomb of God. The plodding and incarnated soul of man can find it just as quickly. It is a day without a morning, a day without an evening—an eternal noon. It was just noon when the world was made, it will be just noon when the world is destroyed—high noon forever. O Eternity! The idea deepens, widens, and towers, till the human mind, confounded and crushed, shrinks into infinite littleness, and frightened flies into its temple, closes all the doors, and tries to hide its little self forever.

O Eternity! All languages beg at thy footstool for one word to tell thy name; and all sciences pile their symbols at thy feet, and implore thee for one illustration of thy length. But thy oracles are dumb because of the dulness of the querist—God can only be thy questioner. And thy vast pendulum beating to the birth and death of worlds, ever vibrating, goes and comes, and goes and comes forever—and all that we can do is to gaze in silent wonder. O Eternity! Mother of cycles, and parent of ages, whose incalculable and incomprehensible value no subtraction can diminish, no addition increase,—thou only type of Deity, and day of His duration,—what must be thy significance when joined to the stern penalty of sin thou becomest to the lost *Eternal death*. Dreadful phrase! It will be written with a fiery pen upon all the walls of hell, and seared into every arch by the lightning's blaze, and sounded through every dungeon by the thunder's horrid breath. It is the motto upon the seal of God which fastens the doors of woe. There are no farewells in heaven. Such a word never rang in chords of breaking an-

guish from the harps of the redeemed, or shrieked in their harmonious preludes, or danced upon their vibrating strings—also, there are no farewells in hell—O Eternity! Eternity!!

The thought has made me restless at night, “Knowing the terror of the Lord.” May it ring through your ears. It always is the first motive to prompt a sinner to repent.

SERMON XXII.

THE FUTURE AND ETERNAL PUNISHMENT OF THE WICKED —(DISCOURSE II.).

“These shall go away into everlasting punishment: but the righteous into life Eternal.”—MATT. xxv. 46.

THE same words used to express the duration of God and the duration of the reward of the good, are used in the text and in the Bible to express the duration of the punishment of the wicked. Indeed, every word in the Bible meaning duration without end is applied to the future punishment of the wicked. All this has been considered, and also the apparent exceptions to the statement have been considered. I have but a few more remarks upon the word translated in the text “everlasting” and “eternal.” It is the same word in both cases—*aionion* from *aion*.

Aiōn is derived from *aei*, always, and *ōn*, being; *ōn* is the present participle of *eimi* to be. *Aiōn* signifies “always being”—ever-being—everlasting. This is the literal meaning of *aion*. The argument with reference to the literal and figurative meaning of words, and the rule determining the matter have been elaboratively treated already, and I will not repeat. Aristotle, who is as good authority as can be given for the use of a word, uses *aion* in the sense of eternity in this sentence in his “*De Caelo*”—where he is “describing the highest heaven as the residence of the gods”: “There is neither place, nor vacuum, nor time beyond. Wherefore the things there are not by nature adapted to exist in place; nor does

time make them grow old ; neither under the highest (heaven) is there any change of any one of these things, they being placed beyond it ; but unchangeable and passionless, having the best, even self-sufficient life, they continue through all eternity " (*aiona*). Whenever the ancients used the word *aion* with reference to the divine, the unseen, the spiritual, they used it to signify duration without end. It is so used in the Septuagint, in our Bible, and is the literal use of the word. "For the things that are seen are (*pros kaira*) temporal ; but the things that are not seen are (*aionia*) eternal." The word is only figurative, and is figurative when used with reference to temporal things—things, which from their nature forbid the idea of eternal duration.

There must be a state of future punishment for the wicked, because the amount of the criminality of their sins cannot be estimated during time. There is no government without law. Law is a nullity without a penalty. In fact, as law is a necessity to government, so penalty is a necessity to law. Punishment for the violation of law lies at the very foundation of all government. Upon the certainty with which the penalty of the violation of law is inflicted, depends the existence and rectitude of the government. Government has no power unless its laws have a commensurate penalty, and unless it is well known by the subjects of the government, that the penalty will be enforced. If every man in our country felt that the penalties of our laws would certainly fall upon him if he violated the law, crime would cease. Rob God's law of a commensurate and certain penalty, and Christianity and churches would soon disappear from the world. To-day Universalism is a failure in persuading men to be religious. Revival results do not follow their ministrations, many of them are good people and Christians, but the most of them are worldly, and merely nominal believers. Its tendency is to open and final infidelity. The churches

which teach and believe the doctrine of the future and eternal punishment of the wicked, are the churches which persuade most men to be religious, which develop and make the most prayerful, earnest, and devout worshippers and workers, which carry on all the missionary operations of the world, which reclaim the greatest sinners and render permanent to a great degree their reclamation, and which have rendered the earth vocal with the shouts of victory on earth's dying-beds. Universalism does not produce these results.

Man is a subject of the Divine government. The government being Divine, it is one of justice. Justice requires the man to discharge the obligations of duty arising out of his relations. He being able to meet the requirement, if he fails, or violates these obligations, justice requires that he should be judged, and have a punishment equal to the criminality of his failures, and the criminality of his violations. Every failure and violation, or sin, must be weighed in the scales of justice, and the degree of criminality attaching to it fairly adjudged. To affix the degree of criminality attaching to the sin, the sin must be examined in reference to the elements composing the sin. After the degree of criminality attaching to the sin is fully estimated, then, and then only, can an equal punishment be meted out. The degree of criminality attaching to the sin cannot be estimated during the sinner's life on earth. With reference to the intention prompting the sin, and the principle involved in it, the criminality might be estimated, because the intention and principle are connate with, and reach their development with the act, but the influence of the act sweeps through all time.

Man is but a part of the vast system of God, which is of itself a unity, and his thoughts, words, and acts have their influencing impress upon the universe. I might urge this from several scientific considerations, but will not. Suffice it to say that every man is connected with the past, present,

and future by a thousand cords of thrilling sympathy which make individual isolation impossible. Cords of intellectual, spiritual, moral, physical, domestic, social, national, lineal, and religious sympathy, connect him with all generations dead and unborn. He is the active and sensitive centre of a reticulation of sympathies whereby dead ages impress their character upon him, and he in his turn impresses his character upon ages yet to come. By them he receives the influences of the past ; by them he transmits his own influence, modified by the influences of the past, to posterity. Each thread of sympathy is a conductor. Every word and every act of every man, dancing with feet of fire upon the quivering cords, flashes its influence upon the latest generation ; exciting in its course the sensoria of numberless other sympathetic systems, and these still others, all acting obediently to the touch, and scattering the influence without diminution till the last day. Let the sinner reject Christ, if he dare, sin in private, reflecting from his character upon others, directly or indirectly, his influence will live during time ; and as long as it affects men during their probation, he is and will be accountable for it, living or dead. The Bible teaches that men will not only be rewarded for their doings, but also for the fruit of their doings.

Now, if the influences of men's sins must be estimated together, with the intention prompting them, and the principle involved in them, in order to affix the proper degree of criminality attaching to them, that an equal punishment might be meted out for them, it must be when the influence of their sins in time ceases. If the influences of men's sins live through all time, and men are accountable for these influences through all time, then men cannot be punished in proportion to their guilt till time be no more ; therefore there is a state of future punishment. But cannot God, from His acquaintance with the future, estimate the varied and multi-

plied tendencies of every sin in the advance, and mete out an equivalent punishment in some form or other in this world? No: true, God's acquaintance with the future is perfect, but to inflict punishment or bestow reward for actions not yet committed by the agent, and results not yet accomplished, would be in violation of every principle of justice. Though God in virtue of His perfection may be perfectly cognizant of the sin and its influences in advance of its actual and present connection with the agent, yet as far as their relation to the agent is concerned they are as if God did not know them, and as if they would never take place.

And this future punishment is eternal. 1. Every word in the Hebrew and Greek languages meaning duration without an end is applied to it, and if *olam*, *aion* and their various constructions, as applied to the future punishment of the wicked, do not mean duration without end, there is no word in either language which does, and they never had the idea—which is absurd. 2. If not eternal, God is not, and the reward of the righteous is not. 3. This punishment is put after the final resurrection. 4. Some sins were not to be forgiven in this life, or the life to come. 5. The duration of the punishment of the wicked is to be the same with that of the Devil and his angels.

It is eternal as a matter of fact, and as a matter of right. As a matter of fact. Hear three truths and the conclusion: man is immortal—this is one truth; man is placed in a state of trial—this is the second truth; his trial will terminate with his life—this is the third truth. That man is immortal is the recognized and fundamental truth in the Bible, and in every system of religion. It has a profound evidence in the human consciousness, and in the nature of the case. It is supposed to be an undoubted element in every man's faith in this congregation, and is conceded to be true by Universalists and Restorationists, as well as those who believe in the

eternity of future punishment. The Annihilationists deny it with reference to the wicked—but I will have to do with them in another discourse. Man, good or bad, is immortal, so you all believe.

The second truth that man is in a state of trial is evident :
1. From the nature, character, and administration of the dispensations of Providence to which he is subject. 2. From the antagonistic moral influences exerted upon him. 3. From the different moral conditions to which he is subject. 4. From the character of the world in which he resides. I could elaborate, illustrate, and prove these propositions, and establish the truth of my thesis, as you all at once perceive, if it was necessary. But you see their force and point. Man is in a state of moral discipline. He is conscious that all influences surrounding him, moral, social, and physical, are instruments of discipline, and discipline only.

Indeed, being in a state of trial of itself is evidence of a state of future punishment. If man's life in this world is one of discipline, and is spent in a state of trial, it is presumptive that there is something beyond it, whose existence is the reason of the discipline and the reason of the trial, or we have the master absurdity of discipline without a purpose, and trial without an object. There is something final beyond man's probation, and that final something is a system of rewards and punishments. From the very nature of man's trial it must be both. Again, if men are in a state of trial while they live, they cannot be punished for the sins committed during their trial, till their trial be ended—it must be after probation, hence in the future. Merited punishment finally inflicted in a state of probation, during any time of which the sinner by faith in the Lord Jesus Christ could wipe out the dark record of his iniquities, and virtually undo all he had ever done, would introduce an inconsistency in the Divine administration. If the administration of God's

Justice required the immediate infliction of final punishment upon the aggressor, or any time during his probation, and the administration of God's grace extended pardon at any time, these administrations of God would conflict with each other. If men are punished for their sins at all, the punishment must be subsequent to trial, therefore there is a state of future punishment. That a state of trial implies a state of future punishment, though true, is not my purpose now. That man is in a state of trial is the second truth, or proposition, in showing that the eternal punishment of the finally wicked is a matter of fact.

The third proposition is, man's trial or probation will terminate with the present life. A subsequent probation would afford no increased facilities for repentance and reformation. If it is a probation at all, good and evil must be presented to the man, and there must be no undue influence exerted upon him to affect his choice. He must be perfectly free to choose, or goodness would be impossible. There is no goodness in a forced act, and it makes no difference as to the principle, whether the force exercised is slight and gradual running through ages of probation, or whether the force exercised be all at once. Another probation in the facilities it may afford can be no better than this, and the chances for being good or evil being equal, there are no more probabilities of the wicked in the future choosing good, than now; and we have an eternal probation, or eternal succession of probations; and an eternal probation, as far as the argument is concerned, is the same as an eternal hell. Really, as the continuity of man's existence, and the unbroken chains of his responsibility to God, remain, as the advocates of this hypothesis assume, in their dogma itself, a sinner in the second probation will have the sins of this probation, also, in his way, and will have increased difficulties as to his maturer bad character to overcome, and the probabilities of

his reformation and repentance are lessened, not increased, in a future probation, and an eternal excision from God must result at last, and what is this but hell itself?

Let a man be convinced in this life that he will have another chance in a second probation, and he will naturally feel, whether he really does it or not, the disposition to postpone his work of preparation till the second probation. Let him have a second probation, and it will be demonstrative to his mind that in the government of God there will be no final and eternal punishment, but that he will be continued in probation till he does choose good; and according to the laws of human nature—which forever remain the same—he will postpone the work of repentance and reformation forever; and an eternal probation, with reference to some at least, must follow, and an eternal probation would make the Divine administration an unmeaning parade of principles and agencies leading to no practical results, and would utterly annihilate the doctrine of a future retribution of any kind. Upon this principle a man may escape punishment for sin forever. If saved at all, God must force him, and if forced he will be a sinner still, and God will have to save a sinner in his sins.

Again, the Bible teaches that there is but one name under heaven, whereby men can be saved, and that is the name of Jesus. Faith in Jesus is the condition of the pardon of sin, and the sole condition. The Bible also teaches that at the end of man's probation as a race, Jesus will give the keys of the kingdom to the Father—that his mediation between God and sinners will cease forever—that His name will no longer be available for a sinner in seeking pardon for sin. If a sinner may be saved and forgiven in a second probation, it must be upon other conditions than in this life. Suppose all sinners would wait till the second probation for pardon and salvation, then Jesus will have died in vain,

and God's present plan to save sinners, and which has cost so much, is foolishness and a nullity. If God can forgive and save a sinner in a future probation without a Saviour, from mere prerogative, He can do it in this life. If He cannot do it in this life, He cannot do it at all. In a second probation a sinner must be saved upon other and different conditions. If not through the merits of another, it must be through the merits of himself. Passing into another probation as a sinner, he can have no merits. Any present obedience he might render would not insure him pardon for his past sins, unless he can perform more than the law requires.

Again, the doctrine is not intimated in the Bible from beginning to end. It is taught that the sinner will be punished after death, and every word in the Hebrew, Greek, and English languages implying duration without end, is used to express the continuation of the punishment. It is said that God told Adam that in the day he ate the forbidden fruit, he should surely die, but that Adam did not die, and that while God declared that death would be the result of Adam's disobedience, yet God intended at the same time to save Adam from death in case he fell. But this proves nothing as to the declarations of God with reference to the future punishment of the wicked. Adam did die in the very hour he ate the fruit, and the Bible speaks of him and his descendants after that time as being dead, and speaks of Adam before that time as being alive. Notwithstanding Adam had a Redeemer, he died in the very sense, and at the very time God said he would. God told him what would result from his disobedience, but not one word to forbid the idea of a redemption from death. God intended to redeem man all the while, for Paul tells us that the plan of redemption was prepared before the world. Physical death was only produced by man's expulsion for his sin from the tree

of life. But in the announcements with relation to the future punishment of the wicked, it is especially declared that that punishment will be unending. A second probation has nothing in revelation or reason to recommend it, and though entertained by a few men in the past, has been tacitly dropped by its own advocates as untenable. The theory of the Annihilationists is the only theory on this side of the question which has any philosophy to support it, and before this series is completed I will notice it at some length.

The proposition is, the punishment of the wicked in the future is, eternal as a matter of fact. The three truths laid down to establish the proposition are 1st, man is immortal; 2d, man is placed in a state of trial; 3d, his trial will terminate with the present life. If these three propositions be true, eternal punishment, whether right or wrong, must be the sinner's portion. If the sinner's trial will end, and he will have no second trial, and he will continue to be, his punishment will be eternal as a matter of fact. The eternity of future punishment is a necessary consequence of the sinner's immortality, provided the sinner has not the opportunities of a second probation.

Men make themselves sinners, and if immortal, immortal sinners; the justice of God requires sinners to be punished, and if immortal, as a matter of course they are punished forever. If they go into the future state sinners, and immortal, their punishment must continue as long as they exist, for there is no opportunity of repentance there. It is illogical and unfair to urge the seeming disproportion between the length of time during which men sin, and the eternity during which they are punished, as an argument against the eternity of future punishment. *It is not the sin which is punished, but the sinner.* The question resolves itself into the following clear proposition: If it is right to punish the sinner at

all, it is right to punish him forever ; if it is wrong to punish him forever, it is wrong to punish him at all.

It is eternal as a matter of fact. (Next Sunday I will show you it is eternal as a matter of right.)

The tremendous truth stands out upon the pages of revelation like a mountain of consuming fire, corroborated and established by bulwarks of evidence indestructible and instinct with horror. There will be a place of future punishment. It may be outer space and darkness, or a place in outer space and darkness. It will not be within the circle of order and light. Hades, or the intermediate state, may be simply a state, and confined to no especial place. If there is a place, the Bible rather confines it to this world. After the Judgment only are fallen angels and damned sinners to be thrown into "outer darkness."

The Bible does not reveal a specific location as the residence of the wicked forever. Such a revelation would not make the motive for repentance drawn from future punishment any stronger, therefore it would be superfluous. And if assigned, our acquaintance with space is too limited then to know where. Then a specific location could not be assigned in space where there are, or can be, no especial boundaries. As to its character the Bible uses the strongest and most expressive figures we can understand to express its horror. It must be frightful in its horrors. All evil must be consigned there. Hell must be a place of dire disorder and dreadful ruin. The very idea of correspondence between the character of the place, and the character of the inhabitants of the place, suggests that hell is a place of horror. And when we remember that such an adaptation is characteristic of all the works of God, the suggestion amounts to a demonstration.

It is called "outer darkness." The Greek word is used in a comparative sense—deeper darkness, uttermost darkness. It may be a dark and frightful sphere, isolated from

all worlds, cursed of God, erratic and lawless, rolling beyond the confines of creation, with no sun or star to light up its darkness and chase away its infernal vapors, with rivers and oceans of liquid fire, continents of incinerated rock and scattered scoriæ, and rent with awful chasms. Over it the lost may walk, and run, and grope, and stumble, and fall, and climb forever. It may have a strange power over the lost answering to gravity, which binds them to its surface, and compels them to dwell there through all eternity. It may not be this. It may be a world riven and shivered by volcanic fires and smothered gases, where lurid darkness and hazy light mingle in dusky shades, where smoky flames ooze from a thousand crannies, and flicker and flash from a thousand fissures, where serpents hiss in every gorge, and goblins dance on every hill, and spectres creep from every rock, and phantoms ride on every wind, and demons sit upon every mountain — and where redoubtable horrors mounted upon fiery dragons chase the ruined soul over smouldering plains, gloomy hills, mountains dingy, morasses foul, and abysses squalid, and chase it forever.

It may not be this. It may be a gloomy, desolate, and barren world, whose rocks and mountains are tumbled into anarchy; where there are no blushing flowers, nodding trees, dewy vales, grassy slopes, and running streams; and where there are no homes, no churches, no preaching, no morality, no religion, no friendships, no God. Religion is order, love, and light; and where it is not all is disorder, enmity, hate, and night. The world must be in harmony with its inhabitants. Then the best hell we can promise is a world of ugly ruins shrouded in Night's blackest pall, where no one of the damned has a friend, and filled with cursings and strifes, and where all ranks and sexes are herded in one promiscuous mob with foulest demons, and where every stinking cave is inhabited with fiend and gnashing ghost, and on whose black

crag the ravens of despair sit and croak, and where God's eternal justice plies his burning whip, and Remorse lays on with his fiery thongs—the flashes of whip and thongs their only light, world without end.

Or it may be some huge cavern hollowing out the centre of some blasted, shattered, and God-cursed planet, in which the poison and stench of ages have gathered, and condensing distil on the walls—dimly lighted by sulphurous torches held by grimacing and howling fiends, and whose sickly flickerings render the darkness in all the windings, pits, chasms, and corners but blacker; and where occasional blue flames breaking through the fissures overhead lick along the arches, and bolts of thunder crash through the grottoes and roar along the labyrinths, in which lost men and fallen angels may be driven from the Judgment Seat, the ponderous gates closing and locking behind them—the key fastened to the girdle of God, and the Divine Omnipotence installed as perpetual sentinel to guard the way.

Or it may be an unquenchable lake of fire and brimstone, surrounded with precipitous shores of black and beetling crags, over whose surface beat eternal storms, the fiery waves lashing, and dashing, and splashing, and groaning around all the shores—bubbles dancing on every wave and swell, and bursting emit fumes and smoke threaded with serpent flames, in whose ascending volumes everlasting lightnings flash and cross,—while the unfettered thunders of God upon hell's infernal drums roll the eternal bass in hell's uproar, and beat time to the ceaseless groans of the lost.

The hell of the Bible is horrible beyond description, and the hypotheses of this hour cannot exceed it. Its miseries are as far beyond description as the joys of heaven are. Be it better or worse. Let us not go there. Oh, let us not go there!

SERMON XXIII.

THE FUTURE AND ETERNAL PUNISHMENT OF THE WICKED —(DISCOURSE III.).

“If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched.”—MARK ix. 43-48.

THE word in these verses translated hell, is Gehenna, not Hades. The Hebrew word Sheol, and its Greek equivalent Hades, often translated hell in our version, mean the invisible world—the unseen world of spirits—of spirits both bad and good. They are sometimes used to represent the grave—the invisible abode of dead bodies,—but this use is figurative. Sheol among the Hebrews, (as well as hades among the Greeks,) means the invisible world of spirits. It was in Sheol, where the patriarchs are represented in dying as being “gathered to their people.” “Gathered to their people” is recorded as something distinct from burial, and as preceding burial, and this shows us the meaning of sheol, and hades, and that the doctrine of the immortality of the soul is taught by being recognized, in the Old Testament. Abraham “gave up the ghost . . . and was gathered to his people,” before his burial in the cave of Machpelah. It

certainly could not mean Machpelah, for Abraham had no people there—Sarah was the only one buried there. Moses was “gathered unto his people,” and so was Aaron, and their graves were solitary. It was in Sheol Jacob expected to meet his son. The common name of grave in the Hebrew is keber. In the Greek it is taphos, or some equivalent word.

Sheol, translated hell, sometimes means that part of the invisible world in which the wicked are punished till the Judgment, as in the verse, “The wicked shall be turned into hell (sheol) and all the nations that forget God.” It certainly here cannot mean the grave, for those who are not wicked, and who do not forget God, go to the grave, as well as the wicked and all the nations that do forget Him. It cannot simply mean the place of spirits good and bad, for then there is no sense in saying that the wicked and the nations that forget God go there, for certainly if all people go there after death they will go. Speaking of the people in two classes, and saying that one class—the wicked class—go to sheol when they die, implying that the good class do not go there, shows that the word here means the place of future punishment. It is so used by Solomon in the verse, “Thou shalt beat him (*i. e.*, thy child) with the rod, and shall deliver his soul from hell” (sheol)—whether he correct his child or not he will go to the grave and invisible world. The Greek equivalent of Sheol is Hades. It, also, sometimes means the place of future punishment for the wicked, as in the verse, “The rich man died, and in hell (hades) he lifted up his eyes being in torment”—“torment” as a state of misery. John says, “Death and hell (hades) were cast into the lake of fire: this is the second death.” This certainly means the wicked only. Now the word *tartaros* is never used but as the prison of the wicked, and is used in 2 Peter, “God spared not the angels that sinned, but cast them down to hel’, and de-

livered them into chains of darkness, to be reserved unto Judgment." This is in harmony with the other verses, and corroborates what I have said about them.

Gehenna is the word used in the text. It is compounded of two Hebrew words Ge and Hinnom—valley of Hinnom. This valley was southeast of Jerusalem, and near the city. In this valley was an image of Moloch, Baal, or the Sun, and in the valley the idolatrous Jews, in the worship of this god, burned their children alive. This valley is also called Tophet, from toph, meaning a drum, because the cries of the burning children were drowned by the beating of drums. Josiah, who abolished the worship of Moloch, to render this valley odious turned all the filth of Jerusalem into it. The dead of animals, and the dead bodies of malefactors, were thrown into it. The sewers of Jerusalem also emptied their filthy contents into it. To consume this filth a fire was kept there perpetually burning. The valley, by a natural law of all ideas, became the symbol of cruelty, misery, pollution, and of perpetual burning. Thus, by a law of language, its name was transferred to the place of punishment for the wicked, and is so used in the text and other places.

The Universalists say that when the word is used in the Bible it always means the valley of Hinnom near Jerusalem. They have written books to prove that it has no reference to such a place of future punishment for the wicked as we claim. It is a pet argument of theirs. Let us read some of the Scriptures in which Gehenna is used according to their argument, and mark well the consistency, beauty, and sense, and if the inspired writers are not crazy, craziness cannot be proven by the productions of a man's pen. "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul" in the valley of Hinnom, which is near Jerusalem—"in hell." "Woe unto you, Scribes and Pharisees, hypocrites! for ye

compass sea and land to make one proselyte ; and when he is made, ye make him twofold more the child " ("of hell") of the valley of Hinnom, near the city of Jerusalem, " than yourselves." "Ye serpents, ye generation of vipers, how can you escape the damnation" ("of hell") of the valley of Hinnom near Jerusalem? "The tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and it is set on fire" ("of hell") of the valley of Hinnom near Jerusalem.

The word Gehenna is used twelve times in the New Testament. It never literally means the valley of Hinnom. It may in a few instances mean the misery of the Jewish nation, but its general meaning is a place of great suffering in the future for sinners. Take one verse already quoted : "Fear not them that kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both body and soul in hell"—*geénnē*. The soul is here distinguished from the body, and is said to be indestructible by man, and is said to live after the body is killed, and that God only can destroy it, and that God will cast it with the body in Gehenna, and after the body being dead shows that it will be after the resurrection ; hence Gehenna is the abode of the damned after the Judgment, as Hades is their abode after the death of the body and before the Judgment. The conclusions from this verse, and that the punishment is in the future, are more clearly taught in Luke : "Be not afraid of them that kill the body, and after that have no more that they can do ; but fear him which, after he hath killed, hath power to cast into hell." The preposition 'meta,' in the phrase "after that," is properly translated—it always means 'after' when it governs the accusative as in the text. It means 'with,' 'together with,' when it governs the genitive.

Because the word Gehenna is compounded of Ge and

Hinnom—valley of Hinnom—to make the word when it is used with reference to the wicked apply to the valley of Hinnom near Jerusalem, is philological stupidity. The invisible is always represented by words made from the visible. The word Paradise meant “originally, in Persia, a park or pleasure-ground, well watered and planted, and stocked with animals for the chase.” When Christ said to the dying thief, “To-day thou shalt be with me in paradise,” do you suppose he meant one of those Persian gardens? Do you suppose Paul, when he said—and I quote—“that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter”—that is possible for a man to utter, as the marginal reading is—that he meant a Persian garden? If so, Persia is in the third heaven, and is “up”—“caught up”—for Paul says in two verses before, “caught up to the third heaven.” Our word meaning heaven just means the region of air around us. Are the damned to be sent to the valley of Hinnom near Jerusalem, and the saved into a garden in Persia? If one is to be taken this way the other must. If Gehenna is not the place of future punishment for the wicked, we have no heaven or Paradise either. The same arguments can be used against both, and why they are used in favor of hell, and not heaven, is because those who use them, as a general rule, would love to go to heaven, but feel they are not prepared for it, and they want to get a future hell out of the way. I do not want to offend any one, but with my convictions I can say nothing else, and God helping me I will not go to the Judgment with your blood on my skirts. I feel it my duty, and I know no policy in the pulpit.

The existence of the atonement is evidence of a state of future punishment. I lay down three propositions: 1. Man's body is mortal. 2. Man's soul is immortal. 3. Sin has produced the mortality of the body; corrupted the moral char-

acter of the soul, but cannot destroy the immortality of the soul. Take these three facts laid down as premises, and think over them but for a moment. Man's body is mortal—who would ask proof of it? Man's soul is immortal—all of you believe it; if there is a person here who does not, then he is prepared to hear no argument whatever upon either heaven or hell. Sin produced the mortality of the body, but cannot destroy the immortality of the soul. The basis of the soul's immortality is found in the capabilities of its constitutional essence—the reason is found in God's will thereto agreeing. Sin from its nature affects the moral character of the soul, not its constitution and essence. What the soul is capable of having in virtue of its constitution and essence independent of its moral character sin cannot touch or destroy.

Now hear the conclusion: If man's body is mortal, if man's soul is immortal, and sin produced the mortality of the body, but cannot destroy the immortality of the soul, and there is only a state of eternal blessedness in the future for departed spirits—which is the theory of one class of Universalists—all spirits must necessarily go there after the death of the body, and we have universal salvation irrespective of character. Where, then, is the necessity for a Saviour, and the scheme of redemption of which he is the subject? There is none. The existence of the atonement is evidence there is a state of future punishment. If there is no state of future punishment, the atonement is at once perceived to be a supererogation—a something superinduced upon the grand system of God's moral government, for the existence of which there can be no sensible reason assigned.

If it be said by another class of Universalists that there is a place of future punishment, but that the punishment of the wicked is limited, and that after a time they will all go to heaven, the following conclusions inevitably follow: 1. That

suffering can compensate for sin ; 2. That suffering involuntarily endured can compensate for sin voluntarily committed ; 3. That suffering can purify man's nature. These conclusions are unphilosophic and unscriptural ; and the result is as before—there is no necessity for Christ or the atonement. The very existence of the atonement is evidence of a state of eternal future punishment for the wicked.

This punishment is eternal as a matter of fact, as I have shown ; and it is eternal as a matter of right. I can present my arguments, because of what has preceded them in this series, as briefly and compactly as I choose. As a matter of course I go upon the doctrine that the true sense of future punishment is that of retribution, not that it is disciplinary. This has been shown inferentially from every argument all the while. I may in a future discourse touch upon it more explicitly.

The penalty must be in proportion to the amount of guilt. This arises out of the very relation between penalty and guilt. The guilt of any offence of man against God is in proportion to the superior dignity of God's nature. This will not do as a general rule. It is not true when both parties are finite, and never true with reference to the accidental dignity of mere office and circumstances, but only with reference to dignity of nature. It is only true with reference to a finite creature and an infinite God, where such relations exist as do exist between the infinite God and all finite creatures. Man's nature is finite. God's nature is infinite. There can be, therefore, no proportion in point of dignity of nature between the two. There can be no proportion between two things unless the one subtracted from the other creates a visible diminution. Subtract the finite from the infinite, and there is no diminution—the infinite remains. Let the infinite be your minuend, the finite your subtrahend, and the infinite is your remainder. Now, if the penalty is in

proportion to the amount of guilt, and the guilt of man's offences against God is in proportion to the superior dignity of God's nature, and between God and man there is no proportion in point of dignity of nature because God is infinite ; then the penalty of sin as a matter of right is infinite, in the only direction in which it can be, that of duration.

Again, the penalty of sin must be in proportion to the amount of guilt. The guilt of sin consists in its being the violation of an obligation ; therefore must be in proportion to the amount of obligation violated. This is also clear.

The whole question turns upon the character of man's obligations to God. These are infinite. God is the Creator, Preserver, Benefactor, Governor and Redeemer of men, infinitely and absolutely. If man really owns, originates or preserves, by any right or power within himself, anything subjectively or objectively, just so far as that thing was worth he would lack of being under infinite obligations to God. But where is the such thing? From the nature of God and His relations to man, the character and value of man's obligations must be estimated from the infinite nature and plans of God, the obligēē ! and not from man, the obligor. Man is under infinite obligations to obey God. If man's obligation to obey God is infinite, the guilt of disobeying him is infinite, and if the guilt of disobeying Him is infinite, the penalty, *as a matter of right, is infinite*. The penalty must be in proportion to the amount of guilt, the amount of guilt must be in proportion to the amount of obligation violated : man's obligations to God are infinite—the penalty, as a matter of right, must be infinite.

Is eternal punishment a fact, and is it right? Our God is a consuming fire. The capacity and power to love shows the capacity and power to hate. Those who would say that anger and wrath are inconsistent with the character of God, make God a cold and chilling abstraction unable to love. If

you want a God capable of love, and infinite love, He must be capable of wrath, and infinite wrath. Indeed, love of the Good and love of good men is anger of evil and evil men. Anger is but love itself, the burning reflex of Divine love which warms and rejoices heaven, kindling into a flame of unquenchable wrath for evil-doers. The existence and happiness of the righteous depend upon the integrity of God's system and government, and God loves the righteous so well that every sinner who would destroy the integrity and rectitude of His system and government, He is angry with. Destroy God's government, and the righteous are ruined. Sin is treason and the sinner is a rebel, and God must punish him.

Away, you sickly sentimentalists ! While you say God cannot hate, you say He cannot love—and every argument you use against hell, is an argument against heaven.

Is eternal punishment a fact, and is it right ? God's justice answers in the affirmative, and the Divine Mercy says, " Yes." After all that Mercy has done to save a sinner, to follow him with its offers after this probation would be to give a premium for sin. And in the magnificent family of God's attributes, Mercy is the sweetest, loveliest, and most beautiful. Her form is perfect symmetry, her eyes a celestial blue, her locks are golden, her face the fairest in heaven, and a glittering circlet of gold set with sparkling diamonds, and intertwined with leaves and flowers of fadeless amaranth, rests upon her white and pure brow. She is the friend of man ; and though she leans upon the brawny arm of Justice—with his dark brow, flashing eye, and stalwart form—yet she is as strong as he. A glance of her eye has often stayed his hand, and her fingers have unstrung his bow—and if an arrow has flown, with leaves plucked from the tree of life she stanches and heals the wound in man the arrow made, if the man will permit her. But, oh ! she is oftener cursed

by the man than blessed in her mission. And in the moment the sinner passes over the river, holding in one hand a list of her slighted offers and unappreciated blessings, with the other she wields the fiercest whip on the backs of the damned, and her voice is loudest and clearest in asserting the rightfulness of eternal punishment—

“Bow ere the awful trumpet sound,
And call you to His bar!
For Mercy knows the appointed bound,
And turns to Vengeance there.”

Is eternal punishment a fact, and is it right?

The Bible, born in the wilderness and rocked by the hand of God—Horeb's fiery thunders beating its lullabies on the bare and granite crags, and the red lightnings flashing around its cradle—and who was baptized by water and blood, kneeling at the foot of the cross—God's eternal Truth standing sponsor—and who in mature manhood was crowned and commissioned on the cliffs of Patmos, the blue waters of the Grecian sea laving their base, and which rippled in music around the boats and oars of hero and warrior in classic story,—comes forth with a casket in its right hand and a quiver in its left. The casket was filled with jewels—bright and sparkling from the mines of heaven—jewel promises which it empties into the lap of the church; and scatters on our closet floors to shine, glitter, and light up these temples when we pray; and sows along the pathway of the Christian, till the road to heaven, through the gloom and night of this probation, is shining and paved with gems—the road itself leading to a city whose foundations are precious stones.

The quiver is filled with arrows—pointed, barbed, and deadly—fiery threatenings which it ever hurls upon the heads of the wicked, to force them to come into the marriage supper of the Lamb—or, refusing, to beat in one tempestuous storm of hissing and piercing shafts upon their naked heads

as they run and scream over the fields of perdition. No grotto or overhanging rock can shelter from the pitiless storm, for the bolts of God can pierce all rocks and burn through every defence. There is a curse for every promise, and both alike are the Bible's answer to our question.

In Palestine there are two mountains, rising on steep and rocky precipices about 800 feet high, on both sides of a narrow valley about 300 yards wide. They are called Ebal and Gerizim. God commanded the children of Israel by Moses when they entered the promised land, that six tribes of them should stand upon Mount Ebal and the other six tribes on Mount Gerizim, and that the Levites should pronounce the curses and blessings of the law—the tribes on Mount Ebal responding "Amen" to the curses, the tribes on Mount Gerizim responding "Amen" to the blessings. This was doubtless the grandest ceremony in the history of the nations. Mount Ebal and Mount Gerizim are on every page of the Bible, and on every field of Divine providence, and in the valley between them will sit the throne of the Judgment—and to every blessing and every curse, all the people will say "Amen," and the universe shall acknowledge that eternal punishment is right. The Blessed Saviour sat down probably on the eastern horn of the Hattin, a ridge between Tabor and Tiberias, and preached his first sermon.

It was a sermon of blessings. "Blessed are the poor in spirit—Blessed are they that mourn—Blessed are the meek—Blessed are they which do hunger and thirst after righteousness—Blessed are the merciful—Blessed are the pure in heart—Blessed are the peacemakers—Blessed are they which are persecuted for righteousness' sake ;"—a Sermon of Blessings. Certainly it would be inconsistent with Christ's character to curse. Would not the Universalist quote these all the day? To pronounce curses would not suit that kind face and be in harmony with his mission.

This was his first sermon ; now hear his last—standing in the Temple in the presence of all the people and those who had been taught to regard the Pharisees and Scribes as their teachers and patterns of piety. “Woe unto you, Scribes and Pharisees, hypocrites—Woe unto you, ye blind guides—ye fools and blind—Woe unto you Scribes—Woe unto you, thou blind Pharisee—ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?”

Curses and blessings go together—Love incarnate can curse a sinner, Love incarnate can damn a sinner, and if Love incarnate can curse and damn a sinner it can do it for all eternity.

O Eternity ! let thy ages tramp, thy cycles roll, but thou canst not crumble or scar the walls of hell, or rust and break its locks or silver the hair of God, who has sworn by His eternal self that the sinner shall die. The pendulum of thy horologe over the gates of woe vibrates through all æons, and says “forever, and ever”—“forever, and ever”—“forever, and ever”—its sounding bell striking off the centuries, the ages—the cycles. The appalling monotony of its pendulum—going—going—going—repeating still, “forever, and ever”—“forever, and ever”—“forever, and ever”—O Eternity ! God has wound up thy clock and it will never run down—and its tickings and beatings are heard by all the lost—“forever, and ever”—“forever, and ever”—“forever, and ever.” God being my Judge, I would die to save you this day.

SERMON XXIV.

THE FUTURE AND ETERNAL PUNISHMENT OF THE WICKED —(DISCOURSE IV.).

“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.”—MATT. xxii. 13.

PUNISHMENT is suffering inflicted by competent authority upon an evil-doer as a satisfaction to Justice. Its fundamental and primary element is that of retribution. The ideas of the prevention of crime and reformation of the criminal are but secondary and incidental, and only admissible under certain circumstances.

The idea that utility and expediency are the primary elements of the punishment of the wicked, and which is advocated by the Universalists now, cannot be admitted at all.

1. It changes the whole character of virtue. Whatever is expedient is virtue, whatever is inexpedient is vice. According to this theory a thing becomes right because its end as far as we can see is a utile one—because its end is utility. According to this theory an act is wrong if it does not tend to utility and this supposes that human ideas of utility never vary, conflict, and are not relative, but that they are uniform, universal in their uniformity and are absolute and infallible.

A thing may seem to be of great utility to me, and not to you, and the result is that every man is his own standard of what is right. Such a theory upsets the whole system of ethics. According to this theory there is no distinction be-

tween right and wrong, good and evil, as found in the characters of the things and acts themselves—as to the principles and relations involved. Utility and expediency are the touchstones. Truth and Justice are forever annihilated—distinctions hitherto believed by mankind to be such in virtue of the immutability of the nature of principles and relations, are unreal—and ethics, jurisprudence, and civilization, in fact all that is essential to the welfare of mankind, are destroyed forever. Men may do what the majority of their fellows may suppose to be evil, that what they selfishly believe to be good may be attained. Infernal and universal anarchy is the result.

2. If utility and expediency are the primary elements of punishment, and not retribution, if crime deserves not primarily punishment for its own sake, then the basis of demerit for the proper apportionment of punishment no longer exists, and the judge must punish the criminal according to his own ideas of what is necessary to reform the criminal and to deter other men, according to his own ideas of utility and expediency.

The criminal may be considered so far beyond reformation, that for general good he may be hung for stealing pins : or upon another hypothesis he may be imprisoned one day for murder. It is in perfect harmony with this theory that a man thought to be capable of doing what somebody supposed to be wrong, might be punished in advance of his act, or if convicted, another man punished in his place. The old woman, in the nursery tale, who whipped her children before she left home, under the supposition that they would do wrong in her absence, and the old man who whipped John for everything that Jesse did, were attached, and warmly and practically as the children doubtless thought, to this theory. Even the believer in this theory himself must admit the existence of inexorable and immutable principles of justice lying behind and

under his utilitarian scheme—and if he admits this he admits that the true sense of punishment is that of retribution. There is a real demerit in crime, and demerit deserves retribution.

The right to punish a criminal because he deserves it, and according to the demerit of his crime, is with God alone. In some few instances and of limited measure, God has delegated this power to governments.

But man has no right to even avenge himself—vengeance belongs only to God. Penalty, punishment is necessary to law, and retribution can only be the true and primary idea of penalty.

The idea of punishment as a reformatory and disciplinary measure cannot be admitted in a government of strict Justice, but only in a government of Mercy, as a measure of grace, of favor, in a state of probation preceding judgment. It is then confessedly a matter of favor. The scheme of Redemption is to reform and save sinful man, during an allotment of time—which God has given every man for the purpose—and during this allotment of time it harmonizes with the scheme of redemption, that punishment, though in some measure retributory, should be reformatory and disciplinary. We can all say with Ezra, “Our God has punished us less than our iniquities deserve,” recognizing the basis of punishment, “iniquities deserve,” and that punishments in this life have a corrective character. Take for illustration the curses pronounced upon man in the beginning, where punishment, radically retributory, become, because of the disciplinary character, high personal benefits: “Dust thou art, and unto dust shalt thou return.” While the penalty of sin included physical death as a result, and it was in this sense retributory, but owing to the conditions and circumstances involved in man’s fall, physical death from the earth standpoint became a universal blessing: and the certainty of its infliction is one of the grandest disciplinary measures in the

government of God. Said God, "Cursed is the ground for thy sake." That man should misuse the fruit almost spontaneously produced in Eden for his support, it was a righteous retribution that the ground hereafter should be cursed with comparative barrenness, yet this very barrenness and this preponderance of thistles and briars, inducing upon the part of man greater labor, is one of man's most valuable blessings. The ground was not simply cursed, therefore, in a retributory sense on account of man, but because it was then best for man. It was cursed for man's sake, that is, on man's account for man's good. We get accustomed to reading scripture in the light of a popular interpretation, and we will read it a thousand times and see nothing but that interpretation in it. You have read "Cursed is the ground" and you have seen but one meaning in it, and upon this meaning great theories have been erected—yet the meaning we give is as natural a one: we read the Bible with only one eye—take two eyes.

Infidelity has subserved a good purpose; it has driven the church from untenable dogmas and opened inquiry into the real character and meaning of the word.

But punishment under a system of justice and government is retributory. Such a system of government is a natural one, and such is the natural idea of punishment judicially inflicted under such government, and such will be the punishment of the wicked after the dispensation of grace, after probation—and that grace and probation end at the close of this life, I have already shown you. This punishment will be inflicted upon the sinner forever, as I have shown you in four previous discourses, from the philosophy of the case, and the meaning of the Scriptures; and it will be punishment, not annihilation. The annihilation of even the good would be no reproach upon the Divine Justice and Goodness, how then could it be considered punishment for the wicked? Justice requires pun-

ishment for sin, as all admit, and the Bible says that wicked men and angels shall be *tormented*, day and night, forever and ever. Upon the words "Forever and ever" I have already treated. The Bible says the wicked shall die—but death does not mean annihilation. If death and annihilation are equivalent terms, then life and existence, their opposition words, respectively are equivalent terms; and life and existence are not equivalent terms, for many things exist which do not live. The word is not so used in the Bible or in any language or Book in the world. The Bible says the wicked shall perish, but perish no more means annihilation than it does in the verse, "The righteous perisheth and no man layeth it to heart." (Is. li. 1.) Indeed the Bible says, "Truth is perished." (Jer. vii. 28.) The Bible says that the wicked shall be destroyed, but God no more means that He will annihilate the wicked than David meant that the frogs annihilated the Egyptians when he wrote, "He sent frogs among them which destroyed them." (Ps. lxxviii. 45.) The Bible says the wicked shall be consumed, but it no more means annihilate than it does in the verse, "The famine shall consume the land." The *onus probandi*, however, rests upon the Annihilationists, and till they show that all these words mean something essentially different from what they mean in every book and language under the sun, we have nothing to do but pursue a plain, forward course, and simply ignore those who wrest the truth to their own destruction; and by destruction I do not mean annihilation.

The Annihilationists draw back with horror from eternal punishment and claim that such punishment is inconsistent with God's goodness and mercy. They teach that Divine Mercy suggests annihilation in place of eternal punishment. Here they give up the whole argument—if annihilation is a matter of grace, it is not the penalty of the law—it is not the punishment sin deserves; and yet they claim that annihilation

is the penalty of the law. There will not be, neither can be, any mixture of mercy in the penalty of the law. You remember the argument, last Sabbath week, that the intensity of God's anger with the sinner must be in proportion to the intensity of His love of the righteous ; that the capacity and power to love logically implies the capacity and power to hate.

God hates sin in the same proportion He loves virtue. Indeed, love of the good is of itself hatred of the evil. They are the same. The eternal punishment of the wicked is not inconsistent with the divine goodness. For beings to be happy they must be virtuous : to be virtuous they must have the power of choice upon all moral questions. If God did not make men capable of sinning, He could not make them capable of being righteous. If God did not make men capable of sinning and therefore liable to punishment, He could not make them capable of being righteous, therefore of being happy.

The very fact of eternal punishment is evidence of the goodness and benevolence of God. Especially so when God made men to be happy, and they, in despite of all God has done for them, make themselves miserable. If you remove eternal punishment out of the way, you must remove the ability to choose good or evil—the foundations upon which this doctrine is built—and if you remove this foundation you rule out all happiness because you rule all virtue out of the universe.

After all that Divine goodness has done for man, if he, with his eyes open, and as a matter of choice, sins against God, abuses God's love, grieves God's Spirit and disappoints all the agencies God has appointed at so much cost to make him happy, and then, after God is willing to forgive him all, refuses in his pride and rebellion to ask God to do so, he certainly does deserve eternal punishment. If God did not punish such a man He would not deserve, neither would He

receive the respect of good men. God owes it to the obedient to punish the disobedient. If disobedience is not punished, God's government, upon whose rectitude and integrity the happiness of the righteous depend, is destroyed. God actually cannot insure to the righteous eternal happiness without punishing the sinner, and the infinite importance of law and government must fix the measure of the punishment.

The Universalists argue from the stand-point of the wicked ; but there are two sides : take the stand-point of the righteous as I have just done. Now leave the stand-point of humanity entirely and take the stand-point of Divine goodness. Look what God has done for man. He made him with all his senses and capacities, and made him good. He made the earth and adapted it to man, and when man sinned He taxed the resources of the universe to save him—Son—Spirit—Angels—Gospel—Bible—preachers. But man has abused himself, the earth, and studies to insult all means given for his good. Does he not deserve eternal punishment? Yes : and from the stand-point of Divine goodness all the righteous will argue when they say "Amen" and heartily approve of the eternal damnation of every sinner. Their love for God, their gratitude to Him, their own self-interest, will make them do it. Don't stand, sinner, under the curse of eternal punishment and say : "Why did God bring me into the world liable to such punishment?" You cannot throw the responsibility upon God. It is your own choice. God's knowledge of it has nothing to do with it so long as you have the power to be eternally happy. If you want to indulge your passions and avoid the trouble of being religious—do it, but do not blame God. If you want to trample upon the body of Jesus, do it—you can do otherwise, and God wants you to do otherwise and has done everything He can to make you do otherwise, but do not blame God.

But blaming God or not doing it—you will be sent to Hell where you ought to go to suffer eternal punishment—and every man who loves God would not have it otherwise. I do assure you I would not—unless you comply with God's reasonable terms. A hell of eternal torment is a terrible fact. I have discussed and illustrated the subject from every possible stand-point since these series of sermons began. Various hypotheses with relation to the character of the place have been given. Now there may be no place—the soul may simply be lost in that outer darkness of which Christ speaks. The word “lost” is a scriptural one. “But if our gospel be hid, it is hid to them that are lost.” In the future state the sinner will have lost all the pleasures and blessings of this life, and all the pleasures and blessings of the life to come. And also he will have *lost his soul*. When God reared this splendid microcosmical temple, as the masterpiece of His workmanship, He tenanted it with an intelligent immortal soul, a jewel from His own crown, and made it not the chief business, but the only business of man, to take care of it. The sinner in losing it will have lost his all.

Take the word “LOST” in its popular sense: a ship at sea, out of sight of land, off the track of commercial travel, in unknown latitude. It has lost its compass, lost its reckoning. It seems to be the tiny centre of a vast world of waters bounded by the sky. The sailor knows not which way is land, or where the treacherous sand or dangerous ledge lies concealed. They sail in all directions, but to no purpose. Their time of arrival has expired at port, and friends are waiting, still they are sailing they know not where. Provisions and water are gone, still they can make no reckoning. They are lost out upon the great ocean. Some days are calm: other days the proud spirits of the storm, starting out of their mysterious caves, walk the waters, and

lash them into a tempest. Surging waves towering and spouting cataracts of foam in the angry and rolling chariot of billowy cloud upon which the Storm King sits and tosses from his red hands the thunders. For a moment the ship, with shivered masts and shredded canvas, trembles upon the towering crest of a mountain wave, then sinking rolls unmanageable from side to side in the trough of the sea. Here we leave it lost out at sea—Ere this it has gone down, and mermaids stroke back the dank locks of the sailor boys and lay them out upon cold sea-weeds along the coral floors of their caves and chant their funeral.

A child in search of flowers wanders into the wilderness, it becomes bewildered among hills, rocks, and ravines, and tries to retrace its steps, but travels further the other way. It feeds upon roots and berries and sleeps at night upon withered leaves and downy moss. Wild beasts howl around its little bed and the owl hoots in the tree under which it rests and the little wood-cricket chirps its melancholy triplet under the rock at its head. It rises morning after morning, changing its bed every night and travels for days in a circuit or further away. *It is lost.* When hungry and tired and worn with travel it weeps for mother. Mother is weeping at home for her lost darling. But heats, rains, dews, hunger, and travel are too much for it—it makes its bed for the last time, and when morning comes it is pale, cold, and dead, the birds warble above it and the sunbeams shine on the dew-drops which nestle like pearls in its flowing hair. *Lost child*—you have heard the cry, the bell, in the winter night in the city.

Now suppose there is no Hell. Suppose the soul in no special or particular place of misery, but simply *lost*—flung by the power of God beyond creation's boundaries into immeasurable wastes of night, where no world ever rolled in sight, no ray of light ever pencilled an image, no word or

sound ever wandered, and over whose expanse no angel ever flew. See it traversing the darkness, and threading the inky abysses in search of worlds, in search of heaven, in search of something where there is nothing visible, tangible, or ponderable—in search of something beside itself.

World smiles to world, and star shines to star, as they speed with lightning wing along their ethereal tracks : and the erratic comet itself must needs shine for company, as it blazes in its eccentric flight through the illimitable ether, plying like the weaver's shuttle from apsis to apsis—from point to point—crossing and decussating orbits, ecliptics and lines, and weaving its fiery hair into the plexus of universal being.

Saints commune with saints, angels with angels, and they all commune with God : but this soul, sympathetic and social in the very construction of its being, its state changed and not its constitutional nature, is eternally isolated from everything like itself, and plunged into an ocean of darkness interminable to its flagging wing, where no sight or sound will ever greet its aching sense, and doomed to wander in the pathless void while cycles roll and ages go grinding on. See it careering in its bewildered flight. It has crossed its track a thousand times, and recrossed it. It is lost ! *lost !* beyond the power of finding. It knows it. It feels it, but still it flies, now advancing, now regressing. It turns, and turns again, and lo ! a blush of dusky light—a stupendous arch of massive bend, and a temple grand in its darkness, with dusky gates and dingy towers, greets its vision. It fain would scale the loftiest turret—it soars, it hovers, but oh, horror of horrors ! temple, gates, and towers melt away into darker gloom, and it is left in awful loneliness hanging in agony, but a speck of quivering terror in untenanted and unilluminated space. Shall it ascend, descend, or move off on a level ? There are no ups or downs, or recumbent planes where there

is nothing. If ups, and downs, and planes there are, it may soar up—*up*—UP—forever, or dip down—*down*—DOWN—forever, or rush on—*on*—ON—forever—it is still, and through all eternity a LOST SOUL.

See it—*yonder*—*yonder*—*yonder*. It goes that way: LOST! LOST! *lost!* los-t. It comes this way, shrieking *lost!* *lost!* LOST! till our hearts stand still with horror. Scream on, and fly on, cursed and ruined spirit: no battlemented walls of towering jasper will ever meet thy gaze, or furnish a resting-place for thy weary pinion. Fly on, lost soul, forever, no angel of mercy will ever cross thy solitary way, or overtake thee in thy wanderings. Lost spirits! blackened with the curse of thy God, fly on, and repeat in despairing cry the chorus of thine own horrible death-march, "*lost, lost,*" where no echoes will ever mock thy misery. Immortal soul! lost in boundless, bottomless, infinite darkness, fly on, thou shalt never find company till the ghost of eternity will greet you over the grave of God, and thou shalt never find rest till thou art able to fold thy wings on the gravestone of thy Maker.

And the Judge will say to the angels: "Bind him hand and foot and take him away and cast him into outer darkness: there shall be weeping and gnashing of teeth." (Matt. xxii. 13.)

SERMON XXV.

“NOW WE SEE THROUGH A GLASS, DARKLY.”

“For Now we see through a glass, darkly ; but then face to face ; now I know in part ; but then shall I know even as also I am known.”—I COR. xiii. 12.

THE word translated in the text “glass” in the original Greek means a mirror, which was made in those days of metal and polished, not of glass, and compared with glass was an inferior reflector. Substitute the idea of a polished metallic mirror for that of a looking-glass, and we have the meaning and strength of the text. The text includes two antitheses, or anti-theses. “For now we see through a glass, darkly ; but then face to face,” this is one : “Now I know in part ; but then shall I know even as also I am known,” this is the second.

I. The first thesis of both antitheses, reads thus : *Now we see through a glass, darkly*—now I know in part.” Their sense is, that invisible, spiritual, and heavenly things, are “now,” in this life with reference to us involved in the deepest mystery. Approach the system of revealed religion. The very first truth which stands prominently upon its pages, as its central fact, Royal Head, the intelligent sensorium, is that tremendous and mysterious entity we call God—eternal in space, eternal in duration, a unity in its essence, a trinity in its personality, and infinite in its perfections.

Christianity is a mystery. A redemptive and compensatory scheme, bursting from the mind of God as His masterpiece ; bearing in artistic and resplendent delineation the

symmetrical image of its perfect Author, meeting the demands of its moral law, satisfying the perfections of God, pardoning and purifying the sinner, readjusting the sundered and distracted relations of universal being, restoring the unity and equilibrium of God's system, adapting itself to all peculiarities of mind, soul, nature, character, and condition of all men of all nations and ages, could not with relation to the human mind in this life, but be profoundly mysterious.

Experimental religion is a mystery. Christ could not explain so as to be understood by the carnal mind: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." You may have felt the happiness it imparts flash along the fibres of your spiritual nature like electric fire; you may have felt it thrill your heart with the richest music, till you stood jubilant upon every tuneful string of a soul replete with harmony and instinct with bliss—but its nature, its mode of communication, and attending phenomena, constituted a mystery at once incomprehensible and unutterable.

The portentous future is shrouded in mystery. We walk upon the verge of an awful darkness about which we know but little. O great future! interminable, inconceivable, unknown! What are your employments, your joys, your mysteries? We cannot cease to be, we do not want to be annihilated. God has kindled a star of future existence upon the rocky shores of time, and throwing back its beams it lightens up our journey. But what is beyond? Confounding and impenetrable darkness.

But let us discuss the topic deducible from the theses under consideration in its especial application to the system of revealed religion. The system of revealed religion has its mysteries—mysteries inexplicable and profound; mysteries whose depths no human mind can fathom, whose

occult and intricate mazes no human eye can trace ; mysteries upon the brink of which the soul pauses awe-stricken, as if brought up upon the verge of some fearful abyss ; mysteries within whose hallowed precincts we dare not venture. The fiat of Jehovah has marked out the boundaries, and an irreversible decree flashes like the sentinel flames of Eden to guard what God claims as His own secrets. Because the system of revealed religion has its mysteries, infidelity pronounces it false. The argument is that mystery is fatal to the very idea of a revelation—that mystery and revelation are contradictory terms.

Hear the following opposition arguments :

1. If that which the system of revealed religion professes to reveal is involved in a mystery, so that man, for whose benefit the revelation is intended, cannot possibly understand it, then the objection is valid. But what it professes to reveal is clear to every intelligent and enlightened mind. It professes to reveal facts, whose relations to infinity in many instances render the modes of their existence and production necessarily incomprehensible to us. Our minds are finite, therefore they are only capable of originating and entertaining finite ideas. The mind cannot originate an idea transcending in its nature, extent, and modifications its own powers ; neither can it entertain such an idea. It cannot comprehend an idea superior in its capacity to one it can originate. I know that few men ever tax their minds to their utmost capacity for original conception, but I repeat, the mind cannot comprehend an idea superior in its capacity to one it is able to originate. An attempt, therefore, upon the part of the system of revealed religion to reveal any mode of existence and causation which is related to the infinite, and which cannot from that fact be understood by the mind, would be to introduce upon its pages a mystery of such a nature as actually to contradict its character as a revelation.

The mysteries of revealed religion are the mysteries of modes, not of facts ; but the revelations of revealed religion are the revelations of facts, not of modes. And there certainly is a distinction between mystery as to a fact, and mystery as to a mode : the fact of the existence of a God may be clear, but the mode of His existence is necessarily incomprehensible to us. The reasons of all the mysteries of revealed religion are found in the relations of its facts, and the constitutional inability of the intellect to comprehend these relations. A moment's reflection is sufficient to convince every man that the origin, nature, attributes, adjuncts, relations, subjects, designs, and ends of revealed religion are such, that its facts are compelled from necessity to stand related to the supernatural and infinite. If the objector admits this, and he is compelled to do so, then, let him urge the mysteries of revealed religion as an evidence of its falsity, and he is logically driven to the alternative that nothing is true that sustains any relation to the infinite, or that the finite mind of man is equal in discovering and investigating power to all the difficulties involved in the nature and existence of any truth, however intimate in its relations to the Great Infinite it may be, either in being or principle. The objector must renounce his objection or he is necessarily impaled upon one of the horns of this logical dilemma.

2. Revealed religion contains a sufficiency to promote the ends for which it was intended, and that is enough. If the revelations of its facts, without the revelation of its modes, is sufficient to accomplish the salvation of man, the ostensible and positive design it was intended to effectuate, nothing more can be demanded of it in all reason. To require more would be as unreasonable as to require Geology to teach us Chemistry, Chemistry to teach us History, History to teach us Philology, or any one of them to teach us all the others, or whatever caprice and curiosity may deem fit to dictate,

or to be condemned as false. The revelations of revealed religion are sufficient for life and salvation. Ask the martyrs. Ask the splendid examples of Christian piety which have adorned every age of the world, and glitter like gems of the purest water upon every page in history. Ask those lofty specimens of Christian character formed amid the fires of affliction, and perfected in the crucible of human trial. Ask the expiring saint as he dies with a smile of triumph and a shout of victory. If the revelations of revealed religion are sufficient for life and salvation, a further revelation would be a supererogation ; and a supererogation in any part of the scheme of religion by Divine appointment, would be fatal to the idea of Divine Perfection.

3. If it is true that the mysteries upon the pages of revealed religion is evidence that the whole system is false, it is true as a general principle. It is axiomatic that nothing is true in an especial application, unless it is true in all applications under the same conditions. Therefore as a result, many things may be both true and false. The knowledge of some men is superior to the knowledge of some other men. To those of superior knowledge a certain thing may be clear and properly understood, hence with reference to them it is a truth. To those of less knowledge the same thing may be obscured in mystery, hence with reference to them it is false. Such an absurd conclusion is a logical annihilation of the objection.

4. If the mysteries upon the pages of revealed religion is evidence that the whole system is false, and it is axiomatic that nothing is true in an especial application unless it is true in all applications under the same conditions, everything which involves a mystery is false. Then all nature is false, and what the world calls natural religion is false too. I use the phrases "revealed religion," and "natural religion," according to their popular acceptance; really I do not

believe in the existence of any such thing as natural religion, I do not believe a system of religion can be deduced from reason or nature, and if it could I do not believe the human mind could do it. But proceeding upon their hypothesis, they extol the revelations of the book of nature as complete, consistent, and clear; and condemn the revelations of the book of revealed religion as mysterious and difficult. Yet, nature has mysteries as profound and inexplicable as revealed religion.

Do you understand celestial, atmospheric, and geological phenomena? Do you understand the philosophy of motion, and how it is communicated from one body to another? Do you understand the laws governing the equilibrium of forces essential to the existence and architectural grandeur of God's universe—its worlds, atoms, fluids, essences, yea, life itself? Do you understand the philosophic, original, and executive causes of the great facts of gravitation, attraction, repulsion, and impulsion? In every assigned cause is the quantum of inherent power, necessary to produce the effect, visible? Matter, motion, force, time, and space, have furnished themes for elaborate controversies among the philosophic and literary in every age; which would not be if the revelations of the book of nature were complete, consistent, and clear.

What are the laws governing chemical affinities, combination, and decomposition? What are the laws of organic life and growth? By what wondrous alchemy are the particles of matter transmitted into the green leaf? Why does one little seed and plant produce wheat, another barley, and another corn?—Why not "chance . . . of some other grain?" What is the philosophy of color? How is it that apparently the same particles of matter are formed into the fair color of the fragrant Jessamine and the darker and more variegated hues of the beautiful rose? Cast a seed in the ground; it

enlarges ; in a few days the germ sends up a stem and down a root ; the radicles imbibe the nutriment, and it mounts upward as if by magic ; soon its long conical blades drop in verdant curves to the earth, and the flower upon its top drops a dust upon its silken flower on its side, and a long ear of golden corn rewards the farmer's toil—every grain possessing the reproductive power of the first. Do you understand it ?

If you confess ignorance of the laws of organic life, what is the sum of your knowledge of the higher laws of animal life ? Do you understand the wonderful mechanism and economy of your own bodies ? The laws of muscular motion—the authority of the will over the organs of motion ? The laws governing the dilatations and contractions of the heart—governing the secretions and circulation of the fluids ? This body is a chemical laboratory. Here the elements, substances, and gases of nature are combined, decomposed, eliminated and transmuted, and a magnificent system of organized and embodied functions is kept in active and harmonious existence for fourscore years. The anatomists and physiologists themselves, are confounded. Where is your soul ? How do you grow ? How do you live ? How do you die ? How do you think ? How do you reason ? How are perceptions produced ? Explain your consciousness of the present, your memory of the past, your anticipations of the future. Why, and how, are you affected by the beautiful, sublime, and pathetic ? Why do the memories of the old family-altar bring a tear to your eye ?

The microcosm, man, is the greatest mystery in the universe. His own existence and nature, involving such powers as they do, perplex and confound his own understanding. Left to the light of nature, without the revelations of revealed religion, one makes him a mere machine in the hands of an inexorable fatality ; another denies him a soul and makes him a material clod ; others refine and compound him till he

is lost beyond self-recognition, till he only exists in the ideal, and not in the actual life. One deifies, another canonizes him, and another degrades him. The Theophilanthropist invests his reason with sovereignty and worships him ; others bind him hand and foot with chains of appetite and cast him into the dungeons of sin, an accursed reprobate. One makes him immortal ; another makes this little transitory life the whole of his existence, death the consummation of his aspirations and hopes, and the grave his eternal home. In fact the world is indebted for its knowledge of the leading principles of Anthropology and its kindred sciences, to the Bible.

All nature, organic and inorganic ; animate and inanimate ; terrestrial and celestial ; solid, liquid, ærial and ethereal, is teeming with wonders and crowded with mysteries. If the mysteries of revealed religion is evidence that the system is false, according to the principles already laid down, nature is false too, and any system of natural religion which is claimed to have been deduced from it must be false also. The objector is compelled to renounce his objection to revealed religion, or he must also renounce what he is pleased to term his natural religion, and take up his abode in the darkest cave in the hell of atheism. Between the renunciation of revealed religion and a Godless, soulless, beingless, atheism, there is nothing—if he let go one, he falls into the other. Hold fast to your religion.

But every doctrine and fact of revealed religion ought to be as demonstrable and intelligible as pure mathematics. Well apply the same rule in nature and natural religion too ; the same reason which makes it essentially proper in one, makes it essentially proper in the other. But admit this for the sake of argument. Asymptotical curves when extended continually approach, but never meet. This is demonstrable, but I venture to say that it is not intelligible to any man upon the face of the earth. Express the third of one

decimally, adding a cipher to the remainder and continuing the division, it is three into ten three times and one over, world without end. Here we have a number eternally divided by three, and losing two-thirds of itself forever, without the possibility of ever exhausting it. This also demonstrative, but is it intelligible? God demands no more of us in religion than He does in anything else. Therefore let us act with reference to it as we do in everything else.

The mysteries of revealed religion, in all cases, have a reason for their existence, which neither nature nor science have in many instances for their mysteries. Many things in nature and science are mysterious which would be useful and proper to us if we knew them; nothing of this character is mysterious in revealed religion. Whatever is mysterious in revealed religion, is also mysterious in nature. Nature reveals nothing which is not revealed in the Bible; yet the Bible reveals many things about which nature is as dumb as death and as silent as the grave. If the argument of the objector is worth anything it turns with full force against the claims of what he calls natural religion.

Strange! men will lay hold upon the most frivolous and inconsistent objections, and stubbornly maintain them, if they cast but a shadow of a doubt upon the truth of Revelation. They have resorted to the most glaring sophisms, and with dogged and infernal tact have employed the most wily and insinuating diplomacy, to array nature against the truths of revealed religion; but insulted nature proudly hurled back their empty honors, and tore to shreds the garment of infallibility, with which they would clothe her, and meekly sitting at the feet of Revelation acknowledges its supremacy, and thundered its truth throughout all her departments. They endeavored to enlist nature's sciences—nature's daughters—in antagonism to the Revelations of the Word of God; but they declined the contest, and now, hand in hand, they

stand in perfect harmony around Revelation, corroborating its truths, and illustrating its teachings.

When Astronomy, crowned in beauty, came tripping down the heavens, her astral train borne by cherubs, and sweeping in queenly magnificence amidst the misty ranges of the nebulæ, they rushed to worship her, she repelled them—"Worship God"—and sheaving the beams of light, and plucking the stars of heaven, she wove a garland of stellar beauties, and to their amazement and consternation approached Revelation, crowned its brow and proclaimed it true.

Zoology, next in turn, was called upon to oppose the increasing power of revealed truth. *Homo* was the genus, and the various types of the human race were the different species, and each species had a different origin. The unity of the human species, and a common origin, the doctrine of Moses, was denounced as false, and the decline and final extinction of revealed religion was predicted, and confidently expected. But in the hour of conflict, Zoology, itself, stepped out of its shambles, through the weight of its testimony and influence into the scales of public faith, and established the truth of Bible story. Geology was their last resort, and its opposition was declared to be formidable and fatal. But this, the youngest daughter of nature, crowned with spar and sandalised with granite, came up from her caverns and piled her fauna and flora, her rocks and fossils at the foot of Revelation's throne, and pronounced its truth. Revealed Religion is supreme, and nature and her sciences are but its witnesses.

Many random and careless readers and thinkers, however, who read the Bible only in their leisure hours to fill up the interstices of their time, and never devoted an hour of patient thought to the study of revealed religion in their lives, have pronounced many things mysterious in the system which God intended should be understood. Men ought to study

the system of revealed religion. Study it like they study mathematics, logic, and languages. Study it with every capability with which they are endowed. Study it till the mind arrives at its highest power in the scale of its polarity—that point at which it forgets every other thing, and is able to pour the full strength of its aggregated energies into it—flashing, and burning, and penetrating, in their intellectual plenipotence. They ought not to expect to understand, without study, the subjects and facts of this the grandest of systems; a system comprising within its boundaries the infinite and the finite, God and man, heaven and hell, time and eternity—and which of itself is the “wisdom of God,” the Minerva of heaven.

To investigate the truth and claims of revealed religion, to interpret its doctrines, and understand its requirements, is the work and province of human reason. There are no such fields in the universe to exercise the reason, as our religion affords. New beauties break, and break forever, upon the vision, as the student advances. It is adapted to all types and varieties of intellect, all grades and degrees of intellectual power. Its metaphysics are the highest, its philosophy the profoundest, its fields the broadest, its subjects the sublimest, its principles and pursuits the most ennobling. Our religion does not ignore reason, but like every other subject of study—and to no greater degree—it requires the exercise of reason within the boundaries of certain defined limitations. A few safe rules of limitation may be laid down as governing the exercise of reason in the study of revealed religion in common with every other subject of study.

1. The reasoner must remember that his intellect is finite, therefore not able to discover, investigate, and demonstrate all the principles and relations of those truths which are related in their existence and causation to the infinite.

2. The reasoner must keep in mind that reason is based

upon comparison. That is, reasoning consists in comparing an unknown truth with a known truth, to investigate the qualities of the unknown. It always implies two things, the unknown about which he reasons, and the known with which he compares it.

3. His known truth with which he compares his unknown truth, must sustain a definable and specific proportion to the unknown. And there is no proportion between any two things, unless when the one is taken from the other or added to it, it creates a corresponding change in the other, equivalent to a change effected in any mathematical quantity when some number is taken from it or added to it.

4. The things compared must be of the same nature. I will use Mr. Watson's illustration: By comparing body with body we can very truthfully say, "two cannot occupy the same place at the same time." But we cannot say this about spirits, for we do not know what relation they have to space, or each other. Body must be compared with body, and spirit with spirit.

5. The specific qualities involved in the comparison must be the same. We cannot compare the hardness of platinum with the color of gold, but we may compare the hardness of one with the hardness of the other, and the color of one with the color of the other. We cannot compare the faith of Abraham with the courage of Elijah, but we can compare the faith of Abraham with the faith of Elijah. Investigate revealed religion and many of its mysteries will fade away. Observe the five rules laid down for the limitation of reason in its investigation, and that which remains from necessity a mystery on account of its magnitude or the condition it sustains to the infinite, you will accept with your faith, and God will bless you.

II. I will now notice, briefly, the second theses of both antitheses. They read thus: "*But then face to face—but*

then shall I know even as also I am known." Their sense is, that "then," in the future state, we will have a more satisfactory and thorough knowledge of invisible, spiritual, and heavenly things. That "then" we will see those not by reflection as we see them here, but face to face; not by representatives as we see them here, but see the things themselves. That while our knowledge of them in this life is confined to a "part," that "then" it will approximate the whole. That while we know so small a "part" of them here as to be unable to form a knowledge of the whole, that "then" we will see enough of the parts as to be able to arrive at a satisfactory knowledge of all of them. That we will see so many sides of an octagon as to be able to know that it is an octagon—so great a part of the circle as to be able to determine its curve and calculate its size, and form a reliable knowledge of all sides of it. The degree of this knowledge is to be as perfect as we are known. And that our names, faces, natures, characters, histories, and destinies, will be known in that future state, and well known, surely cannot be denied, if the denier has to make his denial good.

The text is written to Christians; therefore, is descriptive of a blissful future state, where darkness shall give place to light; ignorance to knowledge; where mysteries shall eternally dissipate and grow dimmer, and realities eternally advance from the dispelling gloom and grow brighter; where our opportunities for seeing and knowing will be grander and vaster. In fact the text confines itself to the revelations of a future state in its adaptations to the human intellect, characterized by higher intellectual achievements.

That its knowledge will be more extensive is clear for several reasons: 1. The intellect will no longer be embarrassed in the exercise of its powers by a coarse, plodding materiality. I am not a sensist, or empiric, but because of the intimate and sympathetic relation between mind and body

in this state, the intellect is dependent for its immediate knowledge of eternal things upon material sensation. Its field of research, therefore, with reference to external things, must be within the compass of material senses. The quantity of knowledge received can never exceed the individual powers of the sense which constituted the channel of ingress upon the intellect. If a solitary physical sense, therefore, is defective or imperfect, from bodily deformity, disease, or old age, its knowledge of external things by a direct process is lessened in the same ratio.

Again, the intellect cannot form a truthful conclusion from many premises, unless it has a clear understanding of all of them at the same time; and it cannot intelligently entertain but one idea at the same time. Its apprehensive powers must therefore be highly transitive. It must be able to pass from one object to another more rapidly than light. It must be semiubiquitous. This slow material body with its gross organs, prevents the necessary rapidity of the spirit's motion, thence the intellect lacks symmetry, and its conclusions often amount to philosophic monsters, and metaphysical malformations.

Again, in virtue of the intellect's incarnation in a material body, it is brought remotely under the embarrassing control of the material laws, which govern rocks, clods, and dust. Would it aspire, and rise higher? It is imprisoned in a body which is bound to the earth by the laws of gravity—laws which dampen its ardor, and continually remind it of barriers it cannot break through, of fetters it cannot sunder, of limits it cannot transcend in this world.

Again in this world the body grows old and dies before the intellect masters the elementary principles of knowledge. The little boy must close his primer, the chemist his laboratory, the geologist drop his pick and spade, the astronomer break his orrery, the geometrician spoil his diagram, and die

in the very beginning of their studies. But in the future state, if it be before the resurrection the spirit will have no body; if after the resurrection the body will be so perfect in its structure and functions, so refined, sublimated, spiritualized, and immortalized in its constitution, it cannot possibly embarrass or impede the intellect in the exercise of its powers, in any of the ways mentioned. How vaster the facilities for the acquisition of knowledge!

2. Because of the absence of sin. God's universal system is a perfect unity. The soul was a unit in this unity. Sin a foreign element in the system touched the nature of that soul, and naturally threw it out of the organized whole. And as a result the intellect fell behind the advancement of universal being. Like a harp marred and cracked, with broken strings and all out of tune, it was banished from sight in a dark dusty corner. Sin reversed man's constitution, debasing the spiritual and elevating the sensual. It brought the intellect under the control of passion and prejudice, which embarrasses it in the discovery and understanding of truth, hence crippling and fatal errors in philosophy and religion.

But in the future state, there will be no sin. The soul will stand in harmony with everything else. Its relations to God and the universe will be restored and adjusted. The harp will be renewed, the broken strings replaced, and brought out of the dark dusty corner will discourse sweet music forever. The unity of man's constitution, and the relations of its elements and powers, will also be perfectly restored. Removed from the generative and fostering influence of sin, passion, and prejudice, will have died, and the intellect unfettered will rise above all error, and career with steady wing amid the stupendous heights of eternal truth forever.

In the future state, the redeemed will roam over the fields of eternity in search of knowledge. They will move and

think at will. Unfettered by any arbitrary decree they will follow the impulses and promptings of their own nature, and in so doing will act in accordance with the will of God. Here is man at last in his proper sphere, elevated above all that is material and sensual; above the necessity of taxing his intellectual energies with the solution of debasing query: "What shall I eat, and wherewith shall I be clothed?" Mind at last enthroned a King puissant and imperial, and matter its servant.

Man at last in the bosom of his destiny, ultra-probationary and ultra-mundane, amid the vast tomes of the grand library of heaven in search of knowledge.—The physical laws of the universe, the mathematics of motion, the philosophy of physics, the rationale of metaphysics, the wonders of the atonement, the perfect principles of a perfect government, the nature of God, spirits, himself, the profound love of angels, will furnish subjects of study forever. He will converse with cherubims, listen to the disquisitions of arch-angels, the erudition of sages, and sit as a disciple at the footstool of the Son of Mary.

Man will learn on forever. An eternal progression! Assimilation to the Divine intelligence by an eternal approximation, is the law of his progressive and aggressive mind. His capacity, therefore, his aptitude for the acquisition of knowledge, will be increased in proportion to his acquirements. This as an element in the progression makes the ratio of the increase, accelerative. An eternal progression! I appeal to you. As you have ascended in the scale of progression, in place of discovering a limit, you have been more satisfactorily conscious of the capacity of your powers for infinite advancement. In place of consciousness of a diminution of power as if approaching a limit, you have been conscious of an increasing strength equal to all the links and gradation of a chain as necessarily infinite as the Author of

your being is—of pinions increasing in power with the difficulties and altitude of your ascent.

What a chain of progression! commencing where we learn our first letter, who was the first man, when we repeated our first prayer at the knees of maternity, till dropping the rudiments and leaving the elementary principles of death, we take our first lessons in the science of angels and the metaphysics of heaven, and advancing from stage to stage, learn on throughout the endless whirl of eternity's cycles. Dr. Doddridge learned the first principles of religious truth from Bible pictures, then from books, himself, experience, and nature, still advancing till he was called up to pursue his studies amid the facilitating and brighter glories of a higher state. The Dutch tiles of the old fireplace at home he has exchanged for the graphic imagery of the city and country of God. There the unwearied student of heaven's mysteries is still engaged and advancing, and will be engaged and will advance while eternity has an undiscovered wonder, and God has a throne. By and by we will join him.

In all this there is no oppressive labor—mind never tires, the body does; but then spiritualized and glorified, it will be no encumbrance. Tyros of time and sense, eternity is but the period of our pupilage, graduation never. Let us study below, and follow pursuits here, with reference to our matriculation and advancement above. Then we will know more about *ourselves*. The relations of soul and body; their individual powers; their respective value; their relations to God and universal being. We will know more about *Redemption*. Its history, developments, triumphs, and consummation. We will have a clearer insight into its relations to God, His system, to man, to law, to Justice, and mercy. We will know more about the principles of restoration and compensation, fundamentally involved in its structure, and their philosophic adjustment to each other. More about the

doctrine of mediation, around which the scheme revolves, and from which its agencies borrow their power.

We will know more about *Providence*. By retrospection, with a mind relieved of its weights and cleared of its darkness, assisted by angels, sages, and results we can understand more correctly the operations of a system of Providential government, which subordinates Satan, sin, hell, and death, with all their hosts, influences, agencies, and efforts, to carry out wise and holy purposes. We can trace more accurately the hand moving in darkness, which gathered up the apparently isolated causes and effects of time, and wove them into one mighty plan, redounding in salvation to man and glory to God. We will no longer be perplexed with the rapid movements of flying cherubim; confounded with the roar and intricate movements of compounded wheels; with whirlwinds, clouds, fires, and darkness; with ruined thrones and bleeding hearts; no longer be awed with mysteries and bewildered with seeming contradictions.

Then we will know why the chariot of the stern God of war, its revolving wheels grinding flames from their heated axles, rolling their bloody rims in appalling grandeur above the mountain tops, was permitted to pass through our once happy land, and leave its smoky and desolating track along the highways of our national prosperity. Then we will know why our children fell on the battle-field, and died amid the roar of artillery and the crack of musketry, their life-blood staining the turf of a thousand battle-fields, with none to kiss their quivering lips, to wipe the dew of death from their paling brows, and to catch the last wish and whisper to send to loved one far away—and why they were piled uncoffined and promiscuously into yawning ditches, afterwards levelled by the broad straits of the cannon's carriage, where no father can ever rear the sculptured marble, or mother plant the creeping vine.

Then we will know the reason of our bereavements, the reason of our sufferings. God may tell us. Or sainted loved ones may lead by the hand to an arbor under the extended branches of the tree of life, and upon the banks of that river which maketh glad the city of God, and there explain in measured verse set to music, a thousand angels responding, till wrapt with thankfulness we rush to the foot of the throne and pour out our gratitude.

We will know more about Creation. We will know more about the laws and phenomena of the universe than we now know of this poor earth. Myriads of systems may lie beyond the galaxy, but we know it not. Then we may know ; yea, we may walk their burning orbs and praise our God in the language of other spheres. How vastly greater and more extended our view. Clamber up some mountain summit. Spread out before you are waving forests, dancing cascades, roaring cataracts, running rills, rolling rivers, mountains, hills, valleys, gorges, and rocks ; landscapes sweeping away until they melt in the distant azure. Stand there until sunset. Watch his parting beams shoot in level splendor from his setting disc, and kiss the ugly cloud and tissue it with emerald and fire, or fling a jewelled crescent upon its darkest wing. Banks of fog and vapor, gilded with gold, stand metamorphosed into the giant battlements of some fairy city. Twilight deepens, and the broad bending arch of the deep blue firmament from a thousand points of light, rains a steady shower of silver splendors over land and sea. How magnificent !

Now change your standpoint. Stand upon the lofty frontiers of heaven. Look down, down, to chaos, around and up, till creation kisses nihilism. The inimitable and inexpressible grandeur overwhelms the mind. Worlds roll below, worlds roll above, worlds roll around, and comets with dishevelled hair of streaming fire glitter on the confines. The panorama of the universe is one of your text-books.

Now turn about and look at the city itself, the grand old city of God, the seat of His imperial government, where the archives of all worlds are filed, the metropolis of His Empire, where all decrees are made and signed and all embassies arrive and depart, the royal emporium where eternity stores its commerce, the home of angels, the home of the elect ; and gaze upon its palatial hills and streets of flashing gold, its gleaming spires and crystal domes spangled with pearls and glittering with diamond frost, surrounded with walls of burnished jasper battlemented with ruby and turreted with sapphire. In the centre of the view is the mount where God sits enthroned, at whose base are the fountains of the river of life, which like a stream of liquid gems, embanked in emeralds and gravelled with diamonds, sweeps through courts and amaranthine gardens, laving the polished fountains of gorgeous palaces, winding this way till flowing beyond the walls it disappears like a tortuous line of shimmering silver amid the flowery escarpments of heaven's eternal landscapes.

We will know more about the angels ; they will be our companions. More about demons ; their creation, fall, power, and destiny. More about hell ; it may be in sight. More about Heaven ; for it will be our home, and we expect to reside there forever. We will know more about Jesus ; his nature, love, merits, and work ; his incarnation, death, resurrection, and ascension ; his mediation, and intercession ; his humiliation and exaltation. We will see in Him human nature perfect, powerful, spiritual, incorruptible, immortal, beautiful, heavenly, glorious—and seeing him we will see ourselves, for we shall be like him.

We will know more about God. In fact, to know more about ourselves, Creation, Redemption, etc., is to know more about God. He will be all in all blessed forevermore. We will see Him “face to face.” But before the stupendous glory of His essential existence, the co-ordinate magnificence

of His perfections, we and what we know will sink to nothing. Yet there will be no painful oppression of mind or soul. The sublilities of His indiscerptible being will but quicken our powers for higher attainments in theology—*Theos, logos*, discourse on God or science of God.

Theosophic communications with Deity, theophany on His part, and love, reverence, and appreciation upon ours we will commune with Him, and He with us. He will be our Father and we will be His children, and under the ægis of His eternal protection we will take up our everlasting habitation.

SERMON XXVI.

THE RESURRECTION OF THE HUMAN BODY.

“How are the dead raised up? and with what body do they come?”
1 COR. xv. 35.

WE are all standing upon the threshold of an awful future, replete with facts and instinct with entities, about which we know but little. Let but the heart cease its beating, or one vital function of this body cease its office, and we are gone—gone! to grapple with the stern truths of ages, at once interminable, inconceivable, unknown.

“To be or not to be,” after death, is answered, and nearly all men, though with different degrees of faith, are looking confidently to an existence beyond the grave.

The idea of immortality has descended down the stream of human generations from the first pair in Paradise, running down every branch from the central tide, disappearing in one, corrupted in another, and becoming more lucid and satisfactory in another, to the present age. It is seen in the language, literature, and manners of every age; in the history, philosophy, and poetry of every people. It is seen in the retributive horrors of Tartarus, the rich fields and streams of Elysium, the Hesperian seas and islets of the Red man, the heaven and hell of the Christians.

But the heathen apply the idea of immortality to the soul only. The ancient heathen complained that the sun went down at night, and arose in the morning, but their friends went down in the gloomy darkness of death, and rose no

more. They saw upon the face of every mysterious Providence which swept the earth, in bold and living colors the pencillings of immortality: they felt the truth attested within by an instinctive shrinking back from annihilation, yet the tomb was invested with an eternal darkness, and the body surrendered to a perpetual sleep. With them the night of death was starless: there was no anticipated morning whose auroral splendors would break in upon the darkness of the grave, and hang the rainbow of hope over the dust of the dead.

The idea of the resurrection of the body does not appear to have occurred to them. To what source is the world then indebted for its existence? Not to reason, for the mind has not the requisite data; not to nature, for it is super-nature; not to science, for it is beyond the province of science; but to the Bible. It is the great fact recognized in the text, and is purely a subject of revelation. Let semi-infidel divines seek for the evidences of the resurrection elsewhere; it is only found in the Bible. I would not exclude those rich illustrations corroborating Bible fact, which pour from every department in philosophic and material existence—no; but I appeal to the Bible, proven as it is to be the Word of God, as the highest evidence of the resurrection of the dead.

Hear with what authority it speaks: "Thy dead men shall live, together with my dead body shall they arise" (Is. xxvi. 19). "Dead men"! "Dead bodies"! "They shall arise!"—"He that raised up Christ from the dead shall also quicken your mortal bodies, by His spirit that dwelleth in you" (Rom. ix. 11). "Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to everlasting contempt" (Dan. xii. 2). "Asleep"! "Awake"!—"The hour is coming, in the which all that are in the graves shall hear His voice and

come forth" (John v. 28, 29). Such announcements, my hearers, have kindled a smile upon the brow of bereavement, and a star in the graves of the departed.

This doctrine being peculiar to Christianity and having nothing analogous in nature, has been a favorite object of attack by every school of Infidels since its announcement. It is condemned as false, because it involves a mystery. This argument is of no force unless it is true universally, unless every other thing which involves a mystery is false too. If it is true universally, if every thing which involves a mystery is false, then there is nothing true in the universe. The argument proves too much, therefore is worth nothing.

The objector confounds two things very essentially different; mystery as to fact, and mystery as to a mode. A fact may be plain, while the manner of its production may be mysterious. The doctrine of the resurrection is a doctrine of fact, and as such is clear, but its mode is mysterious. The objector confounds mystery with absurdity. An absurdity is something contradictory in its very nature to human reason and common sense, such as supposing an effect greater than its cause; a mystery is something beyond human comprehension on the account of its magnitude, or the relation it sustains to Infinite Power. The resurrection of the human body is not an absurdity, for it is not contrary to human reason; but a mystery, for it involves the agency of infinite power to accomplish it. A doctrine whose foundation stone is Omnipotence, could not from its nature be subjected to the feeble rules and restrictions of reason.

To deny the truth of the resurrection because its mode is a mystery to us, is to say that a finite mind is equal in discovering and investigating power to all difficulties involved in the existence and nature of any truth, however intimate its relations to the great infinite, either in being or principle.

Another objector says, the resurrection contradicts the great principles of science. No science is perfect: it has been the business of one age to modify and improve the science of the past age; a future age will but expose the learned follies of this. Science is scarcely out of its swaddling-clothes. Is it entitled to more credence than the Bible? Must this old Book, hoary with the age of centuries, written by the finger of inspiration, born at Sinai, completed amid the splendors of the Apocalypse, whose footprints are seen in the crumbled dust of earth's wrecked and ruined greatness, whose teachings are Godlike, whose precepts are thunder-given, whose promises are the hope of the world, fly the stage before the gorgeous diction and sacrilegious pretensions of an ungodly and pseudo-philosophy?

But I could never see any point or relevancy in the objection. In what department of true science are those principles found and taught, conflicting with the doctrine of the resurrection? I appeal to all the tomes in the wide range of scientific lore for an answer—they are nowhere. All science is founded upon the discoveries of sense; and if it teaches such principles, it has exceeded its province, therefore it is no argument. Revelation is the only oracle of our faith, and the proper tribunal before which to refer our theological questions. It is under its potent influence alone that life and immortality become Divine realities. To go to science to settle matters of faith, is like going to a dictionary to learn history, or to geology to learn mathematics.

Again, the objector says, it is contrary to our experience. But the great error in the objection is, that the objector assumes that his individual experience is the universal experience of the race. The exact and entire experience of an individual now is unlike in many respects the experience of his contemporaries; how much more is it unlike the experiences of men in different ages of the world, and in different

stages of its development. It does not follow because the tawny son of the tropics has never seen the earth whitened with snow, that the Laplander has not seen it; neither does it follow because we never saw a man raised from the dead, that the Apostles did not see it.

Again, it is urged that the resurrection is contrary to the immutability of the laws of nature. This argument is of no force, for the resurrection is not to be brought about by the regular action of the laws of cause and effect, but by a supernatural power. "Do ye not therefore err," said Christ to the Sadducees, "because ye know not the Scriptures, neither the power of God?" "Why should it be thought incredible with you," says Paul, "that God should raise the dead?" It is a provision of Redemption, hence above nature and nature's laws, yet not contradictory to them, to either nature or its laws. It is a provision of a supernatural plan coming down upon nature, and entering in unity with it, into the unity of God's grand system, embracing the material, immaterial, and moral.

Another objection is, the resurrection of the dead is an impossibility, because this body continually changes its substances, so that the bodies we now have are not the same we had a few years ago, nor will be the same a few years hence—that the bodies in which we have sinned or acted righteously may not be in many instances the same bodies as those which will be actually rewarded and punished. This argument contradicts the infidel's own theory of the seat of personal identity, transferring the *ego* from the soul, the only true subject of reward and punishment, to the body, which is rewarded and punished simply as the instrument.

Such an argument would liberate in a few years every criminal in the world. Why retain a man in prison longer than the time afforded by this supposition for a perfect and entire change of the substance of his body? Know you not at the

expiration of the hypothetical number of seven years that he is immaculate unless he sinned during his imprisonment? that there is not a particle of that guilty body which was incarcerated? Open your state prisons and penitentiaries, and let their hordes out upon society, they are innocent. The same argument would so affect the proceedings of our criminal courts, that Judge and Jury would have to exercise great care to know how much of the guilty body was arraigned at the bar, if any, in order to mete out the ends of Justice.

Such an argument, though popular and common, contradicts common sense, the common consciousness and experience of mankind. Again, it would apply with equal force against the resurrection of Christ. His body, according to this hypothesis, changed several times, at least four times. Yet what body did he bring up? This brings us to the true and Scriptural answer to the objection—the same body he laid down in the grave.

We have an evidence of the resurrection of the human body in the resurrection of Christ. “Since by man came death, by man came also the resurrection of the dead.” “If Christ rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen.” (1 Cor. xv.) The resurrection of the race follows naturally from the resurrection of Christ. This is clear from the federal representative nature of Christ. The relations he sustains from his federal representative nature to Adam proves it. If Adam in his representative character brought death into the world by his fall, and died himself, it is reasonable that Christ, in his representative character, should by his life, death, and resurrection bring life into the world. The relation he sustains from his federal representative nature to us proves it. Being our second federal Head, and heaven-appointed Pro-

totype, and that he did take upon himself a human body, and resumed that body after it had lain in the grave, exalted it to heaven, changed and glorified, is powerful evidence that our bodies too shall be raised, changed, and glorified, and dwell with his forever.

Again, if it was necessary for Christ, to complete the plan of salvation, to be raised from the dead, it is also necessary, to complete the execution of the plan, that man also should be raised, and furthermore if he was able to raise himself, he is able to raise others. Such is the argument of Paul, hence he adduces as his principal evidence the fact, that Jesus rose from the dead. His resurrection is the type of ours. Part of our nature is in heaven; the exaltation of a part argues the exaltation of the whole. The Great Head of the church has gone up, and the body must follow. He is, as the Apostle expresses it, "The first fruits of them that slept."

The Jews were commanded to cut the first ripening grain in their fields and take it to Jerusalem, and lay it upon the altar as a pledge of the coming harvest and as a thank offering to God. At the end of the harvest they all again met at Jerusalem to celebrate the harvest feast; which they did with sacrifices and thanksgiving for many days. Now Christ the "first fruits" lays upon God's altar in heaven, as a pledge of that glorious harvest at the end of the world, which will leave every old tomb tenantless, and gather us all, soul and body both, redeemed and glorified into heaven.

The scheme of human redemption necessarily embraces the resurrection of the human body. Its provisions extend to the body, as well as to the soul. Hear the Scriptures: "Ye are not your own, but are bought with a price; therefore glorify God with your body and your spirit, which are God's." (1 Cor. vi. 19, 20.) Both body and soul are God's. Both bought by the blood of Jesus. Surely a body bought by the blood of Christ, especially when that body has been

the sanctified temple of the Holy Ghost, cannot perish forever. "We wait for the adoption, to wit, the redemption of the body." (Rom. viii. 23.) "I am the resurrection and the life," Christ exclaims. No mistaking his meaning, for he is speaking with reference to Lazarus. Peter and John "preached through Jesus the resurrection of the dead." (Acts. iv. 2.) If through Christ, it is embraced in Redemption. "Christ hath abolished death and hath brought life and immortality to light through the Gospel." (2 Tim. i. 10.)

The seat of self-consciousness, or personal identity, is in the soul, yet the body is an integral and essential part of the constitution of man. God doubtlessly designed in the creation of man the blending of the two great elements of His universe, the spiritual and material, into one creature. This is clear from the very facts of the case; the creation of pure spirits, the creation of simple matter, and the creation of the dual nature of man, compounded of both. Man appears to be the central link, uniting the spiritual and material, in the grand chain of life and existence, sweeping from the throne of God down through every rank and order of beings, by regular gradations to the passive sod upon which we walk. This being true, it follows naturally that the body is an as essential part of man's constitution as is his soul—that he would not be man without a body. If this conclusion be true again it follows, if man is redeemed, the plan affecting such work must include the body as well as the soul, or man is but half redeemed, and the plan is but half a plan.

Again, God's whole system, spiritual and material, embracing His government of both, is a unity—a well-balanced, symmetrical, magnificent unity. The creation of a bifold being, possessing in unity in his constitution the two prime elements of God's grand system, appears to be necessary to the unity of the whole. Now such a creature was man, for he is both spiritual and material. Such being his nature, it

is presumptive that as a compound, God intended he should be immortal. In fact, such is the teaching of the Scriptures. Now sin entered the world, a foreign element in the Divine system, and being a violation of law, the basis of all order, naturally produced disorganization and death. It naturally destroyed the compound nature of man by separating his soul and body. Man was destroyed; the design of God was thwarted; and His system lost its unity. Results not obviated by the salvation of every disembodied soul in heaven.

Such were the effects of sin, and the nature of God, and the nature of things required that it should be expunged out of His entire system. He could have destroyed sin by the destruction of everything which it had effected. He could have hurled His unbalanced system into nihilism. He had the power to do both, and His nature would have justified the action. But He of His own free will and grace chose to establish a redemptive and compensatory dispensation, according to the laws of His system itself, extending its provisions throughout the entire system, and touching with its restoring power everything which sin had touched—restoring man, establishing and perfecting His original designs, and readjusting the disturbed relations of universal being—He chose to establish a redemptive and compensatory dispensation constituting within itself a complete remedy for the evils of sin.

A dispensation countervailing the influences of sin; one which would neutralize its poison and destroy the mephitic exhalations in man's moral atmosphere; one which would track with angel wing and purifying power the paths of its corruption, and extract the cancerous fibres of the deadly phagedena from the system and government of God, and cast it, its author, and children into Tophet, and wall it up and arch it over, to rankle in its own corruption in eternal isolation.

Now I ask you, is man restored to his original position as man, is the apparent design of God in man's creation maintained, and the unity of His system restored, if the body, one of the essentials of man's constitution, one of the essentials of God's original design, one of the essentials to the unity of His system, is never to be raised from the dead and united with the soul? No; Christ must save man in all the elements of which man's is compounded, or His mission is a failure. The objector is driven to the alternative of impeaching the remedial character and perfection of the atonement, or contradicting the Bible and the philosophy of the case, deny that death came by sin. Which choose ye?

Christ himself taught by words and actions that the resurrection of the body was included in the great work of which he was the subject. There was a pleasant little family in the town of Bethany, nearly two miles from Jerusalem, which Jesus loved—two sisters, and one brother—Martha, Mary, and Lazarus. In Jesus' absence Lazarus died, and was buried in a cave, and covered with a stone. Jesus heard of it, and he and his disciples started for the scene of mourning, and arrived at Bethany four days after the burial. Before he entered the town, Martha heard of his coming and went to meet him: "Lord, if thou hadst been here, my brother had not died." "Thy brother shall rise again." "I know he shall rise again in the resurrection at the last day," says Martha. "I am the resurrection and the life," says Christ.

Martha runs and tells Mary, for many Jews were present, "The Master is come and calleth for thee." Mary rose up hastily and ran to meet him, and fell down at his feet: "Lord, if thou hadst been here my brother had not died." Mary wept, the Jews who had followed her wept, and "Jesus wept." "Where have ye laid him?" "Come and see." They went to the cave: "Take away the stone," and Jesus

prayed : " Father, I thank thee that thou hast heard me ; and I knew that thou hearest me always : but because of the people which stand by, I said it, that they may believe that thou hast sent me."

Then Jesus cried with a voice, which one day will pour its trumpet thunders throughout the vast charnel-house of the dead and bid us all live, " Lazarus, come forth,"—and the pulse of immortality began its vibrations in the grave, and the sheeted dead came forth alive. That one dead man arose, is presumptive that all dead men shall be raised ; that Jesus raised him from the dead during his redemptive mission on earth, is conclusive that the resurrection is embraced in the work of redemption ; and that Death heard and obeyed Him once, argues that he will hear and obey Him again. This conclusion is clear from the fact that when Jesus was completing Redemption's plan the graves were opened, and as he completed it by his resurrection, " many bodies of the saints which slept, arose, and came out of the graves." And as his resurrection was necessary to complete the work of redemption he came to perform, and did complete it ; so by a parity of reason our resurrection is necessary to complete the work with reference to us, and will complete it.

Glorious hope !—a remedy as universal as the disease. Our bodies may be dead for centuries. The Erica heather of Scotland, or the cactus of South America, may bloom over our graves ; the chilly mists of the North may sheet our tombstones in eternal ice, or the enroachments of the Southern desert may bury them in sand ; marts of trade may be built over our resting-places, and the busy whirl of the world's commerce may ring over our sleeping dust ; the plough-boy may sing his merry song, and dance upon our long-lost graves ; corals may incrust our bones in solid rock and up-rear continents upon them ; or the wings of the tempest may

fan our dust all around the world, yet the resurrection trump will find us, and we shall live again.

The inspired penmen so understood it. Acting and living under the influence of this doctrine, they lose all terror of death. Hear how they term it : " Many of them that sleep in the dust of the earth shall awake." " Stephen fell asleep." " Them that sleep in Jesus will God bring with him." " We shall not all sleep, but we shall all be changed." How appropriate ! How expressive ! for them who sleep shall awake. Death is not annihilation, but simply a change. It is sleep. To the energies of the laboring, sleep is rest and recuperation. Death is rest to the good man from all his toils, where he gathers new vigor for an eternity of action. Pageantries of golden dreams pass before the mind of the sleeper ; the beauties of heaven flash with more beaming splendor before the enraptured vision of the disembodied spirits. The overpowering joys of the better world will so soften the tread of cycles, and deaden the grating thunders of revolving ages, that the resurrection will take the sainted spirit with surprise.

The promised and kingly triumphs of our Lord Jesus Christ are proofs of this doctrine, " He must reign till he hath all enemies under his feet. The last enemy that shall be destroyed is death." " I will ransom them from the power of the grave ; I will redeem them from death ; O death, I will be thy plague : O grave, I will be thy destruction." Jesus announced himself as the Saviour and King of the world. If he is our Saviour, he must save us from sin and its results. Death is the result of sin, and if he delivers us not from its power, the whole is a failure—he is not our Saviour, the one promised us by the prophets, and the one the necessities of the case demanded.

If he is our King, and his kingdom is to be supreme, universal, and absolute according to promise, he must rule

over us, over his enemies, and over ours. Death is his enemy, and our enemy, and if he conquer not it, again the whole is a failure—he is not our King—our preaching is vain and your faith is vain.

Death and the grave are our foes. Death's ghastly and shadowy form rises to heaven and throws its awful shadow upon all our hopes. The grave darkly gapes at our feet every step of life's journey. But Christ our federal representative is conqueror. He was taken down from the cross a bloody corpse, and borne off to the grave. Hell exulted. Death waved his black banner in triumph. The light of immortality leaped up in one exhilarating flash, then sank to a waning spark; sighs ran along amid the bones of the patriarchs, and a wail of woe rang in the sepulchres of the dead. Had he never left Death's dreary domain, the grave would have devoured all the race, and retained them in its horrid jaws forever. The sceptre of Death would have been universal, and he King without a rival. No ray of light would ever have broken into the arcana of the lonely tomb to tell of coming day. No welcome voice would ever have rung along its damp and dismal galleries, and pealed in joyful echoes amid its mouldy arches to break the eternal slumber of its sleepers.

The dying Christian might turn his eyes and look out of the window of his chamber upon the sunshine, the old familiar landscape skirting his home, and lift his withered arm and point his livid and chilled finger, and say, "Farewell forever." He might gaze with hollow and dimming eye upon the faces of loved ones, fast receding from his vision, standing around his bed, whose recollections are rapidly paling upon his memory, and say, "Farewell forever." He might reach out his cold and trembling hand and grasp the hand of her who has travelled by his side from vigorous youth till both are old and gray,—not as the pledge of a coming union

for one now breaking, but to feel its pressure for the last time, and to repeat in sepulchral whispers of saddest woe, "My wife, farewell forever."

But Jesus met Death in Death's own territory, and permitted himself to be captured, that he might lead captivity captive. He went with the Pale Monarch to the silent darkness of the tomb, but it was to undermine its strongholds, and kindle the star of resurrection in its murky vaults—to cement the past to the future and pledge Omnipotence for a reunion. He plucked the sting from Death, took his keys, broke his crown, chained the monster to his chariot wheels, and mounted aloft to heaven a Conqueror. My hearers, the keys of the grave are in higher hands.

If there be no resurrection, Christianity is not adapted to all our wants. It fails to meet the aspirations and desires of our constitutional being, therefore has not all the elements necessary to make us happy. And if it is not grounded upon the wants of universal human nature, it is a failure. Can the best of you look upon your death as an eternal sleep? your grave as an eternal resting-place? can you bid without regret the bodies in which you have tabernacled so long an eternal farewell? Can you bid the bodies of your friends an eternal adieu, without the pangs of the keenest sorrow?

Tell the young wife, widowed by this terrible war, as she rushes with dishevelled tresses amid the promiscuous ditches of the battlefield, crammed with mutilated dead, that her husband will never rise, and her heart is saddened for life. Tell the sister, as she gazes upon the shattered body and obliterated features of a brother beloved, that that form and face will never be restored to happy recognition again. Tell the mother, who baptized her boy with blessings and sent him to the bloody "front," where he fell and was buried, uncoffined, in some unknown grave, with no block, stone, or vine to mark his resting-place, that he never will come to her arms again.

Tell the bereaved—fathers, mothers, widows, children—that there will be no resurrection, and a universal shriek will rend the air and crack the vault of heaven, till God hears and feels, and angels weep. Earth will put on weeds of mourning, and like Rachel of old go down to the Judgment weeping for her children.

“With what body do they come?” The same body which dies. I assume the bold Scriptural ground that every essential element of it will be raised though its particles be scattered over earth and sea. Hear the evidence of the mighty Paul, the chiefest of the Apostles: “It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.” (1 Cor. xv. 42-44.) The conclusion is clear: the same body which is sown in corruption, dishonor, and weakness will be raised in incorruption, glory, and power. The same body which is sown a natural body, will be raised a spiritual body. Not a similar body but the same body. Again: “This corruptible must put on incorruption, and this mortal must put on immortality.” “This corruptible”—as strong as words can make it. The Lord “shall change our vile body.” (Phil. iii. 21.) “All that are in the graves shall hear his voice, and shall come forth.” On any other hypothesis there is no resurrection at all.

Is Christ's body to be the model? The ineffable brightness of His glory shone above the noonday sun and blinded Saul of Tarsus. Saint John saw Him in the midst of seven golden lamps, “clothed with a garment down to his foot,” girded with “a golden girdle,” His head environed with a radiating aureola, His eyes ablaze with Omniscience, His feet glowing like a furnace, His voice as the sound of many waters. The inimitable Prototype of celestial glory and regal magnificence, whose lightest shades defy the painter's

pencil, were the painter an angel. Like Him? O God! shall we ever attain to such perfection? me? you? Like Him? "Christ shall change our vile body, that it may be fashioned like unto his glorious body."

Finally, "How are the dead raised up?" Inquiring humanity asks the question, doubting philosophy asks it, infidelity asks it, Christianity asks it. Paul answers it: "According to the working whereby he is able even to subdue all things unto himself." God's power is pledged for its performance. That Power which made systems, and holds them in awful and perpetual balance. That Power which confounded chaos with order, and laid the foundations of the universe deep down upon nothing, and upreared its columns, towering into empty space, wreathed them with constellations of worlds, and propped against the throne of God. That Power which carpeted creation's temple with emerald, roofed it with azure, and lit it up with ten thousand suns. That Power which drives planets along their orbits and hurls the erratic comet to kindle its fires upon the black altars of night where suns never shine. That Power which shakes the earth, shivers its granite, ruptures its strata, overturns its mountains, and upheaves its valleys. That Power which binds lightnings to its chariot and rides upon the tempest. —That Power is pledged to raise me from the dead. Can it do it?

Ah! angels could have philosophically descanted with more apparent reason upon the impossibility of creation before the fiat of God peopled immensity with worlds and intelligences, than you can philosophize against the resurrection of the dead. Are there mysteries? Are there difficulties? Paul refers them all to the power of God for an ample solution. You see as great wonders every day. Cast a seed in the ground; it enlarges: in a few days the germ sends up a stem and down a root: the radicles imbibe the

nutriment, and the stem enlarges and mounts upward as if by magic : soon its long conical blades droop in verdant curves to the earth, and the flower upon its top drops a dust upon the silken flower on its side, and a long ear of golden corn rewards the farmer's toil—every grain of which possesses the same reproductive power of the first. An acorn bursts, and a deep-rooted, gnarled, and knotted giant, who rears his trunk to heaven, whose mossy limbs and crested foliage nod majestically among the clouds, is the result. Vegetable life and existence are crowded with wonders.

The phenomena of animal life, its causes, productions, nature, maintenance, reproduction, are full of mysteries and difficulties solving and unfolding every hour. Earth, air, and water are replete with mysteries, and instinct with difficulties. Every moment is a seeming eternity of impossibilities ; every atom a universe of overwhelming difficulties. For man, who is himself a microcosm of wonders, standing amid a world of wonders, profound and confounding, to present the difficulties involved in the resurrection of the body as an insuperable obstacle to its accomplishment, is at once preposterous. Though your bones may lie bleaching in the bottom of the sea, or fossilized be deeply imbedded in rock ; though your dust may be scattered over continents, transmuted into animals or plants, diffused in the air, diffused in the water, or mingled with clay, God's power is able to raise you from the dead, and is pledged to do it.

That Power sooner or later will be exercised. The last day will come. The sun unwheeled will drag along the jarring heavens and refuse to shine. The stars will hide their faces, and the moon will roll up in the heavens red as blood, and hang her crimson livery upon the wing of the night. Earth will tremble upon her axis, and huge mountains of woe will drift and lodge upon her heart. A mighty angel with a face like the sun, clothed with clouds, and crowned with a

rainbow, and shod with wings of fire, will cleave the heavens in his lightning track, and descending with his right foot upon the troubled sea, and his left foot upon the quaking earth, lift his hand to heaven, and swear by the Judge of the quick and the dead that time shall be no longer. Old Time, the father of centuries and the tomb-builder of generations, will drop his broken scythe and break his glass, careen and fall a giant in ruins.

The trump of God will then sound. Its resonant thunders will roll through all the lengths and breadths of Death's vast empire, and its old walls and arches crammed with buried millions will fall in crashing ruins. The dingy king will drop his sceptre ringing in fragments upon the damp pavements of the grave, and fly howling from his tottering throne down, down to Erebus. The antiquated dead will start into life from their ashy urns and funeral pyres. Pyramids of granite and crypts of marble will be rent in twain to let the rising bodies come. Mummies will fling off the trappings of centuries, and pour from their vaulted chambers. Inquisitions will rock upon their foundations and revived dead will stream from their dungeons. Abbeys, cathedrals, grottoes, and caverns will be vocal with life. Wanderers will shake off their winding-sheets of sand, and rise from the face of the desert. Human bones will break away from their coral fastenings; mermaids draped in dripping weeds will mourn the evacuation of all their caves; old ocean will heave and swell with teeming millions.

The battlefields of the world: Troy and Thermopylæ, Talavera and Marengo, Austerlitz and Waterloo, Marathon and Missolonghi; the battle-fields of Europe, Asia, Africa, and America, will reproduce their armies, and crowd the world with revived legions. Indian maidens will leap from the dust of our streets, and our houses overturning will let their chiefs to Judgment. Abraham will shake off the dust

of Machpelah, and arise with Sarah by his side. David will come with harp in hand. The reformer of Geneva and the apostle of Methodism will come side by side.

Our village church-yards and family burial-grounds will be deserted. All will come : patriarchs, prophets, Jews and Gentiles, Christians and heathens, bond and free, rich and poor—fathers, mothers, children, sisters, brothers, husbands, wives—all from Adam down will come forth. And all the good all around the world all together will hail this redemption's grand consummation, with one proud anthem, whose choral thunders, rolling along all the paths of space, will shake the universe with its bursting chorus : " O death, where is thy sting ? O grave, where is thy victory ? "

SERMON XXVII.—*A Fragment.*

THE DYING YEAR:—WATCHNIGHT.

THIS is the first Sabbath and the first day in 1871. Last night the Old Year died.—Did you see that old man, so pale, frail, and ghostly, who stood out upon the bleak and icy hills last night, leaning in his decrepitude upon the feeble arm of his last surviving but dying child, the departing December? The chaplet of buds, flowers, and fruit, wreathed around his brow by Spring, Summer, and Autumn were frosted by Winter; his sandals were old and covered with snow and mud; his garments were tattered, and glistening with sleet were folded around his wasted form; his gray locks were frosty; his breath was cold; and his pulse quivered like an icy thread in his chilled and shrunken arm.

Who was he? He was the child of remorseless Time. He was one of a numerous family whose genealogy presents us no two contemporaries. The birth of one has always been preceded by the death of the solitary other. The wailing requiems over the death of the one have always ended in lullabies over the cradle of its successor. Who was he? He was the Old Year. Last night, Eternity's horologe tolled out low twelve upon its sounding bell. It was his death-knell—and at that lonely hour while we slept, when cadaverous ghosts are fabled to creep amid the ivied ruins of castles old, and shriek through the crevices of tottering church belfries, and dry old bones shake and clatter in their vaults in churchyards, he died, and the spirits of winter hearsed him in a cold

cloud drawn by boreal winds, and drove him out to sepulchral oblivion and buried him in a grave whose ceremonies are eternal. He will return no more—no, forever. Farewell, Old Year! let thy cold ghost mingle with the shades of thy predecessors, but let it not come back, oh, let it not come back, to haunt us when we die.

Gone, but he has left his footprints. The lovely babe the mother so fondly kissed last New Year is not here this morning. It simply came, smiled, then wept and departed. It seemed to come from heaven, and to stay just long enough to make us love it, and then to return. Its mission appears to have been to gather up our affections and carry them back to heaven with it, to make us love heaven more, and earth less. Some beautiful girls and noble boys, whose laugh and shout enlivened our homes during the last Christmas and New Year holidays, are not with us to-day. Dreamless, they sleep beneath the snows of the winter in our neighboring cemeteries, and foul decay has marred their lovely forms. In placing the house in order for these holidays we have found a toy, a shoe, a hat, a book, unclaimed and ownerless, which made us weep anew. Oh, shall they ever live again? The old arm-chair which sat in the corner, and was tenanted by smiling old age one year ago, is empty now—its occupant is gone and some of us are fatherless. The head of the table is also vacated, the dust lies heavily upon the mantel-piece, and disorder has crept into the family chamber, for with some of us mother is gone too. Some friend is gone, some familiar footfall is missed, some well-known voice is hushed. The receding year has touched us somewhere. We are a year older, a year nearer the grave. This year may land us in heaven, or sink us in hell. Are you ready to die? If die we must, this year, may we ascend to heaven.

But as the misty spirit of the Old Year wreathed away into the dark dim past, the angels of God sang the birth hymn of

the New Year. And still you may hear the inspiring touches of the dying music still lingering in the mountain-tops, and quivering gently in the happy air, and coursing sweetly the nerve corridors leading to the mind's sensorium to greet the human soul. 1871 is here. How many years since the world was made I know not, neither does any man. How many years since man was made I know not—our chronologies cannot be absolutely relied upon. But it is eighteen hundred and seventy-one years since the infant Saviour was born, wrapped in swaddling-clothes, and laid to sleep in a manger; eighteen hundred and thirty-eight years since His crucifixion, burial, resurrection, and ascension to heaven.

The New Year is here, and with him his children. Two come crowned with glittering frost, and robes of trailing snow; two with tempests in their fists, and stray sunbeams upon their brows; four clothed in green enamelled with buds, flowers, and fruit, and straited with golden ripeness; three with robes of red, yellow, and purple; one in freezing nudity with a sceptre of ice. Before the first may pass we may be dead, and the remaining eleven may dance their rounds upon our graves.

No year has ever passed without some one dying whom we knew and loved. Every succeeding year marks its number and name upon some tombstone in our cemetery. Our burial-grounds keep up the record of the ages. This year will be the date of the death of some one present. 1871 will be chiselled in the marble which will mark some of our graves. Who?

LECTURES.

LECTURE I.

ELIJAH.

“ And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.”—I KINGS, xvii. 24.

THE widow of Zarephath said to Elijah, “ I know that thou art a man of God.” No higher compliment could be passed upon any man. To be pronounced proficient in any science, art, or laudable pursuit, is a desirable compliment. To be pronounced a finished scholar, a consistent philosopher, a profound metaphysician, an erudite theologian, a logical and elocutionary preacher, a successful lawyer or physician, the consummate statesman and diplomatist, are indeed high compliments ; but to be truthfully pronounced a man of God, is higher than all of them. Such was Elijah’s character. Let us evolve and elucidate it.

The Bible is a rare old book, and teaches in many ways. It teaches by declaration, explication, and exemplification. The exemplification of its teachings by the living characters who walk along its pages, is its most successful mode of instruction, and cannot be adverted to attentively without profit. Every peculiar age has developed its peculiar spirits : especial men raised up by the Providence of God, adapted in their characters as teachers and exemplars of virtue, to the peculiar necessities of the ages in which they lived. Noah, Moses, David, and Paul, were the men for their times.

Especial and peculiar times have demanded especial and peculiar men : especial and peculiar conditions of the church have demanded especial and peculiar types of religious character. Elijah was emphatically the man for his age.

With the solitary exception recorded in Second Chronicles, twenty-first chapter, Elijah appears to have exercised his functions as a prophet only among the ten tribes, called in this part of their Bible history the "Children of Israel," to distinguish them from the children of Judah and Benjamin, who still adhered to the dynasty of David, and from whom they had separated immediately after the death of Solomon. Constituting a distinct government from the children of Judah and Benjamin, the national and political interests of the ten tribes indisposed them to go to Jerusalem to worship, where God had placed His name. Jerusalem was not only the capital of the kingdom of Judah and Benjamin, but the metropolis of the Theocratic State. This indisposition to go to Jerusalem, upon their parts—in connection with the tendency to idolatry which was characteristic of the times, made their apostasy from the true and living God more easy and natural than those whose every interest, as well as the obligations of their religion, caused to go to Jerusalem several times in a year. In fact, the successive kings of the ten tribes, to prevent the Israelites from going to Jerusalem to worship, the capital of the kingdom of Judah and Benjamin, and to alienate as much as possible the affections of the people from the dynasty of David and Solomon which reigned in Jerusalem, built temples and introduced the idolatrous worship of the surrounding nations.

At the time when Elijah appeared the children of Israel were very corrupt. Ahab was their king. He was a thorough idolater, both in his principles and practice ; and he compelled the people to idolatrous worship by regular laws. He also married "Jezebel, the daughter of Ethbaal, the King

of the Zidonians"—the idolatrous daughter of the idolatrous king of an idolatrous people, who, herself, cruelly and fanatically persecuted the true religion, and who sustained, protected, and remunerated idolatry throughout the kingdom. While Ahab built an altar and temple for Baal, and enjoined Baal's worship upon the people, Jezebel and her women worshipped Ashtoreth, the same with the Venus of the Romans, who, in all nations, however titled and named, was the personification of the most forbidding uncleanness, obscenity, and sensuality. This goddess had four hundred priests who constituted a part of Jezebel's family, and ate regularly at her table. The example of such a king, and such a queen, hurried the people into the deepest pits of moral degradation.

Yet there were a few in the nation who still worshipped the true and living God, though secretly; and still a school of true prophets. The Lord, Himself, said, there were "seven thousand," meaning several thousand, of Israel, whose knees had "not bowed unto Baal," and whose mouths had "not kissed him." Yet the moral prostitution of the people as a whole was general, and the moral tendency downwards. At this period, Elijah, of the city of Tishbeh, within the boundaries of the tribe of Gad, in the land of Gilead, beyond Jordan, suddenly made his appearance, a man for the times. He was one of the most exemplary human characters upon record. Noah and Lot were guilty of drunkenness; Abraham and Isaac of falsehood; Jacob of fraud; Moses of arrogancy at the rock of Meribah; Aaron of idolatry at the foot of Sinai; Jephthah of rashness; Samson of cruelty and revenge; Eli of laxity of family discipline; David of adultery and murder; Solomon of the most reckless and stupendous apostasy; Job of self-complacency, bitter recrimination, and sometimes a want of reverence for God; and Jonah of petulance, presumption, disobedience, and culpa-

ble stupidity ; yet this holy man, living in one of the corruptest ages of the world, exhibited a character so pure, that some of the commentators and biblicists have thought him an angel incarnated. He is gone from earth, yet no records or researches have ever revealed the least spot or blemish upon the escutcheon of his personal and moral worth, to dim the radiance of his life, or pale the splendor of his example. He was a man of God.

In developing Elijah's character from his scriptural biography, I present to you : 1st. *His moral courage*. There is a difference between bravery and courage. Bravery is constitutional, courage is acquired. Bravery is constitutional, therefore entitles the possessor to no merit or reward ; courage is acquired, and being an acquirement implies voluntary action upon the part of the agent, therefore does entitle the possessor to both merit and reward. Elijah's courage so positively exemplified in his history was moral—the highest and most splendid form of true courage. As distinguished from bravery it was courage, because it was a moral quality ; and man being fallen, all good moral qualities, with certain modifications and limitations, are acquired, not constitutional ; it was a moral quality, because it was an exhibition of moral character formed within the compass of moral relations, and exerted against evil, and in defence of the good. Moral courage is defined to be “that firmness of principle which prompts and enables a person to do what he deems to be his duty, although it may subject him to severe censure, or the loss of public favor.”

Elijah's first appearance, which was as sudden as if he had fallen from heaven, was an illustration of his moral courage. Ahab was the head and front of Israel's iniquity, and though he was a wicked, cruel, and capricious monarch, and held the lives of all the subjects of his kingdom in his hands—as far as any man can be said to have such power over human

life,—yet Elijah goes directly to him and pronounces in the name of the Lord a terrible judgment upon him and the nation for their sins. He does not write it and nail it to the gates of Samaria, to the portals of the cities of Israel; not upon the trees at the passes of Jordan, or along the high-ways; he does not preach it to the shepherds upon the plains, or the peasant in his cottage; not to the poor, the unarmed, the irresponsible—not to the people; but he tracks the stream of Israel's idolatry to its corrupting and monarchical fountain, and presents himself in *propria persona* before the haughty Ahab himself, and regardless of life or liberty, the kingly frown or royal anathema, with eyes flashing fire steadily fixed upon the confused and cowering face of the startled monarch, he lifts his voice like the trump of doom: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

The infliction of the awful judgment, pronounced by the prophet, fell heavily upon the land of Israel. The springs and brooks dried, the grass and herbage of the field withered and pulverized to dust; there was no bread in the granaries of Asher, the olive yielded no oil, and the vines of the vineyard drooped fruitless and dead. Dusty desolation reigned throughout the inheritance of the ten tribes; there was no food for man or beast; famine was sore, especially in Samaria the capital. The king and queen, in place of repenting of their sins, and ordaining a general fast, and causing the people to repent, and thus strike at the root of all their difficulties, attributed their sufferings to Elijah, the prophet of God. Had they lived in an age subsequent to ours, the future historian would have thought they had borrowed their principles from the habits of this generation.

Have you not seen the sinner bring evil upon himself by his own sin and recklessness, and then with assumed inno-

gency try to hide his guilty head and heart under the overshadowing ægis of that jewel of a truth: "Whom the Lord loveth he chasteneth"? Miserable reprobate, trying to steal the children's bread. Have you not heard him, when he has by his own conduct brought upon himself the merited censure of the community, apparently forgetting the true cause, attribute his unpopularity to envy and slander? Have you not heard the criminal at the gallows, ignoring his offences against the laws of the land, blame the Judge, the Jury, or the prosecuting attorney for his fate? Have you not heard the backslidden professor of religion, when reprov'd, proscribed, and ostracized by his church for his offences, overlook his every wrong and audaciously declare that he was persecuted for righteousness' sake, and presumptuously appropriate the blessings pronounced by Christ upon all such?

Have you not heard the clerical mountebank find the reason for the unoccupied pews in his church on Sabbath morning—not in his silly head, within whose empty cavities no idea ever crept, out of whose dusky nooks no thought ever peeped, and whose osseous dome would have cracked quite in twain had a syllogism wandering by chance out of the highway of intelligence crowded and wedged itself in there for a night,—but in the ignorance of his hearers to understand and appreciate what he believed to be his profound and philosophical expositions of Bible truth? You never knew such a man to suspect the character of the food he served, but you have heard him rate most lustily the taste and appetite of them he wished to feed with his unsavory, unnutritious, indigestible husks. Have you not heard the medical charlatan, when a patient died who might have lived had he been undoctored, in the learned nomenclature of his profession which metamorphosed his hearers into gaping monuments of unspeakable wonder, pass by his own inefficiency, and animadvert upon the defects of nurses, the blun-

ders of druggists, the mysteries of Physiology, the marvels of Pathology, the complexity of diagnoses, the arcana of *Materia Medica*, till the hearers felt profoundly grateful for deaths and funerals, and were willing ever after to ignore the *vis medicatrix naturæ* and the prophylactic, that they might be the happy beneficiaries of the doctor's therapeutics?

Attributing the evils of the famine to Elijah, and not to his and Israel's sins, Ahab sent officers to seek the prophet in all the surrounding nations and kingdoms, with orders to arrest him that he might be brought to punishment. So zealous was the king in his search, and so determined upon Elijah's apprehension, that he required of the nations and kingdoms, where he prosecuted his quest, an oath that they knew not where he was. In the meanwhile Jezebel, his idolatrous wife, slew all the prophets of the Lord in the kingdom, except one hundred, whom Obadiah, governor of Ahab's house, a righteous man, hid in two caves and fed with bread and water.

Such was the state of things, when God said to Elijah in his hiding-place, "Go, show thyself unto Ahab; and I will send rain upon the earth." Elijah did not attempt to cavil with Omnipotence; he did not say, "Lord, Ahab has sought me for punishment throughout all the kingdoms of Asia Minor and Northern Africa, and must I now go, voluntarily, and show myself unto him?" No: but the intrepid soldier of the living God immediately girded up his loins, and started for the land of Israel. On his way he met Obadiah, who was seeking pasturage for the few remaining mules and horses of the king, and said to him, "Go, tell thy lord, Behold, Elijah is here." Obadiah was perfectly astonished at what appeared to him to be consummate rashness, and replied substantially: "As the Lord thy God liveth, there is no nation or kingdom whither Ahab, 'my lord hath not sent to seek thee; and when they said' they knew not where thou wast he made them swear to the assertion; 'And now thou sayest, Go, tell

thy lord, Behold, Elijah is here.' And while I am gone to tell Ahab, the Spirit of the Lord will carry thee I know not whither, and when he arrives he will not find thee—and he has already heard that I saved the lives of a hundred of the Lord's prophets from Jezebel's general massacre, and am now feeding them in caves, and he will slay me; yet 'thou sayest, Go, tell thy lord, Behold, Elijah is here': if I obey thee, and Ahab when he comes finds thee here, thy death is certain; if the Spirit of the Lord should take thee away in the meantime, and he does not find thee here, my death is probable—yet, utterly reckless of results, thou sayest 'Go, tell thy lord, Behold, Elijah is here.' ”

Elijah said, “As the Lord liveth, before whom I stand, I will surely show myself unto him this day.” Seeing Elijah's determination, and having all the apprehensions about his own life removed by the prophet's oath, Obadiah carried the message, and Ahab went to meet the prophet; and when he saw Elijah, he said, “Art thou he that troubleth Israel?” Elijah hesitated not a moment—though he was in the presence of the man who sought his life and searched kingdoms to destroy it, and who commanded all the resources of Israel, yet he hurled back upon the astonished king a flat denial of the charge, followed by an awful accusation: “I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” He spoke as if clothed with authority—and so he was. His idolatrous and regal persecutor felt the truth of the accusation, and stood in mute awe before the sublime moral courage of this man of God. “Send,” said the prophet, “and gather to me all Israel”—that was, the heads of the tribes and families of Israel—“unto Mount Carmel, and all the prophets of Baal, four hundred and fifty, and all the prophets of the groves,

four hundred, which eat at Jezebel's table"—alluding to the four hundred priests of Ashtoreth, which, as it appears from the account of the sacrifice upon Mount Carmel, did not come.

Ahab obeyed, and now followed the sublimest exhibition of moral courage in the history of the world. Mount Carmel is a mountain upon the coasts of the Mediterranean Sea, about fifteen hundred feet high. Its sides are steep and rocky, but upon its top it is flat. In the days of Elijah, upon this plateau were the ruins of an old altar, supposed to have been erected to God in the days of the Judges. It was morning. There was no dew upon the ground; and the sun rising beyond Jordan shot in slanting splendor his scorching beams athwart the dusty landscapes, his fiery lances breaking and shivering against every rocky bank and lichen crag, till the rarefied air hung quivering and rippling with heat over every valley, hill, and mountain of the land of Israel. The Mediterranean lay off to the west in full view like a sea of liquid steel, blue-heated, under the fervid sky. The thousands of Israel convened by Ahab, with himself, the four hundred and fifty prophets of Baal, and Elijah, the prophet of God, stood upon the summit of the mountain.

Elijah proceeded to explain to the people the reason of so extraordinary a convocation. Ahab had charged Elijah with being the cause of the famine and its consequent evils; Elijah had retorted the charge, and accused Ahab with being the cause in that he worshipped Baal, and had caused the people to worship him. The question had resolved itself into a direct issue between God and Baal. To settle the controversy, Elijah explained, was the reason of the convocation of the people that morning—and he exhorted them, without halting between two opinions to accept the decision of that day, and to act thereafter upon it. To bring the whole matter to a final and satisfactory test, he said to the people:

“I, even I only, remain a true prophet of the Lord; but Baal’s prophets are four hundred and fifty men—I stand forth to-day in this test as the representative of the God of Israel, Baal’s prophets stand forth as the representatives of Baal—I number but one, they number four hundred and fifty, therefore in the test which I intend to propose to settle this whole matter, if any advantage can be taken by either side, they are numerically the stronger, to say nothing of the advantage of having your sympathy and the sympathy of the king, and are able to use it, I cannot. Now, let them build an altar, and lay wood upon it, slay a bullock, cut the bullock in pieces, dress the pieces, lay them on the wood, and put no fire under, and I will do the same, and we will call upon our respective Gods, and the God that answereth by fire, let him be God.” And the people answered, “It is well spoken.”

The proposal of Elijah was so fair and equitable, and so warmly sanctioned by the people, that the four hundred and fifty prophets of Baal were compelled to accept it; and they built an altar, laid wood upon it, slew a bullock, cut the bullock in pieces, dressed the pieces, laid them upon the wood, and put no fire under. And from morning till noon, they cried, “O Baal, hear us! O Baal, hear us!” But there was no voice, no fire. And what must have seemed most strange to the vast assembly was, that Baal was the Greek Apollo, representing the sun, the source of light and heat—the god of fire. They now threw their bodies into horrid contortions and sinuous windings, flexing in and writhing out, dancing and leaping around the altar, yelling like demons, “O Baal, hear us! O Baal, hear us!” but still there was no voice, no fire—though the fiery beams of the burning orb of the god of fire were nearly smelting the rocks of Carmel, and simmering the face of the neighboring sea—still, there was no fire.

Now Elijah came forward the very embodiment and personification of moral heroism. Here was the king, who both hated and feared him : here were the four hundred and fifty prophets of Baal who thirsted for his blood : here were the idolatrous thousands of Israel with tempers whetted keen by famine, and inclined to attribute all their sufferings to him. Among them, in all the magnificence of his courage, the prophet stood the only avowed witness for the true and living God : in his own language : “ I, even I only, remain a prophet of the Lord ; but Baal’s prophets are four hundred and fifty men.” Yet with a kindled eye, and undaunted mien, he lifted his voice, at the sound of which infernal malice rankled in impotent silence, kingly hate froze spell-bound, and numerical power became powerless, and throwing a soul of withering contempt and scathing irony into it, he mocked them, and said, “ Cry aloud : for he is a god : either he is talking, or he is pursuing, or he is in a journey, or peradventure he is asleep, and must be awaked.”

Cry aloud—that Baal is, and is a god, there is no doubt ; he may be now profoundly engaged in receiving his friends, and entertaining them ; he may be talking and roaring with laughter till the risibilities of all Olympea are aroused by the jocose volubility of the garrulous god. Or, he may be hunting, with bow, arrow, and spear, assisting Hercules to slay the lion of Nemea, the hydra of Lerna, and to capture the wild boar of Erymanthus, and the untamed bull of Crete ; or, he may be chasing the stag over the mountain, pursuing the cony to his lair, and upturning the turf and unearthing the mole—or such god-like pursuits. Or he may be gone on a journey—being the driver of the chariot of the sun, he may be visiting the boreal or austral pole to hear the grievances of their shivering tribes about a deficiency of heat in those quarters—or he may be visiting the nude and swarthy tribes of the tropics to hear their grievances about an excess

of heat with them—or he may be gone to Media to get the Magi to solve the problem how he can drive his chariot close enough to the earth to make the denizens of the poles a little warmer, without scorching the Ethiopians. Or, worse than all, peradventure his godship is fast asleep—it is now noon and he may have dined too heartily, he may have been deprived of his rest last night, and the day also is unusually warm—any way, he may be soundly asleep, while his religion, worship, and honor are all at stake, and four hundred and fifty of his priests are in the most embarrassing predicament any body of men were ever in—he must be awakened—“Cry aloud!”

Stung by Elijah's irony, they cried the louder, and according to the manner of the ancient idolaters, they cut themselves with knives and lancets till the blood gushed out. What a spectacle! four hundred and fifty men, naked, red, and dripping with their own blood, twisting their bodies in eccentric and extravagant shapes, tossing their heads, flinging their hands and arms, and bounding up into the air, and all together crying till the ravines of Carmel were resonant with discords, and every smothering breath of the arid air trembled with the thunder of their prayer.—“O Baal, hear us! O Baal, hear us!”—US! The time of the evening sacrifice arrived, still they cried: but no voice, no fire. Ashamed, confounded, exhausted, and disgraced, they retired.

Now, Elijah said unto the people, “Come near”—he wished them to see that he practised no artifice to deceive them. He then repaired the fallen altar of the Lord, and dug a trench around it. He then laid wood upon the altar, slew a bullock, cut the bullock in pieces, dressed the pieces, laid them upon the wood, and put no fire under; and commanded that four barrels of water should be poured three successive times upon the whole, till the very trench was

filled. There could have possibly been no fire concealed there. The intrepid man of God now approaches the altar. The circumstances were such, that we can safely suppose that the vast throng, with painful anxiety and breathless suspense, crowded and pressed around. The King, Baal, Baal's prophets, the famine, were all forgotten: every eye was fixed upon the prophet. There stood the prophet, the central, absorbing subject of the hour. The smile of irony had faded from his face; reverence, solemnity, confidence, and courage, magnificently blended, were enthroned in coordinate sovereignty upon his countenance. He prayed: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their hearts back again."

The prayer was short—but lo! through the opening portals of the sky a stream of solid fire, deflecting from the altar of heaven, descended in a torrent flash, and consumed the sacrifice, consumed the wood, consumed the stones of the altar, and the very dust upon which it was erected, and licked up the water in the trench. The people immediately fell upon their faces, and said, "The LORD, he is the God; the LORD, he is the God." The time was so auspicious for the extirpation of the nation's idolatry, that the prophet instantly commanded the people to "take the prophets of Baal," and "let not one of them escape." The people obeyed him, and Elijah slew all of them at the brook Kishon. The prophets of Baal being slain, the controversy between the LORD and Baal being decided by the people in favor of the LORD, and that too right in the face of Ahab, the cause of the famine was removed, and the heavens were opened, the rains descended, and Elijah girted up his loins, taking his long robe

into his belt, and ran before the chariot of Ahab to the entrance of Jezreel.

Emergencies do not make great men, as is generally believed, but they develop them. Men who fail in emergencies, however great their reputation, lack the stamina upon which true greatness is built, and are but mediocre men, or less. True greatness is always equal to the occasion, and rises with the occasion, and is not often known, and is never fully known, without the occasion to develop it. Elijah was equal to great emergencies ; and as the *argentum vivum* rises in its glassy tube with the increase of atmospheric temperature and marks off the degrees, so as emergencies became more pressing and important his character rose in the same ratio. And in the illustration just adduced, it towered into a sublimity which confounded his adversaries. Other illustrations, however, are necessary, to develop the nature of his courage, and to trace it to its source.

Ahab told Jezebel about the slaughter of the prophets of Baal ; and “ Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.” Temerity would have stayed and doggedly braved her threatening. But Elijah, always fearless in the performance of duty, now that duty was discharged, acted with prudence, which is always an element in true courage, and arose and fled for his life. Here is a perfect man ; courageous always, yet never rash. Indeed, true courage can never assume the form of rashness. Courage is something so different in its nature from rashness, that for it to assume the form of rashness is for it to lose its identity, and become something else. Rashness is temerity acted, and temerity is a result of bravery, not of courage ; and I have already defined the difference between bravery and courage as qualities of character. In other words, bravery often degener-

ates into something whose abstract idea is temerity, and whose concrete idea is rashness. True courage, from its nature, considered in relation to the necessarily superior development and power of the mind able to acquire it, is logically incapable of such a degenerating tendency.

The quality in Elijah's character I am examining is his moral courage. With him it was always exerted rationally ; it was always exerted within the boundaries of duty ; it was always exerted in obedience to moral obligation ; it was always exerted in obedience to the highest moral obligation. If its exercise had been irrational, it would not have been true courage ; if without the boundaries of duty, it would not have been moral courage ; if in violation of moral obligation, it would not have been moral courage ; if in violation of the highest moral obligation, it would not have been moral courage. The obligation for the performance of some acts rests on higher reasons than the obligation for the performance of some other acts. When the obligation for the performance of these acts or works comes in conflict in point of time, so that but one or the other can be obeyed, the obligation to perform the higher absolves for the time being from the obligation to perform the lower. For illustration : God requires you to take care of your life. He also requires you to be religious ; the obligation to be religious rests upon higher reasons than the obligation to take care of your life ; hence, when the two conflict in point of time, you must be religious at the expense of your life. When an obligation rested upon Elijah to perform a certain work, he obeyed promptly and fearlessly, and independently of praise or censure, and at the very peril of his life. When the obligation in question was discharged, and there was no obligation for action resting upon him higher than the obligation to preserve his life, then he fled—and his flight was not inconsistent with his courage.

This is no *ex post facto* argument, no sophism, devised to reconcile Elijah's flight from Jezebel with the highest form of true courage. True courage upon the battlefield often retreats, while temerity improperly fights; true courage, independently of public opinion, will often refuse to fight, while fear of public opinion, the most debasing form of cowardice, will consent to fight.

But duty soon required Elijah's services. God said to him, in his hiding-place, "Arise, and go and meet Ahab, who is in the vineyard of Naboth in Samaria." Ahab had coveted Naboth's vineyard, and Jezebel had Naboth slain that the king might have it; and he had now gone the day after Naboth's death and taken possession of it. Elijah's duty to his God called him, and the fearless hero with his wonted courage obeyed. Ahab had taken possession of the vineyard of his neighbor, and was walking through it with a self-congratulatory and haughty mien, when he suddenly looked up, and lo! confronting him was the redoubtable Elijah, the terrible prophet of God, right in the capital of his own kingdom, in the very shadow of the palace of his bloody queen.

"Hast thou found me, O mine enemy?" said Ahab. "I have found thee," said the prophet with awful emphasis—"I have found thee, *and where?* In the very act of taking possession of that which is not thine own, in the very act of sin. Thou hast sold thyself to work evil in the sight of the Lord"—"sold thyself to the Devil." And in the name of God the prophet pronounced upon the king and his wicked family the most dreadful evils. Elijah's inspiring courage was an alchemy which transmuted his every bone into solid brass, his every muscle into unyielding iron, his every nerve into fibrous steel, his face into unimpressible and invulnerable flint, when duty commanded him to action.

Ahab was slain at the battle of Ramoth-gilead, and Aha-

ziah his son was king in his place. Ahaziah fell through a lattice in his upper chamber, and was severely injured, and he sent messengers to inquire of Baal-zebub, the tutelary god of Ekron, whether he would recover. By the commandment of God, Elijah met the messengers upon the top of a hill near Samaria, and told them to return unto the king and tell him that because he had sent to inquire of Baal-zebub, the god of Ekron, and not the God of Israel, he should die. The king sent three several companies, each numbering fifty men besides their captain, to arrest the prophet, and bring him into the royal presence. The first two companies with their captains, at the word of Elijah, were consumed by fire from heaven. The third captain and his company, in answer to the captain's prayer, were spared from so dreadful a fate.

Elijah refused to be arrested by the first two captains and taken to the king. He would not go, until the Lord said, "Go down, . . . be not afraid." He then arose, immediately, and accompanied the third captain into the city, and entered into the very chamber of the king; but oh, how differently from what the king had looked for. He expected the prophet to be brought before him under arrest, and to stand before him an humble, trembling suppliant for the royal clemency. But the prophet came voluntarily. He, who could command the fires of heaven, no earthly or infernal power could force. He approached the king, not to be tried, but to try the king; not to be judged, but to be the judge; and at once, in the presence of the royal guards and astonished courtiers, arraigned the guilty monarch, charged him with his offence, pronounced the sentence, and turning away with the magisterial dignity of God's vicegerent, left him to his fate. Knew you not, Elijah, that the royal nod of the dying monarch could have hung you upon a gallows, or stoned thee to death without the gates of Samaria? God had

said, "Go down, . . . be not afraid," and this was enough for the prophet.

This naturally introduces another trait in Elijah's character for examination, clearly illustrated in his life.

2. *His faith in God.* Upon Elijah's faith in God was based the distinctive qualities of his moral character. His moral courage did not consist in the aggregated strength of human powers and human resolutions; it was not a dogged reliance upon himself; not the result of inexorable selfishness; not the result of unbending pride; not the result of presumption; not the result of stubbornness—indeed, any quality based upon such principles would not be moral courage; but it was the result of an unshaken confidence in God—it was grounded upon faith in God. As in the last illustration of his moral courage, he went not down to King Ahaziah, but sat still upon the hill, though sent for three times, till God said the third time, "Go down, . . . be not afraid." To have gone before God commanded him to go, before in consequence of the command it became his duty to go, would have been rashness; to go after God commanded him to go, after in consequence of the command it became his duty to go, was moral courage founded upon faith in God's sovereign protection and providence.

Temerity and pusillanimity are antipodes of character, which always show a character to be wanting in strength and development—a mental constitution unmethodic and unsymmetric. As traits of moral character they are criminally censurable. The concrete form of temerity in religion is presumption; the concrete form of pusillanimity in religion is a base and dastardly fear of man, and suspicion and distrust of God. Both are to be avoided. Elijah avoided both, not by his art, but by the perfection of his character, and the perfection of his faith. Elijah's history abounds with illustrations of his faith. In every exhibition of his moral courage, faith

in God was the moving power. God said unto him, "Go, show thyself unto Ahab; and I will send rain upon the earth." So implicitly did he believe this promise, that before a solitary cloud was seen in the sky he told Ahab to "get up, eat and drink; for there is a sound of abundance of rain." Here we have one of the most pertinent illustrations of evangelical faith in the Bible. Elijah acted upon God's promise to send rain before a single sign of the fulfilment of the promise was given. His faith was so strong that he acted upon it in advance of all sensuous and experimental evidence.

3. *God's sovereign protection of Elijah.* God sent the prophet to do His work, and God intended to protect the prophet. The prophet trusted God, and courageously did the work God sent him to do, and God did protect him. At the beginning of the famine predicted by Elijah, God said to him: "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is beyond Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." Elijah obeyed; he drank of the brook; and every morning as the sun arose and its dewless beams came shaving over the summits of Gilead and Pisgah, and every evening as the sun-god's chariot rolled over the heights of Ephraim and shot back from the disk of his burning shield in level lines of fires his parting rays and hastened away to the west, the black wing of the raven was seen gleaming in the morning and evening light, skimming over the mountains and rocks of Palestine, or from beyond Jordan, bringing him his bread and meat.

At the expiration of six months, when the brook was dried, God sent him for the remaining three years of the famine to the widow's house in Zarephath, whom He had commanded to feed the prophet. Though God had the interests of worlds to engage His constant attention, yet when the last cup of

water in the brook feebly rippled into the Jordan, or evaporated, leaving Cherith's rugged channel dry, God saw it, and immediately made provision for His faithful servant. God would let worlds go to naught before He would disappoint the faith of the least of them who trust Him.

But let us retrocede in our narrative. Elijah had fled from the threatened cruelty of Jezebel into the solitudes of the wilderness. His life so far had been an eventful and stormy one ; he had seen but little quiet. The purity of his character and life had virtually separated him from the rest of mankind, and he had no congenial associations among men. Heaven could only furnish such a man with congenial companions. He sat down under the juniper-tree and prayed : " It is enough ; now, O Lord, take away my life ; for I am not better than my fathers." He then fell asleep—but the Lord heard his prayer and commissioned the angel to go and feed him miraculously, and then to send him in the strength of that food one hundred and fifty miles to " Horeb, the mount of God," the Olympus of the Bible.

After refreshment by sleep and food, Elijah, in obedience to God's command, commenced his journey to Horeb, and at the expiration of forty days and nights of continuous travel, he arrived at the mount and lodged in a cave. God loved His persecuted and faithful child, and there, upon His Sinaitic throne of rugged and granitic grandeur, met him to hear his grievances. " What doest thou here, Elijah ? " said God. Every word burned with love, and Elijah felt it and was encouraged. He answered, " I have been very jealous for the Lord God of hosts : for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword ; and I, even I only, am left ; and they seek my life to take it away."

Elijah ceased and waited for the answer : and lo ! an awful hurricane furiously vaulting and whirling with confound-

ing din, as if the dread spirits of the wind were holding a maddened carnival among the anarchic sands, granite ruins, and splintered mountains of the desert, suddenly burst upon the scene, screaming through every fracture and yelling around every rocking crag, and howling down the mountain-sides, till every ravine and every gorge had a tongue of resounding rage, and obstreperous thunder ; “but the Lord was not in the wind.”

The dismal moaning of the wilderness succeeding the departing storm had scarcely ceased, when giant earthquakes planting their brawny feet upon the metamorphic granite forming the thoracic walls within whose circumference the great heart of the globe beats with thunder throbs, and sends from its ventricles along aortic channels lined with scoriac and cindery rock streams of lavic fire spouting from three hundred volcanic cones, bended their stalwart backs and shouldered the mountains, loosing their rocky roots, and wrathfully shook them till their jagged peaks nutating and colliding threatened to beat each other down to dust ; “but the Lord was not in the earthquake.”

The quaking peaks had scarcely settled back with a deep, hollow, and crashing growl into their places, when suddenly the whole mount was wrapped as with a garment in sheets of fire—climbing, wreathing, entwining, dissolving, rolling, till the igneous sea lifted its fiery tongues and licked the firmament above—“but the Lord was not in the fire.” The fire was scarcely extinguished—save here and there a burning bush, as if God the second time was present with Moses, and saying, “Put off thy shoes from off thy feet : for the place whereon thou standest is holy ground,”—when there was heard “a still small voice,” in which God was pleased to manifest Himself.

How well was this manifestation of God adapted to the occasion. He did not manifest Himself to the prophet in

winds, earthquakes, and fires, His appropriate manifestations in the stern administrations of His providence in the government of the nations of earth. These were but the heralds of His presence then. The intercourse between God and Elijah was to be purely confidential and sympathetic, hence the manifestation was the soothing, still, small voice of God-like sympathy. When Elijah heard the voice he knew that God was present, and "he wrapped his face in his mantle," in token of reverence, and went and stood in the door of his cave. The question was again: "What doest thou here, Elijah?" Elijah answered as before, with his prayer under the juniper-tree: "It is enough; now, O Lord, take my life."

God told him in reply to return by the way of Damascus, and while there to anoint Hazael king of Syria; and upon his arrival in the land of Israel to anoint Jehu king of Israel, and Elisha his successor in the prophetic office. God told him furthermore there were several thousand in Israel who were not idolaters. Elijah, in answer to God's question, had complained of the wickedness of the people, and that he was the only true worshipper of God remaining alive in Israel. God's command to the prophet was intended for his comfort, in that He made the prophet the instrument in the appointment of three men "to vindicate His own insulted honor," assuring him also that he was mistaken about himself being the only true worshipper of God left alive in Israel. Elijah felt, also, that his prayer under the juniper-tree would shortly be answered, else, why was he commanded to anoint his successor? But how was it to be answered? Elijah had prayed to die, but God intended to give him something better: He intended to take the prophet away from a world to which he was not adapted, by being better than other men, to a congenial heaven, without dying.

Elijah made his first appearance nine hundred and ten years before the coming of Christ. With equal abruptness, at

intervals during a brief ministry of fourteen years, did he appear upon the historic arena of these eventful times. He left the world as suddenly as he came into it, eight hundred and ninety-six years before Christ. Of the decalogue he was a living incarnation. He was the terror and purity of offended law in sublime personification. He was the unforgiving and inexorable commandment in vital embodiment. He was Sinai concreted in personality in a glorious and royal humanity. He was God's, the Lawgiver's vicegerent. Living almost equidistant between Moses and Christ, he exemplified and vindicated mercilessly the Mosaic and legal system, and became the forerunner and type of a higher system in its spirituality, aims, and aspirations. In the execution of his mission he burned along the circle of law's dispensation, and shaking hands with Moses in the presence of God on the granite rocks of Horeb, where this dispensation began, he completed the cycle. He marked out the boundary-line between the two distinct epochs in the history of the world's religious development. He marked the point where the red and fiery beams of Sinai and the mellow rays of Calvary met.

Behind him all the finger-posts along the road of the world's historic travel pointed back to Sinai ; before him all the finger-posts pointed forward to Calvary. Before Elijah's time the eye of the religious world looked back ; after his time it looked forward—retrospection was changed for prospection. With him the Mosaic dispensation verged into the prophetic, which had only an eye to the coming Christ. As the sublime vindicator of the law of Moses he followed Moses, yet he heralded in the prophetic dispensation, as a dispensation, and in his spirit and power was to be Christ's forerunner. Like Moses and Christ, he stands out in living light as the type and inaugurator of a respective dispensation. And when all postdiluvian dispensations were to be united into one, Moses, Elijah, and Christ celebrated the

union on Mount Tabor, making as the subject of their communion the basis of such union the death of Christ. Like Moses and Christ, Elijah fasted forty days and forty nights, and like them he left no tenanted grave that men can mark.

But the time of Elijah's departure has come. There is no grave-digging, no coffin-making, no burial-clothes preparing, no mourners employed. The school of the prophets is excited. Elisha looks sad and thoughtful. Elijah looks like the grand old hero of God which he was. His majestic faith and lofty courage had written with more distinctness than an angel's pen upon his brow—"King of the Ages"—and his devotion to God was his royal robe, and the blessings of heaven his crown. But the day is at hand. Elisha has taken an oath that he will not leave Elijah alone. They walk together from Gilgal, where the prophet is residing, to Bethel, from Bethel they go to Jericho, from Jericho to Jordan.

Fifty sons of the prophets stand awed in the distance as witnesses. Elijah's probation is finished. A crown and palm are prepared; a throne is erected on the right hand of God by the side of antediluvian Enoch. A deputation of extraordinary magnificence leaves heaven and starts earthward. The reason of its departure is quickly known. And the citizens of God's metropolis, the New Jerusalem, gather near the gates of the city facing this way; patriarchs lining both sides of the gates, and Jezebel's martyred prophets climbing higher and standing upon eternal arches of translucent pearl spanning the way, while angels still mounting higher, with harp in hand, rest with balanced wing upon lofty turrets and beetling battlements of blazing jasper—while far back roof, wall, and tower are crowded, crowded with heaven's beauty; all looking, and peering this way with intensest gaze down the paths of space, to greet with a shout the first appearance of the returning cavalcade, and assist in honoring the hero of Carmel.

In the meantime, Elijah and his companion stand upon the margin of Jordan. The old river rushes down its steep and rocky bed, as it did when Joshua five and a half centuries before smote its waters, and a nation passed over to its inheritance dryshod. Elijah folds his mantle and smites the flood, and the waters roll hither and thither, and in like manner they pass over on dry ground. They ascend to the other bank and walk on in sweet conversation. The royal deputation from heaven descending like light, flashes along down the ranges of the milky way, passes the sun, and is in sight. They look up, and behold a point of light rapidly nearing. Soon they see steeds of fire shod with meteors and wings of speed, whose quivering manes drop golden frost, and whose neesings were as the morning light. Behind them a chariot of fire, whose wheels of flaming ruby singing upon their axes down heaven's blue pavement struck lightning. Elisha falls back overwhelmed, and Elijah, flinging down his mantle, mounts the wondrous car, and disappointing death and the grave, waves "good-by" to earth, and straight turning wheels above the constellations, and hies away to the city of God. But a moment elapsing till the fiery rims of his chariot wheels are flying through the portals of the heavenly city, welcomed by the thunder anthems of heaven's orchestra, and the thunder shouts of heaven's hosts. I wonder if his chariot will ever come for us.

LECTURE II.

MAN.

“When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained :

“What is man that thou art mindful of him ? and the son of man that thou visitest him ?

“For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.”—PSALM viii. 3,-5.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.”—GEN. ii. 7.

MAN is a complex being in his unity. With reference to his personality he is one ; with reference to his substance, popularly speaking, he is two ; with reference to his nature, as distinguished from his substance, he is three. He is a unity in personality, a dichotomy in substance, a trichotomy in nature. He is one in person, but in the unity of his personality he is twofold, in substance being both material and immaterial, and threefold in nature, having a body, soul, and spirit.

For a knowledge of the distinction between body and spirit we are indebted to the Bible and science, for a knowledge of the distinction between soul and spirit we are indebted to the Bible and religion solely and wholly. The body is the lowest part of man's nature, the soul is the middle part, the spirit is the highest part. Now without noticing man especially in his bifold character as material and immaterial simply, I will present him to you according to this tripartite analysis.

1. THE BODY is the lowest part of man's nature ; it is compounded of material elements, the base of whose construction is dust : of itself it is nothing but an arrangement of passive and thoughtless organs prepared and systematized for the use of a power or powers, which it cannot originate, but only serve. Yet it is an essential part of man's nature as man, and is the most exquisitely constructed thing in the material world, the most wonderful of all chemical compounds. It is the masterpiece of God's terraqueous workmanship.

It is a magnificent structure of more than 250 bones, clothed with muscles and tied together by 1,000 ligaments, the whole invested with a skin containing 200,000,000 of pores, and enclosing three grand cavities in which are organs of wonderful functions and powers. The ends of these bones are veneered with elastic cartilage and the ligaments which bind them together are lined with a membrane which secretes a lubricating fluid. The muscles which clothe them are disposed in bundles enclosed in sheaths, and the skin which invests the whole is made up of tissues disposed in layers. The body is a metropolitan municipality of bones and muscles, an organized, functional human city, of which the head is the Capitol and palatial abode of royalty. Within the mural inclosures of the Capitol and covered with its osseous dome are chambers hung with curtains of woven filaments of the finest structure and elastic textures of the most delicate membrane, carpeted with exquisitely compounded encephalon, and splendidly furnished and elaborately and magnificently ornamented.

Within its walls are galleries adorned with the gorgeous paintings of Imagination's artistic pencil : the rooms of Mnemosyne, clerk of state, packed and crammed with memory's records ; the sombre halls of State in which Judgment, Reason, and Conscience, the Rhadamanthus, Minos,

and Æacus of the human realm, sit ermined in stern judicial conclave ; and the imperial chamber where the human will sits enthroned, diademed and sceptred in Sovereignty.

The royal edifice is interpenetrated from the outside world by labyrinthine and complicate corridors, along whose nervous floors fiery messengers ever run, leading from two curious cavernous openings on both sides, and two splendid, arched oval and convex entrances, protected by two cunning little doors or palpebra, hinged and fringed, high up in the front, whose retinal passages are ever crowded with light and beauty.

At the base of the building is the temple of Taste ; standing at the entrance of the street leading to the Stomach, the city market-house, resides the mind's herald, who formally announces to other municipalities the decrees, laws, opinions, decisions, and acts of the high functionaries and courts of the realm, resident within—sometimes, however, exceeding its province and babbling secrets of the throne and bench to the great detriment of the State.

But of all the mysteries of this most mysterious palace, the front is the most curious. From the supraciliary cornice down to the maxillary foundations it is veneered with a covering of fibrous muscle, delicately lineated and instinct with nerves, which advertises, by the curvature and combination of its lines, its expressions and complexion, the acts, resolutions, and even dispositions and conditions of the imperial, judicial, and official residents within.

To notice anatomically, however, in detail the several cavities, organs, etc., of the body is unnecessary now, and would be entirely inappropriate as well as exceedingly wearisome both to you and myself ; but an address, the subject of which is *Man*, must necessarily include within its compass the body in that physical condition in which the body only can be considered as a part of the man—viz., as a live body

THE BODY IS ALIVE.

The vital condition of every part of the human body is subject to continual change ; such change being the result of the action of four forces : mechanical forces, chemical forces, vital forces, and mental forces. Life with relation to the body is an invisible, imponderable, intangible, immaterial energy.

There are various theories with reference to the source of animal life :

1. It may be one of the manifestations of man's spirit breathed into the body by God the Maker in the day of man's making.

2. Or it may be something individually distinct from man's spirit, and an emanation from Deity *per afflatum*.

What it is, or what it is not, I do not know, and I shall not farther speculate. But we do know it is not the result of physical organization, for it is the formative principle of the body, that which induces in matter organization, therefore it exists before the development of the body. Its presence is detected in the almost diamond brilliancy of the fluid within the little germinal cell in the ovum from which the body is evolved.

Life as a force with reference to mechanical forces brings under its control all mechanical laws in their application to the internal structure of the body, and works the machine and supplies the body's waste and wear and tear in the exercise of its functions, preserving its structure and form through the roll of years.

Life as a force with reference to chemical forces subordinates to itself the chemical laws of affinity, dissolution, and combustion so far as such laws are necessary to maintain in healthy state and vital action the functions of the body, and counteracting and suspending these laws in so far as they tend to destroy the bodily organization.

Life as a force with reference to mental forces, brings passive and foreign matter into such relations and aspects to mind, that mind can govern matter, develop itself through matter, and make matter, thoughtless, purposeless, and inert as it is, subserve intelligent ends. Life organizes the body and unites all the organs into the oneness of itself, that they may subserve the purpose of an individual and single soul. While life organizes matter and perpetuates the organization and is therefore a higher power than body, yet it is but the servant of mind. Mind can wrest at will from the hands of life some of life's most valuable instruments, and so interfere with life's operations as to destroy it. Mind has destroyed life and disembodied itself.

The life of the body exhibits itself to us in a twofold aspect: animal life and organic life. Animal life is life in the nerves; organic life is life in the organs. Animal life is life in the nervous system with its great cerebro-spinal centre; organic life is life in the vascular system with its grand engine-heart centre. The life, however, is one, as life in man in the nervous system is the cause of life in the vascular system. Life being an invisible, imponderable, intangible, and immaterial energy, must necessarily have an instrument for its operations. The instrument of life—that by which the whole chemistry of animal and organic life is carried on, by which the whole machinery of man's body is driven, and by which the functional activity of every part of the body is harmonized into relative, reciprocal, and correlative action to subserve the purposes of a single life, and a single soul—is an imponderable something electrical in its nature. Physiologists call it nerve force. . . . [A very elaborate description of the nervous system here follows.]

But now, let us arrive at some conclusions: If God be more excellent than dust, then the governing part of man must be that part farthest removed from dust, and nearest to

God. The soul is nearer to God in its nature than the body, therefore it must govern the body; if man's nature be tripartite, the spirit is nearer to God than the soul, therefore it must govern the soul. The spirit must govern the soul, the soul as governed by the spirit must govern the body. For the lower parts of man's nature to be uncontrolled by the higher, is utterly frustrative of man's attainable glorious destiny. If the body is not governed by the soul the man is a beast—a low grovelling beast. The adaptation of body to soul, the connection of the soul with the body, and the nature and manner of its government over the body, with other collateral questions, I intended to notice at some length but I am compelled to pass all of them by. If the soul is not governed by the spirit, it is like a furious horse without a rider, a flying locomotive without an engineer.

The spirit must govern the soul, or in other words the Pnuma must govern the Psuche, or soul, Psyche, or mind will rush into those wild extremes which have rendered knowledge a curse from the time its desire seduced our mother Eve through all the ages to this time. (Knowledge sanctified by religion is a great good, but knowledge without religion is a great curse.) It plucked Eden's forbidden fruit, murdered Abel, and has murdered on to the present. It has erected every system of tyranny and cruelty which has oppressed mankind. It built every inquisition, and invented every instrument of torture whose diabolical uses are too appalling for detail. It has generated all the forms of infidelity which have run riot among the nations. It is an appalling fact that infidelity is born in our colleges and universities, and that it increases in the ratio of the increase of knowledge, and that the strongholds of learning are the strongholds of infidelity. Infidels are not the fools of earth, *Thou art the* but I would say, *in* better a believing ignorance than the incredulity of learning.)

But why does infidelity reign in such high places ?

1. Colleges and universities have to do with mind, not with spirit. The mind is the seat of man's individuality and personality, the seat of his volitional and intellectual independence, the seat of his rational life. The unconverted student does not find a necessity in such a mind for such a thing as religion, and not being acquainted with the existence of a dead Pneuma in whose nature, condition, and dependence the necessity for religion is found, he very naturally regards the mind, the *Psuche*, as the highest part of his nature. And mounting the psychical car of human reason and human philosophy, drives out with ruinous speed upon the highway of infidelity, to discover his mistake probably not till his chariot is flying through the gates of death, and not then till it is too late to return, till hell's doors are closed behind him and bolted, and he is hurried away by attendant demons to perdition's fiery sea to embark upon an eternal voyage in the frail boat of his own philosophy, while eternal tempests ever rage, and amid eternal smoke churn the Tartarean sea into mountain surges which hiss, and roar, and beat, and splash forever—ten thousand electric shuttles drawing lightning threads ever-flying and weaving the whole into a plexus of indescribable horror, hell's unmuffled thunders rolling upon hell's infernal drums the dreadful bass in hell's uproar.

2. The philosophic student is told that Religion teaches a resurrection to life of something dead. Credulous ignorance would very probably accept the statement and act upon it, but not so always with the learned man, he must reason, and thus he reasons: "My body is not dead—my soul is not dead"—and knowing nothing of a dead spirit, he concludes that religion is the merest abstraction, the wildest dream of human ignorance; he therefore renounces it. He feels more necessity of bread, meat, and a doctor for the body, and books, and ideas, and a preceptor for the soul, than he does

of religion. He knows nothing of a spirit that needs life, medicine, and nutriment, and to the balm of Gilead and the Physician there he attaches no significance.

3. The philosophical student is told that religion is a system involving the profoundest philosophy—and so it is—but its relations to the spirit are such that the unconverted and natural man cannot perceive it. “The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned.” (1 Cor. ii. 14.) The student not being able to distinguish a so-called religious creed or system and its ethical developments, from an experimental and saving religion, indeed cognizing the first and not the last, regards religion simply as a psychological thing, and immediately makes it a subject of human reason. But an adventurous explorer may as well endeavor to explore the Mammoth Cave and expect to map it correctly with only a glow-worm for a taper, as to endeavor to intelligently explore the fields of our holy religion with the feeble light of man’s uncertain reason.

There is a nature in man higher than that of reason, an intuitional pneumatical nature that never reasons. *Psuche* reasons, and by its reasonings has peopled the world with direst monsters—one-footed creeds, one-legged theories, eyeless systems, bodiless philosophies, and headless religions. In all the fabrics of human reason and human logic there are so many faulty bricks, mistakes of measurement, and errors of construction, that the Judgment will shake them to fragments and dust—and woe to the man that finds in them his only refuge. There is a nature in man higher than the reasoning *Psuche*, and if made alive by Christ, and preserved in constant communion with God, will never make a mistake fatal to salvation in any of its intuitions. The Christian knows to-day that many things are prohibited to him in his conscience, in which his reason can find no fault; and he knows

furthermore, that if he obeys his enlightened conscience, he will never make a fatal error. But the irreligious student unacquainted with the Pneuma tries religion with the Psychological touchstone of his reason, and becomes so confounded in his logic as utterly to ignore religion and fling it out of his mind—becoming wholly an infidel.

In short, nearly all the infidelity of the world has its origin in knowledge, the development in learning of the Psuche, ungoverned by an awakened and converted spirit, the development in religion of the Pneuma. The gist of the difficulty is found in a failure to recognize in man a higher power than mind, and a higher attainment than education: that higher power is spirit, that higher attainment is religion. Unless this higher power and higher attainment are enthroned in man as the governing power and governing attainment, both body and mind with their attainments are curses, not blessings—better for the man he had never been born. And though, young man, you may from matriculation to graduation have ascended with slow and laboring steps the heights of this college's curriculum, arriving at the summit with honor, yet, if you are not religious, you have gained no lasting good. You have now constructed a magnificent machine, but religion must be your motive power to drive it; if you have not this motive power Satan will drive it for you, and if he drives it having such a machine will but speed your ruin. Again I assert in the face of all the world's precedents, in the face of all the world's axioms so-called, in the face of the church's practice who have given greater attention to the dress and education of their children than to their conversion, that knowledge unsanctified by religion is a great curse—but with religion to govern it, it is a blessing whose real value can only be accurately estimated when eternity shall end.

Those in whom the soul is made the governing part are

persons who love science better than they love God. Mind is the highest part in the development of their natures, and everything in the heaven, the earth and universe is estimated only in proportion as it administers to mind. Such persons sometimes have what they call religion; but it is a religion which consists in the apotheosis of the mind and the worship of knowledge. Here is the student's danger. It has not been a great while ago since one of the great peoples of the earth avowedly substituted the Bible with philosophy, and in place of Jesus deified the human reason. Such persons, unless they become Atheists—having no religion at all, sometimes, regarding the Bible only from a Psychological standpoint, and perceiving nothing in it but that which is merely Psychological—having no conceptions of that deep spirituality which lies beyond the Psychological and which constitutes the real essence of the Bible and is the secret of its unity, and in the hands of the Holy Ghost is the source of its real power, and weighing it only in the Psychological scales of evidence, reject revealed religion, and their religion, conventionally so-called, assumes the form of *Deism*.

Sometimes such persons, if they escape perchance the lowest forms of degrading materialism, reasoning from the Psychological laws of cause and effect, lose their God in nature, and their religion, conventionally so-called, assumes the form of *Pantheism*. Sometimes such persons are so pre-eminently Psychological that they adopt the Psychological reason as their only and all-sufficient guide in religious matters, and repudiating everything like Supernaturalism their religion assumes some of the intellectual forms of *Rationalism*.

Sometimes such persons making a false distinction in the Psychological part of their natures between intellect and sensibilities, reserve the intellect for philosophy and science, and turn over their religion to their emotions. In such a case, the religion of such persons has not even the redeeming

feature of common-sense to make its apology, and it consists only in bursts of excitement. Such a religion has often kindled the passions of men into combustion fraught with ruin, changing the soul into a volcano, whose lavic cataclysmis of a fiery fanaticism have at times deluged the world and buried so far beneath ashes and scoriæ the fair fields of civilization that the work of ages could only exhume them. Such a man's religion never ascends so high as to become a matter of consciousness in his cooler hours. He only knows he has religion when he is excited. Between his religious eruptions he is like an extinguished volcano, sometimes the snow and ice of hoary winter lying upon the bald summits of his nature, defying the sun of the Gospel's midsummer to melt them away. If such a man's religion never ascends so high as to become a matter of consciousness in his cooler hours, it also never descends so low as to have anything to do with his life—and not only is he not conscious of possessing religion in his cooler hours, but when he is in the same state the world does not know it either. He and the world only know that he is religious when he is excited, and to tell the truth God knows nothing at all about it. This is one thing that God does not know.

Sometimes the mind, the *Psuche*, of such persons, in place of looking upward and inward to the enshrined spirit, the appropriate seat of true religion, turns its attention downward and outward to the senses which form the media of its intelligent connection with the outside world, and in a refined sensism finds its only religion. The minds of such persons in looking towards spirit see nothing but darkness, death, and a tomb—for spirit by sin is dead. Such a mind may be well educated, but the defective psychology of the schools and a want of pneumatical preaching has been such, that ignoring the existence of spirit it regards itself as the highest part of man's nature, and religion as a gratification

of itself—and being taught that religion comes from some extrinsic source, and being ignorant of that high communication between itself and that source through spirit, very naturally turns its attention to the senses, the only channels with which it is acquainted of a communication between itself and some extrinsic power. The religion of such persons always clothes itself in gorgeous vestments, and swells and struts in magnificent pageant, and performs its services in splendid ritual—in other words, God is mocked by a religion of empty forms, meaningless ceremonies, spiritless rites, hollow symbols, hollow-hearted worshippers, and whited tombs. Their religion is nothing more than a fine coat, which can be put on and off at pleasure.

Again, the enlightened mind or Psyche, being able to understand things, states, relations, and premises, subjects, copulæ, and predicates, and obligations to do or not to do, and having the ability to compare, adjust, systematize, and draw conclusions, is able to perceive the difference between virtue and vice, right and wrong, and to feel the power of moral obligation. The mind in virtue of a defective philosophy arrogating to itself the position that it is the highest part of man's nature, is apt right here to confound morality with religion—and this it often does, and the religion is nothing but a system of *Ethics*. Ethics is not religion. It is purely Psychological, appertaining to the Psyche or soul, while religion is purely Pneumatical, appertaining to Pneuma or spirit.

Religion is not a Psychological thing, therefore has nothing to do with the Psyche of which the ego is the centre. It is not couched in the "enticing words of man's wisdom," it does not "stand in the wisdom of men," it is "not the wisdom of this world, nor of the princes of this world, that come to naught"—"eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath

prepared for them that love him"—“It is not the spirit of the world” (1 Cor. ii.)—it is not that wisdom which descendeth not from above, but is “earthly, sensual, devilish.” (James iii. 15.)

Those in whom the spirit is made the governing part: Such persons only are Christians. They love God better than mind or body, better than they love science, meats and drinks. God becomes philosophically the governing power of the man. Religion is a Pneumatical thing, therefore has to do primarily with the Pneuma, of which the God that is in man is the centre. It is “the wisdom that is from above.” It is the wisdom revealed “in demonstration of the spirit and of power”—the faith which stands “in the power of God”—“the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.” It is “the things which God hath prepared for them that love him,” which God “hath revealed unto us by his spirit,”—it is “the spirit which is of God.”

The soul must govern the body, the spirit made alive by religion and brought into tender and intimate communion with the Father of spirits must govern the soul. The spirit in immediate communion with God receives a holy inspiration and life which qualifies it to govern the soul, to govern the body through the soul, to govern the world through the body and the soul. Indeed, through man is one of God's ways to govern the world, and whenever mountains and floods, rocks and seas, winds and waves, lightnings and tempests, bow to man's conquering hand they but capitulate to the God that is in man, and through man acknowledge Him as their rightful and all-potent Ruler. You see that none but the Christian, he that is so developed in his nature as to bring the lower parts, parts respectively under the higher, can fill man's place in creation, and carry out God's plan in governing the world through man.

But with respect to the sinner : the part in him which connects the Christian with God, investing him with a Divine significance, is dead in the sinner ; therefore the sinner subserves not this purpose of God through himself, gives God no glory, acquires no personal merit and individual grandeur in the scale of being, and is a miserable nought. Yea, worse : Refusing the means which God has appointed for the revivification of his spirit, and thus occupy his appointed place in the scale of being, God fastens him, willing or unwilling, to the car of His Providence as a mere beast, and lashes him into motion with His dreadful whip to carry out designs of which the sinner knows no more, and in the execution of which he derives no more merit than the horse in the cart driven by the huckster.

Constituted as man is, he is the whole universe, material and spiritual, in miniature. His body is the epitome of the world in which he lives, and over which he is king. The solid, the fluid, the aërial, the gaseous, have all met in his physical constitution, making him the most wonderful and complete physical compound in nature. His body is nature embodied in miniature, a little world of itself. Yea, more, epitomized in his body is the whole universe, in comparison with which our earth is but an atom. The solar system to which the earth belongs is three billions of miles from its centre to its circumference. How small the earth must appear in such a system—indeed, the sun, the centre around which it whirls is fourteen hundred thousand times larger than it is. Yet, I doubt not but that the earth sustains a much larger proportion to our planetary system, than our planetary system with its radius of three billions of miles sustains to the whole universe.

The fixed stars which peep through the ocean ether upon us at night, and hang a sheen of gossamery silver upon tombstones old and gray, and whose little rays creep through the

ivy-curtained windows of castles antique and sport with the ultimate dust of the blushing rose long since dissolved which adorned the hair of the belle who danced along the floors of those halls, now deserted and gloomy, untold ages ago; and whose twinklings have been flung through all the centuries upon rock and wall, and rill and river, are but the splendid suns of other systems, the nearest of which is seven thousand times farther off from us than Neptune.

But oh, let us borrow the wings of some celestial bird, and leave this terraqueous speck. Now, now, we mount aloof, counting as we go. We pass the moon, we pass the sun, and like an arrow from the bow of God spring beyond Neptune's orb rolling to the music of the spheres—counting as we go. But we travel too slowly: in place of wings let us mount the vehicle of thought drawn by coursers swifter of foot than the lightning's steeds whose flying hoofs roar in hollow thunder upon the arches of heaven's black vault in the day of the storm—swifter of foot than the golden shafts of day flung by the god of light from Phœbus' wheeled and rolling throne—and thus charioted ask God to send an archangel to drive us—and then in earnest let us go, mounting upward, counting as we ascend and marking the numbers on the sapphire floors, azure walls, and cerulean portals of every succeeding heaven whose stupendous heights we climb and pass in a moment. So rapid our flight, the zodiac's glittering belt, and constellations undreamed of, flash into the rear like lightning, while onward and upward we speed, ploughing luminous tracks whose nebulous ranges enlarge into universes; worlds revolving above and around our flight, and passing quickly die away in misty lines far behind us.

But the ultima thule is still beyond. Earth is lost, its sun is lost, its system is lost, and astral fields immeasurable intervene, while constellations ever-springing out of space, and

ever-multiplying in the track of Night's retreat before an ever-pursuing creative God, in strangest beauty and newest form invite us on. But with count confounded, like our world sun and system we too are lost, and maddened with numbers to us infinite, we can but command a halt where we can never retrace our flight; or in the utter recklessness of our despair, drive on till the wheels of the chariot of thought wear out their axes and go wheeling, and whirling, and whizzing to the four quarters of space, leaving us a helpless wreck lost in a wilderness of systems where God can only find us.

But however numerous other worlds may be, they are all similar to ours. If all worlds are similar to ours, and if man's body may be regarded as an epitome of ours, then the same body is an epitome of the whole universe with all of its systems, suns, and planets. Man's body is then indeed a little world of itself—a mikros cosmos, a microcosm, or epitome of this great world, the makros cosmos, macrocosm. Not only is man's body an epitome of the material universe, but his spirit may be recognized as an epitome of the spiritual universe. Whatever is involved in the constitution and nature of a spirit, and whatever be the phenomena of the spiritual world, all have met in man's spirit and constituted it the miniature embodiment of all spiritual being.

Man assumes the place before our minds as the whole universe in miniature. The material and spiritual worlds have united in his constitution, and compounded he stands forth the most wonderful and anomalous being in his constitution in universal being. He is the only being, so far as we know, that is so complex, and so perfect in his complexity, and in the constitution of whom the nature of every world and angel is represented—the precedence of the spiritual over the material as seen in the outside universe being preserved in him. He is the only being, so far as we know, in whose constitution

the mystery of the union between spirit and matter in one personality is practically solved. He is the only being, so far as we know, where such a complexity is cognized by one consciousness. I say "my body"—"my spirit."

Being both material and spiritual, man is the connective between the material and spiritual in the unity of the system of God. If man did not exist, God's system would be in two parts, but as he does exist, the material and spiritual unite in him, he having both a body and a spirit, and God's system is one. The material is a unity, and from all of its parts it sends up cords which unite in man's body. The spiritual is a unity, and from all of its parts it sends down cords which unite in man's spirit. Now man's body containing all the ends of the material, and man's spirit containing all the ends of the spiritual cords, are united in one being, one individual soul, and God's system in virtue of the union is then one.

The created world is a grand building whose foundations were laid upon the crystalline rocks of the Azoic age, and with every element of nature, and every animal of earth, air and water employed, and with a thousand subterranean forges and volcanic furnaces in full blast, and with storms, and floods and drifting ice to assist, the edifice slowly arose through all the epochs and periods of the several geological ages to the splendid era of mind, when man the top-piece was made and laid in its place. Nature is a building and its top-piece is man. Upon this material building the spiritual rises to God, and its under-piece is man. Man is the highest in the material and lowest in the spiritual, lying between the two, and uniting the two, his spirit uniting with the spiritual above, his body uniting with the material below, and both spirit and body uniting together in his individual soul perfecting the unity of the whole—and a grander building than Babel's tower reaches with unbroken wall from earth to heaven,

Everything ascends by regular gradations from inorganic dust to God. The whole constitutes a chain of life and being grappling on in close connection to inorganic rock by cryptogamic and protozoic links and ascending from vegetables through various classes, orders, genera, and species of the grand Radiate, Molluscan, Articulate, and Vertebrated divisions of the animal kingdom rise into the spiritual through man, the highest of the Vertebrata, and stretch away through the cherubic and seraphic ranks in heaven's hierarchy to God, linking on to His nature and fastening all worlds to Him as their primal cause, their sovereign head, their royal Archetype, their essential Centre.

The chain connecting dust with God is composed of several minor parts. Its lowest part is composed of vegetable links, the next part of animal links, the next part of spiritual links. If I may so express it there are compound links which bind the several parts together, and while the lines of distinction between the parts are real, though so fine sometimes as to be nearly invisible, yet there are links of connection between the parts which appear to partake in some degree of the nature of both the parts they connect. Though science says that every link in the chain must belong to only one of the parts, yet it cannot be disputed that rocks and vegetables are united by links which appear to be part rock and part vegetable, and that vegetables and animals are united by links which appear to be part vegetable and part animal. One thing is certain, the connection between the parts is so close that scientific men themselves have failed in unanimity to decide to which part of the chain many of the intermediate links belong, and furthermore it is certain that man, the link which connects the animal and spiritual in the chain, is a compound link partaking of the nature of the parts he connects, being both animal and spiritual. This fact seems to throw a significance upon the links in the connection of

the parts below him. Some of the parts of the chain, however, lap over and are doubled. For instance : rocks and animals are united directly with each other by intermediate links without the intervention of the vegetable links ; and God and man's spirit are united directly with each other by our Immanuel the God-man, without the intervention of angelic links. Thus the chain of life and being pendulously dropping from God to the lowest forms of matter, is perfect in its unity, in the graduation of its descent and in the connection of its links.

Yet it is separable into two great divisions ; the lower end of the chain is material, the upper end is spiritual—two parts so unlike in their nature that the link which binds them into the unity of one chain must be the most important link in its entire length. In the angelic and spiritual division of the chain we have Psychical and Spiritual life, in the purely material division we have organic and animal life ; but the chain is in two parts—the lower part lies in tangled coil upon the Azoic rocks, the upper part dropping down from God is swinging in space a chain of connection with nothing to connect. Now man is that grand compounded connective which interlocks with the material, organic, and animal below him, and the immaterial, psychical, and spiritual above him, making the chain of life and being a beautiful and useful unity.

Behold the chain ! First as a chain of being ;—its arch-angelic links ! its angelic links ! its animal links ! its vegetable links ! Behold the chain in its original and unimpaired unity as on the sixth demiurgic day completed, it dropped in order, symmetry, and light down through chaos and darkness, with the eye of God flashing down its entire length, kindling every link into beauty and glory. From Deity to dust down, down, it descended, and to and fro it swung, instinct with harmony, a tuneful chain along which diapasons,

from the softest note in sublime *crescendo* rose in thundering melodies to God. There it hung a thing of beauty, graceful, lovely, sublime, magnificent—the expression in the concrete of Heaven's ideal, the embodiment in charming unity of Heaven's design, the incorporation of the Infinite Benevolence;—the central link, man the little Kosmos, wondrously compounded, in the meanwhile holding in lawful wedlock the spiritual and material, heaven and earth, God and rocks, together. There it hung, its highest link eclipsed and invisible in the splendid glory of the Infinite glory waning yet dazzling down to man; the sub-central and lower links scintillant and bright with the milder light of a created glory; declining softly to its lowest link, where worlds and stars appendant shone in twilight yet golden beauty. Its highest link bathed in the splendors of noon, its lowest links slept in the lap of mellow evening.

Satan hated the God who conceived and made such a chain and who loved and blessed it—and separated from God, cast out of heaven, cut off from communion with the good, thrown out of the unity of the chain of normal being, sin-polluted, self-cursed, ostracized and damned, he stood back in darkness upon the grim arches of the gate of hell, beyond whose iron-ribbed, murky, and yawning arcades lie the bitumenous fields and sulphurous seas of reeking perdition, and gazed with eyes of kindled envy, burning malice, and hellish hate at the glorious consecutive series of interlocking links, connecting basest matter with purest spirit; and with fell and desperate purpose resolved to destroy the chain, to cut off all organic connection between the Creator and his works, to thwart the plans of the God whom he detested, and in the highway of the universe to murder man, and rob heaven of man's soul. To carry out his atrocious design he arrayed himself in Hephæstian armor wrought in infernal forges, with mailed coat of adamantine

rings, with cuirass of solid fire, and horrid helmet plumed with the wing of the thunder and tremendous shield covered with Gorgon emblazonry. And mounting his hell-born steed, black as night and shod with fire and brimstone, he levelled his burning lance at man the central link. And with the speed of the whirlwind and the noise of the tempest, more terrible than demogorgon foul or Orcus damned, he rushed upon the chain like a thunderbolt; his lance struck and shivered, 'twas true—but man was ruined.— Spirit and Matter uniting in man were separated and man's body tumbled down to dust, and his disembodied spirit went shrieking into Hades—and the great chain of life and being was sundered in twain, and the upper end writhing in every shivering link swept in rapid vibrations clean across the sky; while stars and worlds below, their music all ruined, and jarring and groaning upon their axes, fell from God, roaring through the subtle ether in awful momentum as they plunged headlong down, down, down through space—and falling yet they would have been, had not Jesus caught the broken chain, and holding with the other hand to the throne of God, united it directly with heaven by an incarnation, in his own blessed nature, and addressed himself to the work of the restoration of a normal and original unity by providing for man's redemption and resurrection.

Then, oh, then, spirit and matter united in closer bonds in man restored, the chain will be a unity forever.

LECTURE III.

MUSIC.

THERE is nothing but what has its ideal. There is such a thing, if we can properly call it a thing, which we express by the word Beautiful. There is real beauty, and ideal beauty. Real beauty is always imperfect, therefore it is finite ; ideal beauty approaches the perfect, approaches the infinite, ultimating in God, the principle of all things, the principle and perfected ideal of beauty. Whenever the imagination conceives an ideal, it feels at once the tendencies of its ideal to the immeasurable and boundless—to the infinite.

The reproduction of the ideal by the genius of man, giving to form an expression which reaches beyond the senses and awakens in the mind the sentiment of the beautiful and infinite, is Art. The great object of art is not to express the real, but the ideal. Art, to awaken in the mind the sentiments of the beautiful and infinite, and which it must do or it is not art, must address itself to the senses, and through them touch, penetrate, and excite the incarnated soul. Of the five senses the sentiment of beauty can only be conveyed to the soul through the eye and ear, therefore the arts are divided into two classes : arts addressed to the eye, and arts addressed to the hearing. Among the arts addressed to the hearing is Music. Music is an art. It is not the first of arts, however, and it has not expression in the same degree and direction as some other arts, yet of all arts

it penetrates the mind and stirs it more deeply. Its peculiar province is within the range of the pathetic, and though it expresses but comparatively few of the sentiments, yet that few it expresses profoundly. It excels all other arts in its power to express those sentiments which are allied to the infinite, and which elevate the mind towards the infinite. It can almost waft the spirit into the presence of God.

Music is defined to be "the science which teaches the properties, dependencies, and relations of melodious sounds, . . . or the art of producing harmony and melody by the due combination and arrangement of sounds." Sound is defined to be "the sensations excited in the organs of hearing by the vibrations of the air or other medium." The organ of sensation to sound is the ear. The two prime elements of simple music, that is music relieved of all its complications, and of all that is adventitious, are harmony and melody. Harmony is an agreeable effect on the ear of two, or more, proportionate and according musical sounds heard at the same instant. Melody is an agreeable effect on the ear of two, or more, succeeding musical sounds—it is the "rhythmical succession" of single sounds, or single sounds proceeding and following each other at harmonic intervals or distances. When chords instead of single sounds succeed each other, the melody is complex, and is called modulation. Melody is generated by harmony, and is one of the forms of harmony; and on the correctness of the harmony its beauty and excellency depend. It is a succession of harmonies—a perception of sound as harmonizing with sounds gone before, and retained by the memory. Harmony addresses itself to the understanding; melody addresses itself to the emotions. Harmony affords an intellectual pleasure; melody excites the feelings. Harmony is science; melody is sentiment. We learn harmony; melody is inspired.

But some sounds are musical, harmonious, and melodious,

and other sounds are unmusical, unharmonious, and unmelodious. And this is so in defiance of human skill to produce the contrary. No man can generate music out of essential discords, and *e converso*. There is an immutable law governing the proportion, combination, and succession of musical sounds. This law is not the arbitrary creation of any mind, Divine or human. Music has a profound philosophy. The philosophic and abstract base of music is found in the harmony of the parts of the universal system of God, entering into a unity, ultimating in God Himself.

It is a philosophic axiom as old as Plato, that all unities imply pluralities, and that all pluralities must ultimate in unities. God's system is composed of parts, yet these parts harmonize in their being and action into a unity, and in their successive harmonies evolved from their continued being and continued action present the abstract idea of melody. The whole system of God, of which He is the Intelligent Sensorium, the Royal Archetype, spiritual and material, including the government, laws, and abounding phenomena of both, is a perfect unity. Though constituted of parts, yet these parts are not independent, but wonderfully and accurately adapted to each other in the formation of one united whole. Every grade of life and intelligence, every order of things—organic and inorganic, animate and inanimate, spiritual and material, solid, liquid, aërial, ethereal, ponderable, and imponderable—are adapted and adjusted to each other and to universal being. The whole is a well-balanced, symmetrical, and magnificent unity.

Examine the several great parts of God's system: these are a unity in and of themselves. The material universe is a unity in and of itself. This is illustrated by the interdependence and interaction of all natural forces; by the correlation, conservation, and indestructibility of all the powers of the physical universe; by the combination and

relation of all the elements of nature. These elements, though each is essentially different from all the others, and no one of them is dependent upon any one or more of the others for its individual causation, yet by an elective affinity or attraction of some kind unite into masses and bodies, till as a final result ponderous worlds are formed, and their parts bound together by a chain of reciprocal and homogeneous links—links forged by the arm of God and hammered out by His fiat in the workshops of eternity. So perfect is this unity in nature, that the removal of one element would change its whole constitution, and wreck the universe. For illustration, remove the element oxygen from nature, and ordinary combustion would be impossible, and in a few moments after the removal there would not be a living creature on this globe.

This unity is finely illustrated by the compensating balance maintained between elements and life in this world. Animals by respiration consume oxygen and throw off carbonic acid; plants by respiration consume carbonic acid, decomposing it and assimilating the carbon, and throw off oxygen. Animals throw off that which plants must have, and plants throw off that which animals must have—thus created constitutionally with reference to each other, and in the exercise of their functions keeping up a perfect balance in the perfect unity of nature. Also some plants depend upon animal matter for their growth; and some animals depend upon plants for their existence. The annihilation of some species of plants would result in the annihilation of some species of animals that feed upon them, the reverse also being true. This adaptation and adjustment of the character and degree of animal and vegetable life to each other have been true in every age of the earth's history; and furthermore, there has been a perfect adjustment of both to the various epochs of the earth's development with which they have been synchronal.

Indeed, the earth, itself, is so essential and integral a part of the solar system, its destruction would probably unbalance the whole system, and reduce it to anarchy and chaos. The solar system is so related to every other material system, its destruction would probably unbalance and destroy the whole material universe. The gravity, motion, and aspect of every planet, comet, star, and sun, are mathematically adjusted to their minutest point and phenomena, to the gravity, motion, and aspect of all the others. An undisturbed mathematical harmony reigns supreme throughout the universe. The spiritual universe, if it be lawful to call it a universe, is a unity within and of itself, as well as the material. All of its parts exhibit the same evidences of adaptation and adjustment to each other, that the several parts of the material universe do with reference to themselves.

The material and spiritual universes are but parts of one great system, which great system is of itself a unity. This is evident from the following reasons :

1. The ends, or final causes, for which all material and spiritual things exist, and are governed, are found in God's moral government, or His government of spiritual and moral beings with relation to moral principles. Do volcanic fires, rushing through the ruptured granite of the earth, pour fiery cataclysms upon fertile gardens and populous cities? Do academies, seminaries, colleges, and universities, glittering like diamonds upon the dark bosom of the earth, diffuse their light everywhere? The final end to be promoted is a moral one. For this purpose suns shine, stars twinkle, comets blaze, planets revolve, lightnings flash, thunders roar, earthquakes growl, volcanoes bellow, hurricanes howl, rains descend, dews distil, inventions abound, and angels fly. All things, all natures, all principles, all causes, all effects, all events, find the reason of their existence, government and Providential action, in their appointment for the accomplish-

ment of moral results, lodged in the great facts of God's moral government. If the ends, or final causes, for the existence, government, and action of spiritual and material things is a unity, it is evidence of the unity of God's system including both.

2. The unity of the spiritual and material is evident from the abstract nature of virtue. Virtue is a harmony of principles and actions with a law generated in relations—abstract spiritual relations, and physical relations, as essentially related in the production of law with the spiritual. Here we have God's government of principles, and His government of things, the spiritual and physical, as intimating in the moral, rising into a unity of which virtue is one manifestation and evidence.

3. This unity is evident from the concurrent action of physical, spiritual, and moral agencies in this world. Physical agencies are working upon the physical structure of the earth, and improving and elevating it, in the precise ratio with the improvement of man by the operation of spiritual and moral agencies upon the human mind and character. Thus simultaneously, and side by side, have all the agencies ever worked. Here, again, we have evidence of the unity between the spiritual and material, by finding the key of this unity in the moral.

4. This unity is evident from the unity of law—physical law or the laws of nature, the law of mind or spirit, and moral law. Neither of these grand codes contains any opposition elements to the others. A being may be so constituted as to be under all, yet be able to obey all. Man is such a being, and he knows that to obey the laws of nature involves no disobedience to the laws of mind or morals; that to obey the laws of mind involves no disobedience to the laws of nature or morals; that to obey moral law involves no disobedience to the laws of nature or mind. He

knows, furthermore, that to disobey any one of them brings the violator under their united censure. As in the beginning, when man violated the moral law, the laws of nature conspired against him, and physical death, a consequent of the penalty of moral law, is inflicted by the laws of cause and effect in nature. The unity of physical, spiritual, and moral law—the laws of the several parts of God's system, is evidence of the unity of the spiritual with the material in the unity of that system.

5. This unity is evident from the interaction of mind and sense in the developments of science. Theories are born within the sphere of mind, experiments are performed in the sphere of sense, and theory and experiment are the two necessary elements in the development of science ; and both these elements, theory and experiment, the one the child of mind, the other the child of sense, have a mutual and reciprocal action upon their individual development in the development of science. If such be the relation between mind and sense, or, in other words, between spirit and matter, in the developments of science, there is a unity between the two, and the truth of the unity of God's system as a whole is conceived to be established.

Now the unity of God's great system is but the transcript of the unity of His essential self. He is the origin of the system, and His essence is the primordial, fundamental, and abstract base of its existence. He sits enthroned in the system as the absolute, supreme, and universal First Cause, into which all the phenomena of material and immaterial being ultimate. He is essentially a unity, and His unity is transcribed in His system. Being a unity every attribute of His nature is in harmonious adjustment with relation to every other attribute, therefore we have a harmony of powers in God. His unity being transcribed in His system, the harmony of His personal and essential powers is the arche-

typical, originative, and abstract concord, that is fundamental to every expression of harmony in the universe.

Here, in the harmony of things, evolved from their unity and ultimating in God, is found the philosophic and abstract base of music. This thesis may be illustrated and corroborated by a few brief arguments : 1. Mind from an immutable principle or law inhering in itself, naturally associates the idea of music with the harmony of things. The ancient philosophers wrote about "the music of the spheres." They believed that the universe had a grand centre. This centre they thought was a mass of fire, which they called the "Hearth of the Universe," "House or Watch-tower of Jupiter," "The Altar of Nature," "The Mother of the Gods." Around this centre they believed the sun, moon, and earth revolved ; on the outside of these they believed the planets revolved, each moving in a crystal orb ; they believed on the outside of these revolved the heaven, which was a solid crystalline sphere, containing the fixed stars. They believed that the respective distances of the circling spheres were regulated according to "numerical proportions, corresponding with the harmonic distances and intervals in music ; and that their uniform, harmonious, and sweetly tuned motion, therefore, produced the sweetest music. They assigned two reasons why men could not hear it : First, because, men having heard it without intermission from their births, it was philosophically and necessarily inaudible. Second, the music was so loud, various, and sweet, as to exceed all aptitude or proportion of the human ear, therefore could not be heard by men.

Music and the harmony of things were so associated in the minds of ancient philosophers, that because Apollo was the god of the sun, by a very pertinent allusion to the harmonious motions of the heavenly bodies, they made him the god of music. Because he drove the chariot of the sun, for

the reason before given they made him lead and direct with his lyre the harmonies and melodies of that universal diapason "the music of the spheres." This association between music and the harmony of things in the human mind, is as true in its application to us, as it was in its application to the ancient philosophers, and as the mind never associates two things unless there is a real mental perceptible relation between them, it shows that the philosophy of this hour with reference to the abstract base of music is correct, and that the key of all harmony is found in the unity of being.

2. A violation of the principles of harmony and melody in music creates in the mind the feeling of destruction. There is a difference between that confused, clashing, mixture of sounds we call noise, and harmony. Listen to the noise of an earthquake, a volcano, a cataract, a storm, and there is created in the mind the sense of destruction. An accomplished symphonist by a skilful violation of the laws of harmony and melody in music, if the orchestral performance is equal to his skill, can create in the mind sentiments similar to those produced by a tempest, yet he cannot render a tempest so as we can distinguish it from an earthquake. If unharmonious sounds produce in the mind the sense of destruction, it is because that the harmony of things is the base of music, and that if the harmony of things was destroyed the destruction of the universe would be the result, and the two are naturally associated in the mind, and if associated in the mind is evidence of our philosophy—that the philosophic and abstract base of music is found in the harmony of things.

3. The natural tendency of the sounds of nature is to fall into harmony with each other, often upon a common key. Mr. Gardiner, a distinguished musical author, says that this common key is "the key of F, and its relative, D minor." Nearly all the sounds of nature seem to regard this as their key; and in this key nearly all the music of the fifteenth

century was written. You have heard the music of the insects. Mr. Gardiner tells us the key upon which many of them make their music. The hum and buzz of the wings of the housefly, the mezzo tones of the honey bee, always produce the sound of F in the first space ; the bumble-bee plays the double bass an octave lower ; and the door-bug drones on F below the staff in the bass clef. The cricket, however, chirps his triplet in the key of B, and the savage little gnat blows his trumpet on A in the second space. The grasshoppers were extravagantly complimented by the ancients for their music. Indeed, they assigned them a celestial paternity, as the offspring of Phœbus. A story is told by Plutarch of Terpander the first scientific cultivator of music. He was playing upon his lyre at the Olympic games, the people were enrapt with his music, and at the height of their enthusiasm a string broke. A grasshopper quickly leaped upon the bridge, performed the part of the broken string and saved the reputation of the musician.

You have heard the music of the birds—the soft and plaintive nightingale ; the chattering magpies ; that miniature organ, the canary, piping and singing away till its little quills quivered with its music ; the mimus polyglottus, or mocking-bird, which like some preachers has no song of its own ; and the lark chanting its beautiful song at the very gate of the skies ;—their songs proceeding according to the laws of harmony. Mr. Gardiner says that the chanticleer crows his five notes commonly in the key of B, that the cuckoo sings in the key of D, and that the owl hoots in B flat. He says that the horse's whinny is a short tune of semitones, running through every half tone in the scale. The donkey, though a very bad musician, yet quite as good as some mammal bipeds of the genus homo I have heard, does not in his awful brayings ignore the music scale, though his harmonies are terrific, and his climax horrible. When dogs are affected by music,

they often bark or howl, and they do it upon some of the notes of the music which affects them.

The very wind blowing towards the Orient to welcome the rising sun, or shifting to the Occident to fan the sun's fiery face and lull him to sleep in the cradle of the west, fills the air with harmony, and according to its degrees of strength and speed makes some of the sweetest diminuendos, and some of the grandest crescendos in nature—though it may have nothing but the cranny of a cottage for its trombone, and nothing but the fibrous-shaped leaf of the mountain pine or the barkless limb of a dead old oak for its harp. It is said by those who profess to know, that the lyre was suggested to the inventor by the wind vibrating the dried sinews stretched across the shell of a dead tortoise; and that the invention of the harp was suggested by the twang of a bow-string. In some of the Greek classics the invention of both is referred to Apollo—he having found the tortoise on the banks of the Nile, and hearing the twang of his sister Diana's bow. All sounds in nature have a tendency to fall into harmony with each other. This universal tendency to harmony in sound is another illustration and corroboration of our thesis.

4. There is no music without time and accent—and both of these it derives from nature. Music proceeds by regularly measured movements, and with regularly recurring accents—in other words, it proceeds in rhythmical order. Such a law we feel to be natural; if we feel it to be natural, it is a law of nature; if it is a law of nature, it is in keeping with the harmony of things. So natural is this law that language and poetry seem to be governed by it equally with music. It is the very basis of their rhythm. Mr. Gardiner in substance thus illustrates this principle: In the Trochee and Iambic the syllables move in triple time,—three-eighths—in the Dactyl and Spondee they move in common time—two-

fourths. The strains of music are always even, it is so with the phrases and strains of poetry. The strains of music have always an equal number of measures, the lines of poetry have always an equal number of accents. Musical accents always fall on the musical bars, poetical accents always fall on the poetical bars. Mr. Gardiner illustrates these several principles. This law of music appears to be the law of everything else, hence a law of nature, and we have another illustration and corroboration of our thesis.

5. The pitch of tones can be communicated. Sound a tone into a piano, and only one string responds to it, that is the string whose pitch is the same with the tone sounded. Change the pitch of the tone and the fact remains, that string whose pitch is the same with the pitch of the tone you sound alone responds. I have tried it, you try it. Stand in front of a wall or mountain, and sound a full loud tone. The echo comes back preserving the very pitch you gave the tone. The echoes may multiply by repetition from wall to wall, and mountain to mountain, and the vibrations of the air may grow so feeble that the tone sinks to a murmur, yet to the last the same pitch of tone is preserved. If the pitch of tones can be communicated, it is evidence of the harmony and unity of things, and of the relation of music to the harmony and unity of things, and corroborative of our thesis, that in the harmony of things, evolved from their unity, is found the philosophic and abstract base of music.

The thesis, that the philosophic and abstract base of music is found in the harmony of the parts of the universal system of God, entering into a unity, ultimating in Himself, is sufficiently illustrated; and we are now prepared to know why some sounds are musical, harmonious, and melodious, while others are unmusical, unharmonious, and unmelodious. The reason is, that music being the abstract harmony of things concreted in the form of aërial vibrations, some sounds

express intervals and proportions which are true to nature, while others express intervals and proportions which are false to nature—violative of the abstract harmony and unity of things. This answer may appear like the restatement of the question, but it is not so; for it reveals a reason for the phenomena involved in the question, which is found beyond the mere abstract fact of musical harmony and melody, in the abstract harmony involved in the unity of the system of God, ascending to the ultimate in the unity of God. Be the subject of the reasoning what it may, the mind can go no further than God,—and if the reasoning be with reference to a first cause, and its subject be objective, it will always go thus far.

But man can make music, and appreciate it—Why? 1. Because of the harmony of man's powers, and the unity of man's nature. God is essentially a unity, and His powers therefore essentially a harmony. Man is a miniature duplicate of God. All cords of unity and harmony begin in God, and proceeding through His entire system unite in man. They proceed from God by divergence and meet in man by convergence. God's system is an ellipse, and He and man are the foci. Man is the image of God. In fact, God declared before He made man that He would make him according to a pattern found in Himself. Such being man's nature, his constitution, though complex, is a unity, and his powers are a harmony, corresponding with the harmony of things one of whose natural expressions in the concrete is music. Our ideas of such a man are naturally expressed by the use of musical terms. We say that he has no jarring or discordant elements in his constitution, that he enjoys a sweet concord of powers, that he is full of music.

Sin, a foreign element in the system of God, is destructive of unity and harmony. And in its effect upon human character, if it reaches its maximum development, it so subverts

the order of man's constitution and distracts his powers, that no music is left in him. Shakespeare recognizes the truth of this theory, when he says :

“ The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils.”

If man's powers are a harmony and his nature a unity, corresponding with the harmony and unity of God's system in which is found the philosophic and abstract base of music, we have a strong reason why man can make music and appreciate it.

2. Because man is a unity in the unity of the system of God. The material universe epitomizes itself in man's body, the spiritual universe epitomizes itself in man's soul, and both unite in him. The cords of unity descending from the spiritual, and ascending from the material, meet and intersect in man's constitution, and there are tied, and he is the tie. The chain of the material ascending by regular gradations from inorganic rock to the mammals, the chain of the spiritual descending by regular gradations from God through angelic hierarchies, interlinks in man's constitution—he having both a body and soul. He is the essential central link in the chain of the unity of universal being. In his normal state, as God made him, he is therefore in harmony with both the spiritual and material. Every desire of his spiritual nature may be gratified in the spiritual system, every desire of his physical nature may be gratified in the physical system. The respective wants and necessities of man's bifold nature are provided for in the respective and corresponding systems. The spiritual world is adapted to his spiritual sense, the physical world is adapted to his physical sense. Being but a unit in the unity of the system of God, he passes into the grand empire of harmony, the phil-

osophic and abstract base of music, therefore he is able to make music, and appreciate it.

3. Because the soul of man has a sympathy with the soul of nature. Nature is a grand temple. Most all the philosophy of the day expends itself upon the architecture and magnificence of the temple, without the least suspicion of there being an inhabitant entempled there. All nature is instinct with a kind of life—a soul—which gives nature an expression which no language can describe, no man can communicate, yet which has the power to awaken the profoundest sentiments in the human mind. This delicate spirit in nature no man can see, no man can touch it, hear it, taste it, or smell it, yet in the almost unfathomable depths of his soul he can feel it. Why do deep and dense forests sometimes appear dreamy?—they cannot dream. Why do some landscapes appear as if they were smiling?—they cannot smile. Why do some sceneries in nature appear so sad and melancholic that we feel like weeping?—they are incapable of sadness and melancholy. Why do some mountain peaks helmeted with everlasting granite, seared by the lightning's flash, and scarred by the thunder's bolt, appear to frown and preach of the sublime, the majestic, the terrible?—they cannot frown, or preach, and they are as harmless as the atom which dances in the sunbeam of evening, and nestles against our window-panes. Why? There is a soul in nature, which the soul of man has so deep a sympathy with, that he designates its expressions by the names of the sentiments those expressions awaken in him. The soul of man being in such sympathy with nature, shows that he is in harmony with it, and is himself one note in that harmony which constitutes the philosophic and abstract base of music—and we have another reason why man can make and appreciate music.

4. Because there is an innate feeling in man which

prompts him to manifest his sentiments in music. Sorrow loves to wail in plaintive minors. Joy loves to revel in bold and triumphant majors. How often we have heard the maiden sing in snatches a lively canzonet, as she has run about the house, along the halls, across the halls, and up and down the stairs, when some little billet-doux, dropped by the post-boy at her father's door, has made her happy. How often we have heard the voice of the country maid ringing through the farmyard, as she has scattered grain and crumbs to the poultry, and the half-fledged chicklings have perched upon her arm, and fed from her hand. How often we have heard the simple melodies of the Southern negro, when returning from the field on Saturday evening, reverberating through the woods, every note full of joy.

How often we have heard the lover sing, with his eyebrows slightly arched, his languid eyes dreamily anchored in the air—at which point the image of his love shakes its tresses, for whose every hair he would die a martyr's death—his bosom heaving, his panting solo sighing, and supreme foolishness king of his countenance ; his song changing keys and modes as often as heart ever vibrating sweeps like a pendulum between two extremes, now in the realms of ecstatic hope, then swinging away goes throbbing into the regions of despondency. We have sometimes heard the victim of despair sing his appropriate song of insuperably painful strains, wailing, wandering, and shrieking, his very notes tramping upon the heart-strings with feet of fire. We have often heard the Christian sing—and of all persons he is the greatest singer, and has the greatest right to sing. The philosophic nature of religion is to harmonize man's powers, and tune them in unison with God and the universe ; hence, religious sentiments above all others, love to warble in harmonic chords, and carol in the euphonies and mellifluous strains of enrapturing melody. The Christian himself is a harp, whose every

quivering string is replete with music. Nothing is more natural than for man's internal feelings to seek an appropriate expression in music. If this is so, it is because that man is in harmony with the unity of nature, the philosophic and abstract base of music, therefore can make music and appreciate it.

5. Because that all men in the same states of feeling express themselves by similar sounds. The same proportions and intervals of sound are employed by all men to express the various sentiments. And so universal is this law regarded, that we profess to be able to judge the state of any person's feelings by the tones of his voice. If this is so, we have additional corroborative testimony, at least, of man's unity with nature, as a reason of his ability to make music and appreciate it.

The wonderful relation between sound and mind is confirmatory of our several theses. What a variety of sentiments of all shades and degrees of power, are awakened by the ordinary sounds heard in nature. The æolian whispers of the evening breeze; the hum of insects; the notes of birds; the murmurs of the rivulet; the brawl of the brook; the laugh of the cascade; the scream of the torrent; the bellying of the cataract; the roar of the tempest; the crash of the vertically descending thunderbolt, and the awful and tremendous echo of its horizontal rumblings, are all sounds in the grand orchestra of nature which inspire the mind, till breaking away from the mortal, material, and perishable, it rises above the stars and careers with steady wing in the very presence of its Maker, every dazzling plume of its broad wing instinct with sentiment, and quivering with a holy afflatus.

The unity of God's system is perfect. And as the nerves in the human body distributed in its tissues, primarily proceeds from the brain, so every cord of unity in the system of

God primarily proceeds from Him the Royal Encephalon and Head of the system. And as no nerve in the human body can be touched without the sensation being conveyed to the brain, and through the brain to every other nerve, exciting the sympathy of all, so no integral part of the system of God, however small, can be touched without the sensation being conveyed to God, the system's imperial Sensory and Head, and through Him communicated to universal being. And as the harmony of God's system, evolved from its unity, is the abstract base of music, the whole constitutes a harp of prodigious proportions, which, if one string is vibrated from bass to alto, contralto to soprano, discourses universal music.

It is scientifically demonstrative that there is a rare, subtle, and elastic element or medium, pervading the universe. This element or medium is called ether. Being a finer medium than air, it may be capable of conveying finer sounds, of conveying the delicate concords and melodies floating spontaneously from the delicately adjusted harmonies of the universe. Angels and spirits with their keener sense may be able to hear the ethereal strains of such music, and join in themselves. This may be analogous to the music of heaven, and that instinctive harmony which the human ear cannot hear, but which the soul with its finer powers can feel in its sanctified communion with God. Dying Christians have declared their rooms were full of celestial music. The bystanders could not hear it, but I believe the dying Christians did; because their souls were gradually losing their dependency upon gross material organs, and in the same proportion their finer powers were brought into use.

Such music may be ringing all around us, yet we cannot hear it. The human ear is comparatively a coarse organ, and there are many sounds of which it can take no cognizance. As there are confessedly objects, and organized objects,

which are too small for the eye to see, so there are sounds too fine for the ear to hear. Such music may be as universal as the laws of harmony which give it birth. And the universal unity out of which these harmonies are evolved may be so perfect, that if joy but strike with its potent plectrum one chord in the human soul, it may excite into sympathetic vibrations every other chord in man's nature ; and as man is connected with universal being, every musical chord of unity in the universe, till harmony floating from every trembling string stretched from rock to rock, and from world to world, and star to star, from man to God, go rolling on against the conterminable boundaries of light and night, then reflected, blend in overwhelming strains and pour their thundering octaves at the foot of the Mount of God, heaven's choir finishing the musical climax.

And as the principle involved in the theory of the "music of spheres," as taught by the Grecian philosophers, is not a mere chimera of the brain, so they have left us in their mythology their ideas, though expressed in hyperbolisms, of the power and influence of music. The nine muses were the daughters of Jupiter or Zeus, and Mnemosyne, the goddess of memory. Shortly after they were born, the nine daughters of Pierus, King of Almathia, challenged them to a musical contest. They met on Mount Helicon. When the daughters of Pierus sung, the sky became dark, and all nature was thrown out of harmony. When the muses sang, the rivers, seas, stars, and heavens were motionless, Mount Helicon swelled and elevated its crest with delight, and had not the winged Pegasus, the steed of the muses, struck the summit with his hoof, it would have reached the sky. In solemn evidence of the truth of this story, where the foot of Pegasus struck Hippocrene, the fountain sacred to the muses burst forth, and flows on to this day. The daughters of Pierus, for their presumption, were metamorphosed by the muses into

nine different kinds of birds. Ovid says they were turned into magpies.

A golden fleece was nailed to an oak in the grove of Mars, in Colchis, a country between Caucasus and Armenia. Æson, the King of Iolcus, was dethroned by Pelias. Pelias promised to restore the kingdom to Jason, Æson's son, if Jason would bring him the golden fleece from Colchis. Jason undertook to do it, and built a ship which he called *Argo*, and selected fifty of the greatest heroes of the day to go with him. Orpheus, the poet, musician, and philosopher, was one of them. The music of his lyre, in concert with his voice, made the *Argo* move through the water, the oars of the heroes or Argonautæ keeping time to the harmony. The power of his music delivered the expedition from many dangers and difficulties, and was principally instrumental in obtaining the golden fleece. In passing the isle of the Sirens, whose strand was whitened by the bones of mariners who were irresistibly attracted by their melodious songs, and who were so enrapt that they forgot home and friends, and perished for lack of nutriment, Orpheus delivered his companions by overpowering their music with the strains of his lyre and the tones of his voice. Eurydice, the wife of Orpheus, was bitten by a serpent, and died. Orpheus descended to the lower world to obtain permission for her return to earth. Armed only with his lyre he entered Hades, and gained an easy admission to Pluto. His music was so enchanting that the vulture ceased feeding upon the viscera of Tityus, Tantalus forgot his unquenchable thirst, the wheel of Ixion ceased its revolutions, and Pluto and Proserpine conditionally granted his request. When he died, the muses carried his lyre to the skies. In these classical legends we have illustrated, though extravagantly, the influence of music; but that its influence is extensive and its power great, we do know. The effect of music upon the lower

animals is well known, but its real influence and power can only be estimated when we notice the effect of that influence and power upon man.

Music can elevate the soul, giving it a direction with various momenta from the material toward the spiritual, from earth towards heaven, from matter towards God. Why?

1. Because the mind in man can only truly appreciate music, and fully feel its power; and whatever affects the mind primarily, and not the body, develops the mind's individuality, and in the same ratio lessens its dependence upon the body, and has a tendency to the ultimate disincarnation of mind, or the assimilation of body to mind by spiritualization.
2. Because, music being educed from the harmony of things, ultimating in God, its tendency is to incline the soul to spiritual good, and as a converse proposition to dis-incline it to evil. The effect of David's harp upon Saul was to compel the evil spirit to depart from Saul.
3. Because, music being educed from the harmony of things, its power is communicative and social—educed from the harmony of things, ultimating in God, it prepares the soul for communion with God. For this purpose some of the prophets employed it, that they might be able to speak the mind of God, and prophesy.
4. Because, music being educed from the harmony of things, ultimating in God, music proceeds from God as its First Cause, and proceeding from Him must return to Him as its Final Cause, and it must needs carry man back with it if he falls into its current.

Proceeding from God as its First Cause, it returns to him as naturally as rivers run to their parent Ocean. Let us fling ourselves upon its sanctified waves, and let them bear us to the other shore, as they break in glory upon the celestial beach—that beach sown with gems and strewn with golden sand, and glittering under the lambent glories of heaven's eternal morning. God's great system is one great

harp, and all His system's parts are its harmonious strings, tuned by His own artistic hand. We all have our parts to play, and as our active fingers fly our strains go dancing and kissing up the undulating strings to heaven. We all have our parts to play, and as we perform our task, our music vibrates from string to string, ascending, deepening, widening, till it thrills the universe; and though every sentient being out of hell may be a player, and each constitute a musical centre, and each play on different chords, their several strains though meeting, crossing, and waving and passing through each other in one apparently infinite entanglement, yet preserve without confusion their individuality, and sound their peculiar notes in the ear of every star, and weave their peculiar harmonies in every comet's fiery mane, to be carried to God, the Royal source of music.

So strange this harp, so strange its chords, our words and works are plectrums whose every smiting stroke is repeated on every string of unity in the system of God, and sends a corresponding note to the other world. Oh, then, let no word or work mar our music, and send a discord to grate on the hearing of God. If we dare disturb the harmony of this universal diapason, God will lock us up in an anarchic hell, in that outer darkness beyond the circumference of normal being, where our discords may noise in harmless riot forever. But if we perform the parts for which we are intended, and perform them well, we will die with heavenly symphonies rolling through our souls, every fibre of our spiritual natures thrilling with responsive music, and upon the broad waves of a universal harmony we will rise to heaven, the centre of that universal sphere within whose circumference creations play their parts, and from which every thread of unity radiating connects every atom, element, being, and thing to God, and there hear the melodies generated in the geometrically adjusted and interdependent parts of the universe, and hear them forever.

The philosophic and abstract base of music is found in the harmony of the parts of the universal system of God, entering into a unity, ultimating in Himself. But with the music possibly generated in the harmonies involved in the unity of things, and the figurative application of music to the agreement of human character and actions with the harmonies involved in the unity of things, and educed from the fundamental and central thesis of this lecture, and illustrative of it, I have nothing further to do, but simply invite your attention to the sounds around you. You may call it music, or what you will, but listen to nature's choir.

Myriads of birds give us the soprano ; insects, rivulets, and breezes sing the alto ; hurricanes and tempests scream the tenor ; and thunders, cataracts, and stormy oceans roar the bass—and the music began the first week of creation, and without intermission its melodies, hymning in lullabies over the cradles of infant ages or breaking in requiems over the tombs of dead and buried centuries, have rolled on winter, spring, summer, and autumn, and are now sounding into the ears of the eventful present. True, the insects which perform their parts now are not the insects which began it ; true, the birds which sing now are not the birds which sang a hundred years ago, but as each aërial songster tottered and fell from the bough under the eye of God, to be reproduced by and by to warble amid the beauties of the new earth, or to rest in cold oblivion forever, others took their places—and the grand oratorio, unceasing and ceaseless, will sweep on till its harmonious octaves will break into hallelujahs against the throne of the Judgment.

Now listen to the artificial music of civilization. Ten thousand mechanics hammer out the soprano upon ten thousand ringing anvils ; ten thousand revolving spindles make the alto ; ten thousand locomotives yell the tenor through their metallic nostrils, and roar the bass along musical staves

with iron lines and wooden bars—and this music, generated in the machinery and appliances of the world's civilization, is never silent, but day and night goes thundering on, and will, till continents are buried in fiery immersion beneath the lavic cataclysms of the last Great Day.

Now listen to the music of social life. Laughing, merry, and prattling maidens make the treble; puling, weeping, and babbling infancy makes the alto; sportive, boisterous, and vociferating boyhood shouts the tenor; holyday, festival, and political assemblages fulminate the bass. And never since man was made, and he had a tongue—and tongued he is, both male and female—but what the yielding air has been racked, and rent, and shivered by the din of human voices, multitudinous and innumerable; talking, quarrelling, disputing, clamoring, brawling, bawling, squalling, grumbling, murmuring, moaning, groaning, whining, puling, piping, squeaking, screeching, screaming, shrieking, snoring, snorting, howling, growling, shouting, roaring, till the lunarians are astounded with the hubbub—the broad, good-natured, squabby, pinguid, and silly face of whose King greets us nightly from the cold and chaste orb of which he is the Sovereign.

There was a time, however, as the old story goes, when for the long period of an entire minute, every tongue ceased its wagging, and every man was more anxious to hear than to speak. But attention to the story: Once upon a time, as all orthodox stories begin, acoustic philosophers said, that if every man, woman, and child, were to hollow at one and the same time, the aggregated power of the race would produce a sound sufficient to be heard to the moon. To attest the truth of their theory they caused every individual in the world to buy a chronometer, and wind it up and adjust its time with the time in London, and at a certain minute during a certain day, open-mouthed and trumpet-tongued, all

were to hollow with the utmost power and compass of their voices. I suppose arrangements were made with the man in the moon, to telegraph by a moonbeam to the aforesaid philosophers resident upon this planet. whether he heard the sound, or otherwise the experiment would be a failure ; or it may be they selected one of their number remarkable for his hearing, and rammed him into a mortar huge and sent him up upon the sulphurous breath and nitrous pinions of explosive powder ; or it may be they bid him climb some eastern mountain, and as the moon came rolling up and kissed the mountain's crest to attach himself to her chilly lips, and hold on there till the critical moment was past, and then let go, unkiss, and trust to the gods for the sake of science to let him down easy. But be that as it may, the eventful moment to prove their theory arrived, but since the world was made there never was so still a time ; for every man, and every woman for once, and every child was intent on hearing the stunning noise and forgot to hollow, and for once the world was as mute as death. I believe, however, that an old deaf woman in one of the Feejee, who was too deaf to hear, herself, screamed, and a crack-voiced, idiotic old man in China—and that was all ;—and so ends the story.

Now listen to the music of an orchestra. The violins, violas, violoncellos, and contrabassos, or double bassos, forming the orchestral centre. Then the altissimo tones of the flutes, the tender tones of oboes, the energetic notes of the clarionets, the complaining notes of the bassoons, the melancholy notes of the horns, the martial notes of the trumpets, the terrible tones of the trombones, the beat of the drums, and the liquid thunder of the organ rolling in the background, and a competent number of vocalists performing the four ordinary parts of music—and we have a full orchestra. How charming the music of a perfect orchestra.

Twin harmonies flit like angels among the singing strings, and float upon every wave of sound which radiates from the tuneful lips of the vocalists, and rises from the sonorous horns and vibratory drums—while with the throbbing of every successive chord, giant melodies are born, and entwining their great arms around us lift us to God.

Now listen to the music of sounding bells. What a variety of sentiments can be awakened in the mind by the various changes rung upon church bells. Chiming bells stir the soul to its profoundest depths. Did you ever hear Old Hundred floating from a church steeple on a Sabbath morning, its majestic strains and deep-toned measures winding along the streets, and into your houses, and telling you in its odd, grand way that God had descended into His temple, and was waiting for your worship? I have—and it was the sublimest invitation to repair to the house of God I ever heard. Now listen to a properly organized, instructed, and competent church choir—ladies singing the treble and alto, men the tenor and bass, and a stupendous organ whose pipes talk harmony, and in whose deep abysms diapasons of harmonic thunder go rumbling. Some persons think that the Devil is in an organ; I would much sooner believe he is in the objector, and an archangel in the organ, for certainly its tones are the most wonderful and heavenly of all earthly tones. No man ever heard and loved an organ, but what he was the better for it. An instrument which uniformly enkindles in man the sublime and holy into a development which for the time being crushes out their opposites, is in its proper place when it is in the house of God.

LECTURE IV.

INTEMPERANCE.

“ Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness ! ”—HABAKKUK ii. 15.

IF Satan by proclamation was to reassemble the famous council of Pandemonium, where all the thrones, principalities, and powers, of hell met in convention, to commission and dispatch a demon to earth, best qualified to arrest the progress of civilization, to palsy the arm of philanthropy, to retard the wheels of the chariot of the Gospel of the Son of God, to blight the tearful hopes of the fond mother's heart, to blast with the mildew of death the aspirations of youth, to turn widows and orphans homeless and friendless out to die, and to swell the population of their own dreadful domain, they could not have sent a more potent fiend, to carry on and consummate every item in this black inventory, than the hideous monster INTEMPERANCE. His successes have met hell's most sanguine hopes. This moment, he has millions of our fellow-creatures chained to his burning car, and with wheels rolling in blood and tears, circumvolving upon their axes like lightning down the slippery highway of death, he is dragging them to the drunkard's dreadful home.

Intemperance is the foe of mankind. He merits the definite pre-eminence : *the foe of mankind*. Not a weak and feeble one, not one that may simply be held in contempt, and winked at. No : but a powerful enemy who goes wher-

ever men go, and erects his throne wherever men live. Go to the very centre of civilization, and in sight of our churches, and in hearing of the calling bells which will soon toll out our funerals, may be seen a liquor shop ycleped "Arctic, Pacific," and other euphemisms, substituted for more offensive, disagreeable, and appropriate names, with its sparkling decanters and Venetian screen or something equivalent, in every block and upon every square. Go to the outposts of society, and nearly the first smoke of the pioneer settlement is the hateful fumes of a distillery curling up in horrid desecration above "God's first Temples," the majestic forest. Go to the way-stations that spring up like magic along our railways, and before the first keen whistle of the locomotive, and the thunder of his running train are heard, a tippling shop is among the first buildings reared to welcome the iron horse, and mark the site of a future town.

Let us define our term. **INTEMPERANCE**, like all generic words, has a general meaning. But it is the purpose of the discourse at this hour to discuss it specifically in its application to intoxicating beverages. Within the specific bounds of such a limitation it means the excessive indulgence of the appetite in the use of liquors which inebriate. The opposition term is **Temperance**. This is also a generic word, but as the opposite of Intemperance in the specific application already given, it means the moderate and proper use of intoxicating liquors. But strictly, as the use of such as a beverage can never be deemed proper, it really implies then, with reference to them, total abstinence. A man can see that the use of nitric acid, corrosive sublimate, or any other poison the least possible portion of which is injurious and destructive of mind, health, and life, cannot be characterized by the word **Temperance**. Of the lexicographical terms used, I prefer abstinence to temperance, and abstemiousness to either. **Temperance** literally means the moderate use of intoxicating liquors, ab-

stinence their entire disuse temporarily, abstemiousness their entire disuse habitually and forever.

Let us notice INTEMPERANCE in some of its beginnings, that we may arrive at a knowledge of its character, and the philosophy of its development. *An idle boy* stands among the shifting and rapidly developing events of the day. He sees mind industriously rivalling mind. He sees the kindled eye of aspiration, the rushing pinions of hope, the elevating strides of science. He sees some chasing honor, some pursuing with unwearied activity the paths of learning, some following the plow, others with hell under their feet and the world at their back wending their way to heaven in search of riches which never perish. Standing upon the theatre of life he is astounded with the voluble din of three thousand nine hundred and forty-two languages, the clink of machinery, the hoarse whisper of ambition, the cheerful and earnest shouts of contestants, the thunder tread of civilization. His young heart beats with excitement, but *nothing to do*. Taught nothing useful he thinks of nothing useful. Anything which promises to relieve the dull monotony of his life he hails with pleasure; and obeying the impulses of his nature so strangely inclined to wrong, he plunges into dissipation—the first dram is taken and he is ruined.

A youth is permitted by a sinful, parental indulgence to form his own *associations*. The imaginative and impulsive preponderating in his youthful constitution, he will in the majority of cases be attracted by the glitter and sparkle of society, and he will select the gay dissipationists as his bosom companions.

Assimilation of character is a law of association. The assimilation proceeds in the same ratio as the intimacy and congeniality of the association increases; and by a tremendous, logical, converse action, the congeniality is intensified and precipitated in its approximation to an equilibrium and

sameness of character, in the same ratio as the assimilation proceeds. The ratio of the assimilative procession is not therefore arithmetical, but accelerative. From a dissipated contracted association, the path to intemperance is easy. The youth may be a little wary at first, but according to the laws already stated he soon becomes like his companions, and growing familiar with evil he loses all fear of it, he tastes and is hurried away into the treacherous bogs of intemperance.

A son upon whose plastic and forming character a father's habits and life are to a great degree pictured, sees his parent daily take his morning dram. The son grows up into manhood familiarized with the habit of dram-drinking, and that habit sanctified by a father's example. And though in a few instances the father may be able from fixed moral principles to resist the growing influence of the habit, yet the son of tender years, with stronger passions, and less disciplined, may not, but may fall into a drunkard's grave. It is a solemn truth that the groundwork of character is laid in youth; and if the character be defective or faulty, it will remain so, more or less, forever. To the defective and faulty training of youth are traceable nearly all the obliquities of manhood. And one reason the poor drunkard so often fails when he attempts to reform, is, his parents failed to properly train his character in youth, and in manhood he has not the stamina upon which to build a system of reformation.

In such a case who is responsible? The parents. It is the parents' duty to fortify the character of their children against intemperance, by instruction, precept, and example. To do this, parents must strike at the root of the vice and fortify their children against dram-drinking. For parents to place before their children an irreproachable example, is but the beginning of their work. How far lost to all obligation is the parent, then, who drinks his dram, even if he does not drink

to drunkenness. Father, desist—or call upon the spirits of woe to thicken your blood, to blockade every access to conscience, and to shroud every sensibility in your nature with a dense, chilly, starless night, that you may be impervious to all feeling or remorse; for in old age, the ghost of your son sheeted with fire will stand by your bedside and startle your last moments with a shriek, which will ring through your ears and heart forever—“MY MURDERER !”

The young man attends the social and brilliant party. Joy thrills every heart, beams in every eye, radiates on every face. Laughter, the heart's best and purest music, rings in the festal chamber. A lady presents the wine-glass. Her fair hands support the salver. Her face, countenance, manner, and voice, are earnest, charming and inviting. Who could refuse? The fashionable bar, the professed liquor-shop, have no attractions for him. He cares not for the beverage, but he drinks—why? His gallantry to woman seems to demand it. It is a part of his homage at the feet of what is to him, if he is a true man, the embodiment of all his ideas of the beautiful and good. He may have secret resolutions against it; he may have an ungovernable appetite when it is excited; he may have promised his mother and vowed to his God that he would never taste, touch, or handle anything which had a possible tendency to intemperance, but these are esteemed for the moment as nothing when weighed with the pleasure of pleasing woman. Such scenes repeated, a love for the stimulus is created, a habit is formed, and the young man becomes a confirmed drunkard. And long after the poor inebriate is dead, his thoughtless temptress may live, and laugh, and love.

Some authors and public speakers use ardent spirits to stimulate their physical and intellectual powers, and arouse their sensibilities, when they wish to make a great effort of mind or body, and produce a deep and controlling impres-

sion upon the public mind and heart. It does produce paroxysms of physical and intellectual strength, and of enkindled sensibilities. But this superabundance of power, extorted from nature by a stimulus beyond its normal ability, is in proportion to the excess always followed by a weakness, a dulness of the sensibilities, and a physical prostration. By a constant repetition of such a process the healthy tone and power of man's constitution, mentally and physically, are impaired and ruined while he lives. The gain realized by such authors and speakers is but temporary, and then the gain is chiefly to be found in extravagance of feeling, extravagance of sentiment, extravagance of metaphor, and extravagance of diction, not in the accuracy, completeness, and clearness of written and oral truth—in fact, with reference to these a loss is sustained which is permanent. By persisting in such a habit they create a constitutional necessity for the stimulus which precipitates them into the horrors of intemperance. This is the shortest of all roads to confirmed inebriacy, and one upon which the quickest time is made.

Some form the habit of drunkenness by drinking the accursed beverage for their health. It has its place in "Materia Medica," and properly prescribed and properly used is beneficial. But it is one of the most insinuating and active poisons in the science of Toxicology. It is doubtless the active and exciting cause of many diseases for which it is administered and taken as a remedy. Anyway it creates a more terrible disease than any malady it is taken to cure—a disease which creates a constitutional necessity for its cause—a cause and effect ever aggravating each other by a reciprocal reflex action, till the victim is finally and eternally ruined. Hundreds and thousands of drunkards are made just by the use of it in the beginning as a remedy. A taste for it created, a habit is formed, till it becomes a constitu

tional *sine qua non*, and the victim is engulfed in the fiery lake of intemperance, where all human agencies are powerless to save him.

Some men when they become unhappy—be the cause what it may, domestic, social, financial, or religious, family jars, disappointed hopes, ruined reputation, loss of property, remorse of conscience or conscious reprobacy—endeavor to forget their woes and lose themselves in the exhilarating effects and the sweet oblivion of the wine-cup and its long train of fiery beverages. In place of trying to remedy the evil, they endeavor to lull it to sleep by intoxication in the arms of unconsciousness—an unconsciousness which from its nature can be but temporary, and which will certainly be succeeded by a misery but complicated and augmented from the unfortunate means used to alleviate its pungency. Here many commence, and plunging headlong into depths ever deepening, wind up their career where incessant and unmitigated misery, proportioned to their highest capabilities for suffering, is their eternal destiny.

Some men commence the habit of drinking ardent spirits for their pleasurable effects. The sensation produced is of the most peculiar and agreeable kind. A strange kind of pleasure trembles along the excited nerves, and dances in the reeling brain. Every chord of sensation is touched with an influence which thrills it, and an exquisite delight stands tiptoe upon every quivering string. But these pleasurable sensations are but the fitful smiles upon the dark brow of hate in the moment of the opportunity of its revenge. They are but the pencillings of a few stray beams of sickly light upon a background of horror. They are but the lightning's feeblest glimmerings upon the face of the storm cloud, which is rendered but the blacker for their occasional flash. They are but the *ignes fatui* which allure into the smothering swamp. They are but the precursors of coming misery

travelling right upon their heels, which will tramp upon the heart-strings with feet of blistering fire.

I have given you a few illustrations of Intemperance in its beginnings, recognizing the inevitable tendency of its nature to progress to ampler and more criminal developments. In this progression and development a philosophy is involved—Intemperance is an insidious and subtle thing. It insinuates itself so gradually and slowly into the habits of men, corrupting their principles, detracting from all that is good in human nature, deadening and hardening the moral sensibilities, lessening the power of moral resistance, enlisting the passions in its favor, and habituating the physical system to its strange effects—implanting a necessity for its stimulus in the appetites, till it brings its victim completely within the circumference of its influence and under the hand of its power. It creates an unnatural and inordinate desire for the stimulus of intoxicating beverages. The organic functions of men accustomed to be stimulated to action are torpid without it; and according to a law of nature they importunately and imperatively demand their habitual excitement or they will not act at all. It creates a raging, consuming thirst, which nothing can quench. Even the desired beverage only kindles the intensity of the desire. Every function of their body calls for drink—they drink, yet ever thirst for more.

In the beginning it so quietly weaves about its victims a web whose fibres are so frail and yielding, it excites no alarm. “I become a drunkard? preposterous! I never take a dram because I love it, no, not I.” Yet here the career of every drunkard opens. The difficulty is to make men feel they are as liable to fall as other men.

“O for some power the gift to gie us
To see ourselves as others see us.”

But the net strengthens. With every repeated dram the

fibres lengthen and link out, till before the man is aware of it he is bound hand and foot in chains of habit as inseverable as links of adamant. The habit once formed the mind becomes so besotted as actually to tax its energies with the invention of arguments and apologies for the indulgence of the appetite: "My health is so feeble—my constitution needs a stimulus—my occupation exposes me to the inclemency of the weather—I necessarily lose so much sleep—I am so liable to take cold—the atmosphere is so damp and the pavements and ground so wet." As a remedy when sick, as a preventive when well, wet or dry, cold or hot, sad or joyful, in every condition and circumstance in life, however inconsistent or contradictory, he finds a reason for the intoxicating draught.

The inchoative steps of drunkenness are found, in the illustrations before adduced, in dram-drinking. The first dram is inceptive drunkenness. From nature of the beverage, and the nature of the man who takes it is the crisis of the drunkard's life. The first little dram is the first little breeze which whiffles over the plain, the forerunner playing on the outposts of the simoon which is following with the roar of a thousand winged demons, lifting in its poisonous coils the burning sands of Death's Sahara. The first dram is the easy pathway meandering awhile through flowery meadows and mossy lanes, then sinuously ascending the bleak mountain of Intemperance, that Limbus-land lying on the confines of hell, overhanging eternal horrors, pitchy darkness and fiery gorges, into which poor drunkards stumble to rise no more. Yet thousands are travelling this road. Look at the vast host of merry tipplers, but commencing their journey. Now, look away to those dim mountain spurs and dismal peaks, and see the stream of bloated wretches winding amid the black and desolate rocks, till disappearing on the other side they descend rapidly to the burning lake.

True, hundreds are reeling over precipitous brinks, and are hurled down awful slopes and vertical cliffs into gaping abysses through which fiery rivers run and empty into the sulphurous lake beyond. But the others regard it not, but stupidly stagger along to a similar fate. In this dread land the ravens of hell build their nests and hatch their hideous progeny, and shave the murky gloom with their sombre wings, and fill the drowsy air with their lugubrious croakings. In this dread land, burning serpents sired by the serpent of the still, crawl, and hiss, and spurt their venom. In this dread land, phantoms ride on every breeze, and goblins crouch on every rock, and spectres dance on every hill, and wan and dusky ghosts pursued by demons armed with blistering scourges, and satyrs wielding thongs of forked flames, flit and scream till every black plume in horror's crest stands erect and quivering in the jarring air freighted its every breath with their shrieking woe.

Oh, this dread land is the land of intemperance of which Bacchus is the vicegerent governor, and Satan is the king—and the first dram is the wicket gate, and dram-drinking the road to it. Enter not the gate at the head of the way—shun the first dram—make that the rule of your life and you are safe forever. The regular dram-drinker sooner or later becomes a drunkard. This is the rule—if he does not, it is the exception. Touch it not, taste it not, handle it not, fly from it. Young man, the glass you hold in your hand is the chalice of death. In the name of God, in the name of heaven, in the name of your gray-haired mother and aged sire, for the sake of yourself, body, soul, and mind, lift it not to your lips nor drink its accursed contents. The glass in your hand is the chalice of death—demons laugh in every sparkling bead, and dance in every drop. *Oh, dash it down!*
DASH IT DOWN!!

This is the only ground of safety. There is a platform

upon which the enemy never ventured ; a citadel he never attacked ; an atmosphere whose healthy breezes never wafted the sickening fumes of inebriation ; a community never disgraced by a drunkard's swagger, or a liquor vender's curse. Would you know where? It is in the beautiful land of Temperance, where the healthful balm tree waves its living foliage, where the tree of life drops full and ripe the luscious fruit of immortality. In that happy land fountains limpid and pure as heaven are bursting up from every sequestered glen and mountain foot. Bright rivers rushing like liquid diamonds, embanked in emerald, sweep throughout its extended landscapes ; and on both sides of the river, from source to mouth, from the parent spring till they pour their pellucid waters into the unruffled sea of heaven, stand the sons and daughters of Temperance, who quaff as their most delicious beverage the sweet and cooling draught, then looking up to God work out a destiny little less than Divine.

Let us examine the evils of INTEMPERANCE. *It destroys man.*

Intemperance *destroys his body.* Man's body is the most complete chemical compound in existence. It is the magnificent and symmetric aggregation of material elements, embodied in the most intricate and complicate of all organisms. In its parts, its structure, its form, and its various phenomena, it is the king of the mammals, the highest order of all animated and organized being. It is indeed heaven's material masterpiece. God has adapted all surrounding nature to develop, sustain, and prolong, its organized existence. Nature is a grand laboratory where the pabulum for the sustentation of its life is prepared—and in which, and for this purpose, the mighty kingdoms of animals, vegetables, and minerals, together with all elements, substances, and gases pour their contributions.

To promote the healthy action of the organs and functions of the body, nature furnishes the necessary stimuli. On the

healthy and uniform action of these organs and functions, the life of the body depends. Impair their action, and disturb the equilibrium of the physical constitution, by the introduction of an artificial stimulus, and the beauty of the body is marred, and it hastens to a premature decay. Ardent spirit is the greatest of all stimuli. The stimulating properties of healthy cereals and fruits, proportioned by nature to the strength, tone, and necessities of the organic functions, are chemically separated from all nutritious and conservative elements by distillation, and concreted into a fiery liquid called alcohol—from forty-five to fifty per cent. of which is contained in the various kinds of brandy, rum, gin, and whiskey.

It is one of the most active and destructive of poisons. It insinuates itself into the whole physical organism—affecting every nerve, every muscle, every bone—the brain, the heart, the liver, the viscera, the fluids, destroying their vitality by stimulating them too powerfully. From its nature it strikes right at the life of every function. It runs the machine so rapidly that the slow process of physical reproduction is impossible; and the premature death of the body is inevitable—and that death fraught with unspeakable horror.

All respectable physicians and chemists pronounce ardent spirits poisonous and detrimental to life. “Intemperance,” says Addison, is the “Prime Minister” of “Death, the king of Terrors.” It produces disease; but it does more—it renders its victims subject to every endemic and epidemic. Statistical tables reveal some startling facts. There are one million drunkards in these United States. One hundred and fifty thousand of these die annually. That is one person every five minutes. What a vast host to be driven annually from the land of churches to perdition, for one cause. They die prematurely; they die in the prime of life; they die of Intemperance; and go to eternity self-murderers, and no self-murderer hath eternal life.

Did you ever see a drunkard die? I knew one who died upon his chair. I knew one who froze to death with his bottle by his side. I knew one who was drowned. They die on the pavement, they die in the gutter, they die on their horses, they die along the roadside, they die in the quagmire, they die away from home, and when they die at home their friends often wish they had died away. They die unconscious, they die asleep, they die weeping, they die groaning, they die screaming, they die raving, they die cursing. But oh! when with *Delirium Tremens* he dies, the scene is one of horror. No painter can paint the terrors of that hour. If he attempt it, however, he must have background of awful shades. If he pencils a few arrowed gleams of red lightning upon the margin, it will be an improvement. Then every character he limns upon the canvas must have a fiendish, fiery shape. And every shape must be girted with a band of twisted and writhing serpents. The painting must be so natural that you can see a sting in every tail, and a crooked fang in every gaping mouth. If he paint a scaly dragon with eyes of rolling fire, and nostrils of wheezing flame, with enormous wings of laminated bone fringed with jagged barbs tipped with venom, with a monstrous tail of hideous windings—and in whose sulphurous wake an army of hobgoblins hover—the picture is but the truer. Then the painter must have power to give his characters life, and fling them from the canvas all over the room—his fiends hanging upon the walls, dropping from the ceilings, and dancing in air—his serpents crawling upon the floor and horridly hissing—and his dragon with its fearful train hanging over the dying drunkard's pillow. Drunkards die, but who desires to be the witness? We might fall into the blushing funeral train, and follow him to his burial; and stand around his grave; and there hear the broken-hearted

widow weep, and the ragged children cry—but let us now turn away, and forget him if we can.

Intemperance destroys *his mind*. It injures and destroys the powers of the mind, because it injures and destroys the powers of the body which are the organs of the mind, and in virtue of its incarnation the instrument of its manifestation. It injures and destroys the powers of the mind, because of the intimate and sympathetic relations between the incarnated mind and the powers of the body; injury to the body is *per se* injury to the mind. Mind is a generic word, and includes intellect, sensibilities, and will. It injures and destroys the powers of the intellect. It manacles every faculty, pollutes the fountains of thought, overthrows the altars of wisdom, extinguishes the fires of aspiration, dethrones the reason, corrupts the judgment, destroys the memory, infuriates the imagination, and man stalks forth a maniac. Reliable computists say that of nine-tenths of the insane in our asylums their insanity was caused by intemperance. Does it produce insanity?

Look at the haggard, marred, and shameless drunkard—*is he sane?* Sane men in that condition would hide from the public eye, and hide forever. Hear him in his ravings—as he laughs, and sings, and curses, and oh, tell me is he sane? See him lift the rugged club or cursed whip, and lacerate and bruise the frail and tender back of her whom he swore to love and protect, and who is his noblest, his best, his truest earthly friend, and *is he sane?* See him steal the earnings wrung from the nerves of his weeping wife to buy the accursed beverage, and turn his naked children out to beg or die—and is he sane? He is mad—*mania a potu*, madness from drinking. He is miserably and wretchedly mad—a self-made madness which can claim no exemption from law or penalty—a madness which takes hold upon the pit. Poor man! better for him if he had not been born.

It works fearful ruin in the field of the sensibilities. It subverts men's propensities, destroys their individual normal powers, and chains them to the wheels of appetite. The desire for knowledge, esteem, and happiness, in fact all the higher propensities it destroys entirely. It corrupts the affections. In its last stages it utterly destroys the superior class of the affections—parental, filial, conjugal, fraternal, social, theistical; and engenders and develops their opposites. It disorganizes the whole system of the sensibilities, and arrays them in antagonism to each other, till man's mind is a Pandemonium of conflicting powers, which finally destroy each other and leave a desolated waste inhabited only by coarse passions, detestable hates, frightful monsters, and a few flitting shapes and spectral shades which dolefully howl among the ruins. It impairs the power of the will—until finally that power is destroyed and the man cannot will to reform. His case is then utterly hopeless, for all schemes of reformation must begin in the will. How often does the will of the drunkard feebly assent to a reformation, but weakened by intemperance, his will succumbs to appetite in the first following temptation. Let every dram-drinker and drunkard turn back while they can do it.

Intemperance damns the *soul*. This is a feature of the subject not usually discussed in Temperance lectures; and was not the lecture of this hour intended to be a grave exposition of the gravest of subjects, its discussion would not be attempted now. The presentation of such a feature as a motive of reform is appropriate now, because the speaker is a minister; because this is God's temple; because the subject is a moral one; because it is a part of the Gospel; because such is the fact—"Drunkards shall" not "inherit the kingdom of God," says the Bible. I believe that the cause of Temperance has been weakened and shorn of its strength in this country by Temperance meetings being converted

into a means of coarse and vulgar entertainment ; which in consideration of the immense importance of the questions involved—which questions comprehend principles of vital, social, and eternal reform, embracing in the wide field of their discussion the ruin and misery of thousands here and hereafter—have brought them under the censure of the intelligent and refined. Surely it would be as appropriate to jest on the field of battle at the expense of the dying and the dead, as to make the chief attractions of a meeting, organized for the reformation of poor drunkards, and to the exercises of which a thousand broken-hearted wives and hungry children look with awful interest, consist in low jests at the expense of the erring and suffering.

But to return to the proposition : Intemperance involves the eternal loss of the soul. It sends the soul to hell because it vitiates the affections, sears and silences the conscience, and corrupts the character. Its natural tendency is to produce sin. Men are led by it to commit sins which they scorn to do when they are not under its influence. Who are the swearers? Who are the incendiaries? Who are the robbers? Who are the murderers? Who are the criminals and inmates of our jails and penitentiaries? Had I time to exhibit the record, I would show you that again nine-tenths of them are drunkards. It drowns the soul in perdition. *It destroys the man, body, mind, and soul.*

But notwithstanding, I fear drunkenness is on the increase. Go to the stupendous temple of Bacchus. Look at its lofty columns of parched and arid skulls. Behold its infernal altars drenched with human blood. Cast your eyes athwart its long and gloomy halls, where demons hold their midnight revelry, and reeking bacchanalians whirl in the drunken dance to the licentious strains of Terpsichore's maddened harp. Go and see its dark, dismal vaults and dungeons where lost spirits weep. Here INTEMPERANCE sits crowned

and sceptred on a black and terrible throne. Thousands crowd to worship at his shrine, and sacrifice upon his altars. Sacrifice what? The infatuated debauchee lays upon that altar his character, probably the only patrimony bequeathed him by his sainted father—that character woven in its structure and frame by a mother's counsels, example, and prayers—that character he ought to leave untarnished as a rich legacy to his children. His health and life, precious to himself and family, are also freely offered up. His undying soul, bought by the precious blood of an incarnated God, he surrenders with an eagerness which savors of madness. It is here the dram-drinker seeks a panacea for his woes. It is here he flies for happiness when sorrow comes. It is here the confirmed inebriate flies to worship because he loves it. Was there ever a love demanded more sacrifices, and a love for which more are made?

It is also a *communicative* evil. Nations with their every interest imperilled have been crushed and overthrown because of the drunken imbecility of their rulers. Armies in battle, upon the issue of which hung the fate of a nation, have been discomfited and slain, and extended territories of country have been surrendered to the ravages of an aggressive foe, through the inebriation of military officers. A nation weeps when drunkenness sits in high places.

See the temperance home. How lovely! Prosperity, plenty, harmony, and love, sweet angels with bright wings, preside at their family board. Spirits of heaven when passing up and down through the earth often turn in as they did of old when they came to Abraham's tent. But let Intemperance look that way—flowers wither, angels depart, the old family altar crumbles, luxuries leave, necessities follow, health and happiness flee, tattered penury comes, hollow-eyed and hollow-hearted famine comes, disease and misery come. The drunkard not only suffers, but others suffer.

He is not disgraced, but he disgraces others. Let the son die in battle, and the mother and sister are proud. Let him fall a victim to intemperance, and both are ashamed.

The young man loves some noble girl. He woos, he pledges eternal fidelity, he calls heaven and earth to witness his truth. His sincerity is believed, his honor is trusted, his love is returned ; and the confiding woman bids farewell to father, mother, home, to all the world besides ; risks his fortune, embraces his destiny, gives her hand and heart, gives her all. For the future he is her only hope, her only protection. If he fails, she is ruined. He leads her blushing to the altar, and that most solemn of all obligations is mutually administered, and they are one in name, one in life, one in interest, by all law, human and divine. How sweet their first home ! Time flies rapidly, yet every moment is freighted with a blessing for them. How the heart of the young bride throbs with joy, sending blushes and happiness to her bright cheeks, as she hears a familiar step in the dewy evening along the garden walk, or up the avenue, and upon the threshold of her happy home. Here we bid them farewell for a while.

Years roll on. He has learned to love his dram, and from one step to another he has become a confirmed drunkard. We will pass over their gradual decline from luxury to want, and present ourselves on some cold winter night at the same cottage. It is midnight. We have no gate to open, no gravel walks to tread—these are gone long ago. The winter wind sighs mournfully in the neighboring mountains and comes down upon us in squalls laden with snow and ice, and groans around the corners, and whistles through the crevices of what is now a miserable hovel.

Let us look through a yawning scissure. A few smouldering coals are upon the hearth, which, ever stirred, cast but a dull and sullen light about the room. The wife is attenuated,

her face is pale, her eyes hollow with grief and famine, her garments thin and tattered. She starts and listens at every gust. Soon a heavy tramp and muttered curse are heard without; she takes the prop from the door and lets the drunken fiend in. Now mingled oaths and smothered shrieks greet the ear—sick in heart we turn away and leave a feeble frame, beaten and bruised, yet hovering over her starving babes to shield them with her own poor body from a father's blows.

But the evils of Intemperance stop not here. The drunkard's children inherit his intellectual and physical imperfections, created by the habitual use of the fiery draught, and often the constitutional tastes and tendencies to intemperance. They also inherit the stigma "*a drunkard's child.*" It is estimated that the orphans produced by Intemperance, if standing hand in hand, would reach around this earth three times—seventy-five thousand miles. Stretch out this long line of woe, and the world would be belted with a wail almost sufficient to melt the rocks and awake the dead.

You all remember the fabulous monster, the HYDRA, which dwelt in the lake or marsh of Lerna, in Peloponnesus, which had a multitude of heads, which spread terror and destruction through the land. It was assaulted many times, yet never conquered, for as quickly as one head was severed another would immediately succeed unless the wound was cauterized. Hercules finally killed the monstrous serpent by applying firebrands to the wounded necks as he cut off the heads. Intemperance is a serpent of more fearful form and power; though it may wear at times an epidermis of glittering beauty, it is a serpent still—a serpent of many a foul and snaky coil. Its heads are multiplied—so that there is a crowned head with poisonous fangs, and flashing eyes, and forked tongue, and deadly breath for every

land. Its huge form bathes in every sea, and its heads protrude on every shore.

Often has he been attacked by sainted Philanthropists of earth and as often have they failed, for when their glittering sabres descended and a head bit the dust—marvellous power of reproduction!—another with twofold fury reared its dreadful crest, and bid defiance to all human effort. Such a monster is at our very doors, and spits his foul slime upon the purity of our family altars and the escutcheons of our religion, and threatens to crush in his deathly coils the institutions of our country.

Is there no remedy? There is only one available human remedy: and that is an organized body backed by the power of God, and fighting upon the principles of Total Abstinence. The prohibition of wine and cider, and drinks which can possibly awaken the appetite for stronger and more dangerous beverages, is the cauterizing process which prevents, and which only can prevent, the reproduction of the heads of the monster, and result in his death. The organization I represent embodies all the elements of a final success; and if it will but do its duty, it will by and by rear its strongholds upon the ruined ramparts of fortified Intemperance, and surrounded by a wilderness of ghastly decapitated heads, place its foot upon the mutilated body of the beast, and wave its banner of blue, white, and red, amid the orchestral thunders of angelic applause.

I have presented you some of the evils of Intemperance. But *who is the cause?* The vender of ardent spirits. It is no use for the gray-haired mother to kneel, hold up her hands, and pray for the reformation of a fallen son; or the broken-hearted wife and trembling children to plead and cry with a drunken husband and father, so long as the liquor-seller, against all entreaties and requests, will sell them the fiery beverage, and hold out his sparkling decanters, and

even follow them to the very doors of their homes, and stimulate them to break any vow that may have been extorted from them—and all for what? It certainly seems that for paltry gold he would stand amid the shouts of hell, upon the widow's crushed and bleeding heart, and wave the banner of death over the orphan's home.

The selling of ardent spirits is *disreputable*. I need no further witness than the seller himself. Stand by him on the street and point out the first drunkard you see—with swollen eyes, his bloated face, his crushed hat, his ragged coat, if coat he has any, reeling and muttering, while parotid, sub-maxillary, and sublingual glands pour out their viscid fluid—running from the mouth, and foully adhering to and dripping from the unkempt beard—and say, “Sir, there is your work, and you have done it well;” and shame will hang out its ruddy livery upon his face, or growing angry he will disown his work, and declare you mean to insult him. No other workman blushes at a well-done job. He knows that it is *disreputable*.

It is dishonest. The vender of ardent spirits violates the principle of equality in merchandise: he does not return an equivalent value for what he receives. He knows that he sells what is of no benefit to the drunkard or his family, but that which is actually injurious to them. If what he sells is of no benefit, it is worth nothing; if it is actually injurious it is worth less than nothing, yet he receives something. Were he to sell a horse on the same principle, the world would say he was dishonest. Again, the liquor-vender sells that to his customer which he knows will incapacitate his customer for making further purchases. Yet in that state he will trade with him still, knowing that if his customer were sober he would not buy so largely. Is not this dishonest? Let any other man trade with the drunkard in such a state as this, and sell him anything else than that which made him drunk,

and he would instantly be branded as a villain. Let the merchant do it if he dare.

It is *inhuman*. The liquor-seller is the instrument of the entailment of all the evils upon mankind whose nature and enumeration have constituted a large portion of this lecture. But he has his reasons—yes, he is as full of apologies as the Sphinx of riddles. He says if he does not sell the infernal poison some one else will. I have good reason to believe a band of men have conspired against the life of my neighbor, and that from circumstances and opportunities they will certainly kill him, therefore I go and kill him myself. Is not this the very logic of humanity?

He says that he does not force men to buy—they buy of him willingly. If my neighbor is willing, and asks me to burn his house, dishonor his family, and murder him, am I justifiable in doing them? If I ask the druggist to sell me some arsenic that I might destroy my life, dare he do it? But he says it is lawful. It was once lawful to burn heretics and witches, but was it right? Suppose it is lawful, is it human? It might have been lawful for Shylock to cut the pound of flesh from the breast of Antonio, but was it human?—was it kind?

Ah! it is for money. He kills for money—so does the assassin. *He is a murderer*. He will sell his beverages, be the consequences what they may. The vender of ardent spirits is professionally an injurer of mankind—this is his occupation. He is a curse to society, a curse to our families, a curse to our children. His death would be a blessing, and he knows it. That he should be tolerated anywhere is a mystery to me. Yet I am sorry for him. He is injuring himself, and will have a fearful account to render. “Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also.” My feelings toward him are not of unkindness.

Women : In times of national peril, when the sterner sex must go to battle with carnal weapons, then we ask you to stay at home and guard well the purity of our family altars, and in your closets pray for us, our cause, and our safe return ; or, hovering like a convoy of angels upon the rear of our march, nurse the wounded and the dying soldier for his mother far away. But, in this warfare, where flashing steel and roaring cannon avail nothing, we want you by our side. Departing from our side originally when our progenitor slept and dreamt of you, we want you back as our helpmeet indeed, to engage in a work in which your interest also is involved, and which from your nature you are almost omnipotent to perform.

Brethren : Be encouraged. True, our powerful enemy has effectually resisted, so far, the power of heaven and earth combined. True, he is backed by hell and wicked men, and that our cause is assailed by "whited sepulchres" on the street and in the pulpit, but God is for us. Fight on till our war-cry shall shake into dust every citadel of a conquered foe, and our banner wave over a land redeemed and saved—till "cold water," pure, crystal, limpid, and bright, shall be the universal beverage of the world.

LECTURE V.

THE BIBLE.

“Thy word is truth.”—JOHN xvii. 17.

LET us have a plain practical talk about the Holy Scriptures this morning.

I. *A Divine revelation is a necessity.* Man's nature demands a religion. Progress and development are impossible in the absence of certain motives which a religion can only give. Man wants to know if there is a God; if there is one God or many; what His nature is; how He is disposed toward us. Man wants to know the origin of the world and himself; the reasons of the various types of his race, and the reason of their diversity in language; he wants to know the reason of his present condition, and why he is subject to suffering and death; he wants to know if there is any possible way of retrieving his moral condition; and if he is immortal, and if so what is to be his destiny, and upon what conditions that destiny is founded. These things he cannot find out himself, and if not revealed to him he must stumble in the dark forever.

Man has mind, but mind is only a receiver of light, not a source of light. He may find out some ideas of a god or gods, from nature, but he never can learn the reason of his own moral condition, and the remedy for it. He cannot find out the law of God, the nature of obligations, the rewards and punishments of the future. No branch of human learn-

ing, or art, can teach these things. They are not in the language, philosophy, metaphysics, mathematics, jurisprudence, and poetry of the ancient and heathen world. The people of Athens loved sculpture and painting, and the city was full of the works of art, yet the people were sunk in the depths of crime and moral ignorance. Civilization without religion has always debased the race, not improved it.

Facts are worth more than arguments. Take such philosophers as Thales, Herodotus, Plato, Aristotle, Socrates, Democritus, Euclid, Hippocrates, Epicurus, Zeno ; and such orators as Cicero and Demosthenes ; and such poets as Homer, Virgil, and Ovid ; and with all their greatness they had no proper conceptions of God. Some of them said there was no God, others that there were many gods, and the many gods were but the personification of places and things. Socrates had greater knowledge of God than any of the others. He said that God "was one, immutable, and the creator of all things ;" yet he admitted that he knew not what God was, and he advised his followers to worship the many gods of Athens. And when he died he recognized the deities of the popular theogony, when he said, "To-night I shall sup with the gods," and when he told his friend to offer a cock as a sacrifice to Esculapius. Some of them gave God the vile passions of man ; others taught that God was capricious, arbitrary, and despotic. The whole thing was confusion and contradiction. None of them knew of God's holiness.

They had false ideas of God's government. Seneca says, "Fortune scatters her gifts over the world, and rules without order the affairs of men." The Epicureans, and most of the philosophers, taught that the gods, as well as men, were subject to inexorable fate. The Stoics believed that the gods only interposed upon great occasions. They knew not the will of God. Some taught that pleasure was the end of life.

They advocated and practised many of the grossest crimes. They were ignorant of everything like true worship. Many of their services were sensual, revolting, and inhuman. They knew nothing about becoming reconciled to God, and their knowledge of immortality, &c., were but miserable guesses. For five thousand years man has tried to find out God, to learn His will, and without revelation they have not advanced one inch over their fathers toward a discovery. "The world by wisdom knew not God." (1 Cor. i. 21.) We need a revelation : have we got it? Yes.

II. *The Bible is a revelation from God.* It proves itself by its prophecies with reference to Christ, Babylon, Tyre, Nineveh, Egypt, Judea, the Jews, and the church. Even in its miracles, not one of them were wrought but in connection with some great moral lesson to be taught men ; not one of them was wrought to gratify mere curiosity. Many of them in their connection are supported by the philosophy of the case, as in the miracles of Egypt. And though these miracles were recorded, and known among the generation which witnessed them, not a word comes down to us of objection to their credibility.

The character of the men who wrote shows its Divine origin. The worst or best men of the world wrote it. If they were bad men, could they write such a book of incomparable purity? going even into the motives and springs of virtue. No mere moralist ever went so far. They could but produce a transcript of their own hearts ; the book shows it as much as the Pilgrim's Progress shows the character of John Bunyan. If they were good, they could not lie ; and when they said their message was from God, it was so. If the whole thing is a forgery, who did it, and is it not strange that no historian has ever suspicioned it? A man's signature to any document is considered authentic till disproved. The burden of proof is with the opponents. Strange the Jews

never thought of questioning it. And their estimate of the Divine character of their manuscripts, and their extraordinary care of them, show that an imposture in this respect is impossible.

The preservation of all the parts of the Bible has no parallel in history. Libraries and books have perished, but here is a large number of manuscripts written during a period of fifteen hundred years, by about forty men, of various occupations, living in different parts of the world, and preserved through sieges, wars, captivities, and in later times all brought together in one volume; and now translated into nearly two hundred languages, and thrown broadcast over the habitable globe. There is not a miracle on its pages greater than this. Yet there is one greater—that when all these men's manuscripts were collected, one great plan ran through the whole in gradual development to the end. No two heathen philosophers had the same idea of God; yet here are men, retaining their individuality upon their books, and agreeing about every doctrinal feature about God. They had no standard of orthodoxy to govern them upon fundamental doctrines; and yet each writer explains the other, and the Old Testament writers unfold a plan they did not understand. Astounding miracle! Its influence upon the world is greater than any human production could possibly have been.

Take the character of its revelations—leaving out the history of the people with which is woven the developing plan, that the plan might develop in humanity, for whose benefit the plan was intended, and whom it must touch, or it would be an abstraction—and take its doctrines. What do we know about God, His nature, attributes, works, government, love, and glory? All we know is what the Bible teaches us, and its teachings are explicit.

It only teaches what is man's origin, his powers, his des-

tion. It only teaches a system of Pneumatology and Psychology. It only gives the reason of man's life here. It only teaches human depravity, its cause, its effects. It teaches neither more nor less than what we all know to be true. It only relieves God, in connection with our sorrows, of a reflection upon His wisdom, goodness, or power—and while throwing the responsibility upon us, yet is the only book which gives us hope at last. It only teaches upon reasonable grounds our accountability, and instructs us how to act in relation thereto, how to prepare for the future.

It only teaches us our duties to God and man, and reveals such reasons for their performance as our minds will endorse. It only teaches us the exalted dignity of ourselves in connection with such service. It only teaches man's immortality, the doctrine of a judgment, eternity, heaven, hell, eternal life, and death. It only teaches the plan of redemption—the love of God—and salvation through a god-man.

Its teachings are so pure in their tendency. The highest moral purity is everywhere enforced. This is carried beyond the conduct into the very thoughts. Purity of intention is everywhere insisted upon. No class of men is excepted, no apology or accommodation for any vice. Even the writers spare not themselves. Moses tells us that he was reluctant to obey God in going to Egypt; he tells us that he killed an Egyptian and had to run away; he tells us of his vainglory at the rock of Meribah, and that he was forbidden to enter the promised land on account of it. Its best men are not spared. Yet no other book has so correctly delineated the human heart, and given man so much consolation.

The book is inspired. There are different degrees of inspiration, and there are different modes by which it was given, but of this I cannot speak now. It is so unlike the fables of the sacred books of other religions. These lack evi-

dence, most of them are absurd, many of them impure, and they did not inform man of salvation and a future state. It is sufficient in the knowledge it gives, in the duties it lays down, in the motives it presents, in the admonitions with which it abounds, and the threatenings and promises all over its pages. It is fulness itself. No man need say that it is not sufficient to him for any matter appertaining to his salvation and good.

The Bible is adapted to every man. Brother, are you a traveller? This book is a map of the country through which you journey, and it gives you an outline, the skirtings of the country to which you are journeying—that part of the country which touches this. You can see the trees, and through the interstices of the foliage, glimpses of a city. Brother, is life a sea, and you a mariner? The Bible is your chart—consult it. Are you a stranger here? You must be a stranger here, or you are no Christian. If a stranger, you are a pilgrim. The Bible is your staff. Are you a warrior? The Bible is your book of tactics. It describes your armor, tells you how many pieces, where to get them, and how to use them. It tells you also all about the enemy. Do you acknowledge yourself a subject of God's kingdom? The Bible is the code of the kingdom. Are you a student of the mysteries of God? The Bible is your text-book.

It is adapted to every condition. Are you poor and needy? "The needy shall not always be forgotten: the expectations of the poor shall not perish forever." Are you a stranger? "The Lord preserveth the strangers." Are you fatherless, a widow? The Lord "relieveth the fatherless and widow." Are you bowed down? "The Lord raiseth them that are bowed down." Are you in trouble? "God is . . . a very present help in trouble." Have you many afflictions? "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Are

you heart-broken? "The Lord is nigh unto them that are of a broken heart." Are you tempted? "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it." Are you in tribulation? "Blessed be God . . . who comforteth us in all our tribulations." Are you slandered and persecuted? "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven." I might follow this strain of talking all day—in all conditions, rich or poor, sick or well, young or old, the Bible is full of instructions and promises. With its broad wing it covers the world. It only cheers the dying, kindles a light in the grave, and opens the doors of a blessed immortality. It is all we have got. Doubly cursed the man who would rob humanity of the treasure. Come, sir, give us a better. It is a book which defies all improvement—it is perfect.

No book has been so fiercely attacked in every age as the Bible. And after its teachings had conquered the civilization of the world, and that civilization became professedly Christian, that civilization went over to the Devil, and the church itself tried to burn up all the Bibles in the world; but Church and State, infidel and pagan, criminal and philosopher, have all failed to destroy it. The Bible is no feeble child begging in the streets of our Vanity Fair, but it is a lofty giant, his mother Love, his father God, and his strides over toppling thrones and down the ages have awakened the dead. He shakes thunders from his flowing hair, and his armor shines like the sun. The breath of God was the furnace blast, and Horeb's top the anvil, when Jehovah forged him helmet, breastplate, and buckler; and the infant Jesus gave him a sword out of heaven's armory; and while John fell worship-

ping, the stars danced the sky to the song of the angels, when he was commissioned to take the world. Kill him? Kill an archangel? Kill the Lord of glory again? Kill God? Priest and infidel, get out of the way! God's eternal truth owns the eternal years, and the Bible yet will be the code of all nations, the arbiter of all questions, the referee in all disputes, the grand court of appeal for the world, and the Bible and Jesus will be King of the world. Go on, blessed old Book!—Let wicked men scoff. Go on, and teach the rich man how to use his wealth, the poor man how to be happy in his cabin—teach all men the way of salvation; and when we die give us a promise and hope of immortality, and kindle a light in our graves which all hell cannot blow out—and you have done for us what all the world's philosophy never dreamed of.

Wm

