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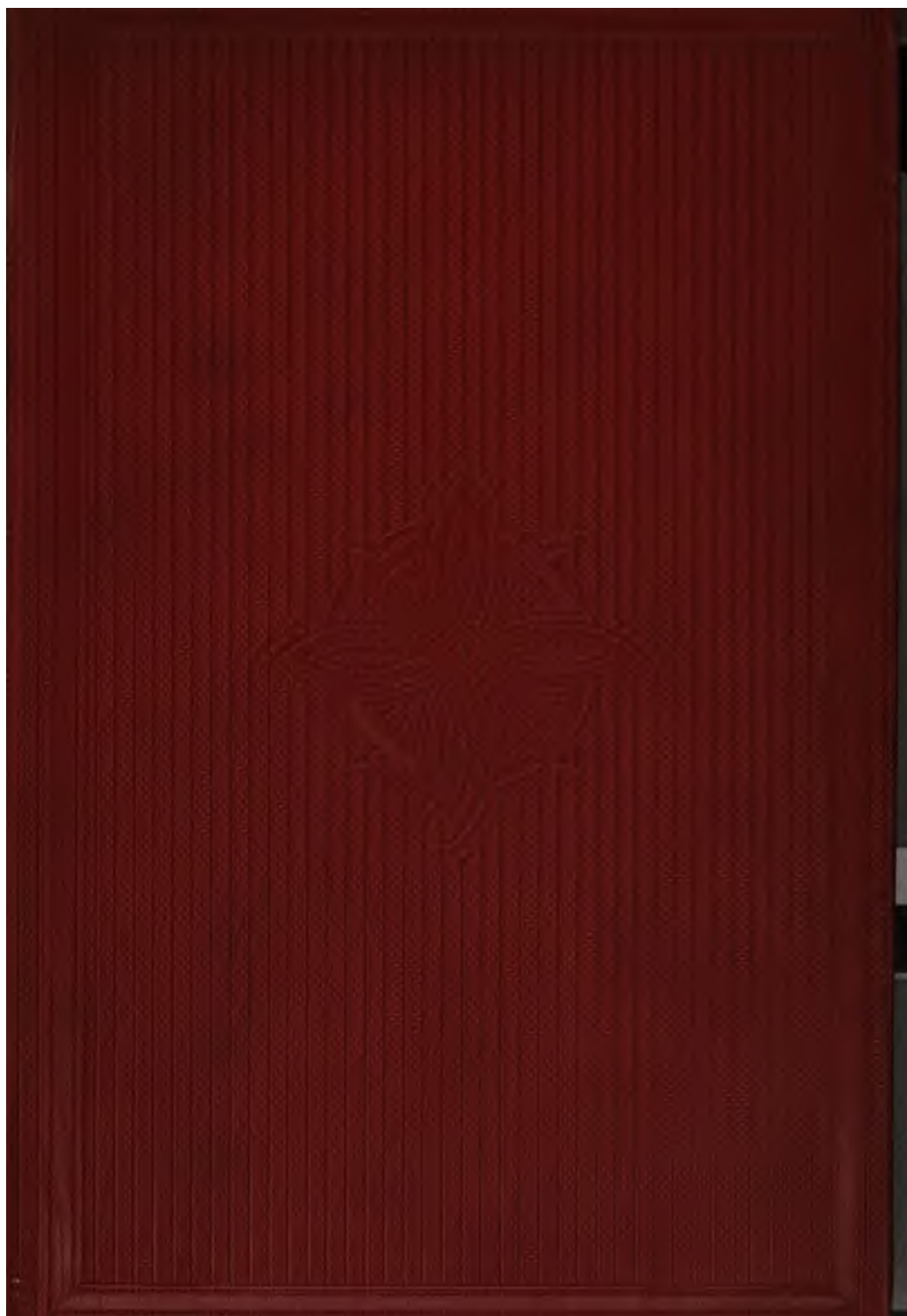
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THE
UNIVERSAL CHURCH;

Its Faith, Doctrine, and Constitution.

“There are times when prudence permits us to hide the love we have for our brethren; but there are none in which we are permitted to conceal the truth. In fact the truth is not exclusively ours; we are but its depositaries, witnesses, and defenders.

“It is the light of God in man, which should illuminate the whole world; and when we conceal it, we are unjust towards our brethren, to whom it belongs as well as to us, and ungrateful towards the Creator of Light, who has shed it abroad in our hearts.”

Massillon, Bishop of Clermont.



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THE UNIVERSAL CHURCH;

ITS FAITH, DOCTRINE, AND CONSTITUTION.

BOOK I

CORRIGENDA.

- Page 25 line 30 "*we*" should not be in italics.
- " 81 " 22 *for* "physical," *read* "physical."
- " 90 " 24 *for* "obtained" *read* "obtainable."
- " 92 " 32 *insert* "that" *after* "admit."
- " 116 " 19 *for* "remonstrances" *read* "remonstrates."
- " 132 " 7 *for* "five," *read* "seven."
- " 137 " 1 *for* "consist," *read* "consists."
- " 156 " 25 *after* "five p.m.," *transpose the sentence thus*, "or as the Ecclesiastical Council may think proper, so as not to interfere with the principal hours of worship."
- " 160 " 29 *for* "bell-towers," *read* "towers."
- " 169 " 12 *for* "placed upon," *read* "placing us on."
- " 180 " 84 *omit* "more."
- " 181 " 8 *insert* "as," *before* "unable."
- " 189 " 31 *omit* "opposite."
- " 193 " 2 *for* "one," *read* "this."
- " 203 last line but one, *for* "man," *read* "men."
- " 204 line 32 "deserve" to be in roman; "vegetate" in italics.
- " 218 " 25 *for* "rack," *read* "wreck."
- " 275 " 3 *after* "Scandinavian," *add* "Celtic."
- " 287 " 23 *for* "still more," *read* "the most."
- " 319 " 5 *for* "unlucky," *read* "unpropitious."
- " 320 " 23 *omit* "of necessity."
- " — " 24 *for* "through," *read* "of."
- " 324 " 25 *for* "Nor," *read* "Now."

churches themselves profess to desire. But it goes further, and recognising what truth the world has, to be still partial and imperfect, seeks to advance and amplify it. We shall extend the limits of our holy land, plant it with all truth-bearing trees, and nourish them so that they may all bear good fruit, useful in their season. We will

keep such truth, moreover, as we possess, pure and free from taint, which it cannot be when combined with error, falsities, ignorance, and superstition.

Superstition makes the night of the soul; in past creeds there has always been a glimmering of reflected light from the sun upon the moon, and from the stars of the night; but since superstition resembles night, and is truly spiritual darkness, the moon has been its principal luminary, and the orbs of heaven its lesser lights; but however beautiful is such a night, however cloudless the sky and pure the air, it is night still, well fitted may be for repose, for meditation, and the contemplation of God's glory in the heavens, but not adapted for active work. And as when the great orb of day arises in his strength and glory, the lesser and reflected lights all disappear before the overpowering, the brilliant rays of the sun, so when the sun of truth dawns upon the obscurity of the soul's night, it brings with it the blessed light and heat of spiritual life. Man no longer stumbles in the darkness, is affrighted by fantastic shadows, and is scared by phantoms, nor wastes his life in fanciful and fruitless meditation, but hears the voice of his Lord and Master, borne on the morning breeze, calling upon him to be up and doing; to be active in the service of his God; active for his own advancement; active for the welfare of his fellow-creatures; active against sin; active against error; active in well-doing; active in all good deeds whilst yet the day shall last.

Let us all work, then, whilst there is light, for the time is not far distant when our evening hour draws near, when night on earth will set in and close around us, each in his turn; that night which is the harbinger indeed of a brighter morn, but which shuts us out from earthly work for ever.

Those great churches of the past, to whom truth has been confided in trust for all mankind, have more or less failed in their mission, and have perverted what truth they had in charge to their own selfish ends. All such truth, however, it is the mission of the Universal Church to search out, exhume, and bring once again to light. Whatever great spiritual and moral principles are still embodied in existing churches, will be combined with the

later revelations and sounder knowledge, the science and experience of the Universal Church.

In her re-lives the spirit of the most antique past. Asia, as well as Europe, will, by her means, reap the growth of seeds sown throughout their lands, in the earliest ages of humanity. India, Persia, Judæa, Egypt, Greece, Rome, all have served in the religious development of man's spiritual life, and all will yet serve to assist in his onward, though difficult progress. No good seed once sown but has borne fruit, and left more seed for future growths. No good thing shall be lost, nothing rejected or cast away which can be of service to mankind. The Church wills not to destroy, but to remould; not to scatter, but to collect; not to disjoin, but to combine; not to patch up, but to rebuild. In effecting such a purpose, however, a greater or less amount of pulling down and reconstruction is absolutely necessary, in proportion as it is found that the old work is in a good and fit state to be recombined and united with the new edifice; that glorious temple of the faith which is yet to rise in honour of the One, only true and living God, the Creator of man, the world, and the universe. But, it may be said, all that the Universal Church professes is little else but what we have often heard before, and is known as Natural religion. We accept the term; we desire nothing better than that our religion should be called *natural*, in contradistinction to others which are *unnatural*; and as it is *natural*, so is it *rational*, as opposed to *irrational* religion; *practical*, as differing from *speculative*; and *true* as distinguished from *false* religion.

True religion has no *necessary* connection with any church, but is that which informs our souls as to the existence and providence of a great and good Creator, and expounds the duties which we are bound to perform towards Him and towards our fellow creatures. Nor can this knowledge alone render mankind religious, though it forms the groundwork of all faith; but the love and reverence which flow from the first, and a life directed by the principles of the last: by these and these alone can man deserve the name of a religious being. The true faith of the Universal Church is *alone* catholic and eternal; and all other creeds calling themselves catholic, are only

transient states of religious development, adapted to the times in which they flourish, but one after another broken up as an entirety, and submerged by every succeeding wave of the great ocean of spiritual life, the ever flowing tide of which, the churches and their ministering priests, madly and in vain endeavour to drive backwards or to arrest.

True religion consists in the doctrine of Love the Lord thy God, and seek in all things to obey and love His laws; seek in every way thy neighbour's welfare; seek also unselfishly thy own.

These injunctions we are all bound, for our own sakes, for the sake of mankind, for the sake of our Maker, to fulfil, so far as in us lies; and in seeking the best methods, in choosing the most effectual and practical means of attaining that desired end, we must stand in awe of no secession from conventional ideas; no impending condemnation; no authority which would impede our progress; no censure which our fellow-creatures may attach to us. To this end we steadily adhere, and the attainment of it, be sure, can confer nothing but final happiness and glory upon us, and upon our descendants, to the end of time.

It is not uncommon to meet with persons who weep tears of blood over their thick-coming doubts; to give up old and cherished opinions is always more or less painful. We grieve to part with old friends and companions who have accompanied us on a long and wearisome journey, full of peril and adventure, even though they have led us often astray, and caused us to miss the right road. Men are attached to their creeds by a thousand delicate nerves of feeling, to sever which must always cause pain. But the soul which desires and earnestly seeks after the Truth must be prepared for suffering. The search is difficult, and perhaps painful, but there is really nothing to justify either this shrinking fear, or terrible spiritual anguish. "Nothing should affright us but sin." It cannot be so; if conscience tells us that the result will be to make us love our Maker more nobly, truly, and tenderly; to destroy false ideas which distract and mislead the soul; to render existence more useful to ourselves and to our fellows, and furnish man with more practical rules of

religious and moral life. If this is so, what should fright us? If the desire is good, the aim noble, the means reasonable, what consequences need we dread? Moments of doubt, of natural fear, of cowardice, will come to us all on the way; old opinions and creeds, like dried-up mummies in a dark vault, will, perhaps, make us start back in the first dim gloaming of the light, but our path becomes broader, clearer, and more beautiful as we proceed, until at last we emerge into the full light of that immovable, all radiant sun of Truth, which pierces with its blessed beams into the most secret recesses of the soul, and lights up with a divine light, which never more shall be obscured, and quickens with a divine heat, which shall never more be diminished, the spiritual life of humanity, the great living soul of the whole world. Religion, moreover, is not that alone which tells us of God—of immortality and life—which of itself, without love, is nothing more than knowledge, but that also is part and parcel of religion, which, tends to raise and refine our love of God, of our fellows, and of ourselves. Everything which inspires us with more tender, noble, purer feelings, which leads us on to love, humility, labour, honesty, and virtue, is an aid, however humble, in the formation of a religious soul. Sure are we, that there is more true religion to be found in many a so-called profane work than in a hundred homilies, “stale, flat, and unprofitable,” however sonorously delivered by the highest dignitaries of any church.

Fly ye from those who with their creeds work dissension and disunion amongst men; through whom the father is set against the child, the children against their parents; turning the holy, quiet, home into a den of discord, and raising up the demon Hate, where gentle Peace alone should dwell. These are the priests, the dispensers of religion, the holy men of the earth! Alas, turn from them, my brothers; with them will you seek in vain the peace and rest which you desire. Busy in splitting texts, and their lungs for the texts; denouncing some, damning others; protesting for themselves; their souls wrapped up in some tawdry dress, or absorbed in the contemplation of some silly emblem; squabbling and contending over old wives' tales: these men are not the leaders of the

age, nor the ministers of God; no, you must turn to yourselves—to your own souls—must learn to think, reason, act, for yourselves. Help ye yourselves, and God will help you too. Think first, all men are brothers, spring from the same divine source, wander the same thorny way, meet with the same inevitable end. Pierce through the fleshly covering, and see in each the inestimable jewel of a soul, nor let any difference of race, or creed, or position, prevent your heart's conjunction. It is the heart ye should seek to intenerate, for the glorious aim of universal love is only to be attained by heart with heart united. To be good, and to do good, is the only true test of spiritual life—of real civilisation—and those who are not the first, and fail to do the second, may possess all that earth can afford, may be in enjoyment of all the pleasures, the products, the science and riches of the entire world, but are still nothing better than luxurious savages.

Without true religion, all that the world can give is valueless. Science is her handmaid, and the immortal discoveries of man—railways, steamships, tunnels, bridges, and the press—shall curve over the entire earth, plough every sea, pierce through the stubbornest rocks, span the deepest gulphs, the widest rivers, and scatter the seeds of thought, of instruction, and of religion, broadcast throughout the world; that religion, pure and holy, which shall at last join us all, hand in hand, heart with heart, into one family—one world—with one God, whose worship is that of gratitude and love, of praise and thanksgiving, so long as man and this earth shall endure.

How all-important, then, it is, that we should have just ideas of God, more so now than ever, since these ideas expressed in a language spread all over the world, through the untiring energy of the Anglo-Saxon race, are sown widely over the surface of the globe, and by means of the ever-increasing intercourse between different nations, may, and shall, be almost universally known by the power of the printing press.

Never can we live together in full, true, and perfect human brotherhood, until we are all agreed that there is one God, who is love itself, and that to be good and do good, is the great aim of human life; that we are all

His children, and that the way to heaven is barred to none but sinners and evil doers. Away, then, with dogmatic falsities, with narrow and exclusive creeds.

God, universal as light, should be as universally received and loved, appreciated, and adored. Do priests, do churches, work to this end? To exalt themselves, and not God; to spread their peculiar tenets, not truth; to exclude and condemn; not to conjoin and harmonise, would seem to be their mission, and the whole world is split up into parts each with its church, the one damning the other, and each prohibiting man's approach to his Maker, except he seeks admission through their little narrow stony doors, and is furnished with a passport, signed with their useless permit.

There is a creed which might be as prevalent as the air we breathe—"Love God above all things; love thy neighbour tenderly; love thyself wisely"; from the beautiful simplicity of which men turn aside, to lose themselves, and mislead others in the wretched quibbles of foolish and uncharitable creeds. Break through, we do entreat you, the walls and barriers which churches wickedly build up between us; against our heart's junctions; against universal charity; against true religion. Know that to love God properly, we must learn to understand Him, and the more we understand the more we shall love, and in proportion as we understand and love, so will true religion increase, extend, and flourish; the binding together, not only of man with his Creator, but of man with man, of reason with devotion, of life with religion, of earth with heaven.

The grand and noble truths of pure religion have been handed down to us from the remotest ages, and the faith of the Universal Church is founded on such: on the wisdom of the past; on the invaluable teachings of all science; on the universal language of a dumb yet most eloquent world. From thence will arise the power to perceive all that is beautiful and true, and the heart to love it: and somewhat more still than this: an earnest, deep, tender and holy love; love in its widest, truest sense—a love which shall not only draw all mankind more near to their great and good Creator, but which shall link each man to his fellow-man, race to race, and nation to

nation, in the warm kindliness of human sympathy, human hope, human love, and Divine faith.

If much of the dissension, the confusion, spite and strife, which embitter our earthly life and hinder our worldly advancement, arises from the opposition of rival and discordant churches and their creeds, how can we regard them with affection and esteem? If priests have been and are still, their mainstay and defence, active in fanning yet more fiercely the destructive flame of man's too ready fire of infernal hate, how must we abhor them! If they have been the first to ban and curse all those who are not with them, what must be our indignation? And if this has mainly arisen from their ignorant and petty jealousies, how can we but despise them? We have all but one Father; we all form but one family, dwelling in this vast mansion, the earth; if we live together kindly and in love, obedient to our Father's laws, it is heaven—the kingdom of God is extended to earth; the moment we would exclude any from his presence—*we*, and not our King and Father—we sin against Him, and those who do so shall be themselves excluded as unfitted for heavenly life. Our minds may differ, but let us still seek each other's love; we may never agree on all points, but we must not condemn without good cause; there are many influences at work to one end, and if guided by love, all serve their purpose: the sun that warms, the shade that cools, the breeze that freshens, the dews that moisten, the rains which vivify: all nature is attuned to one grand end—the propagation of life, the nourishment of what is good, the production of all that is useful and beautiful. So let us all, working in our various ways, be harmonised by the desire and hope of attaining one common object, the knowledge and love of God, and thereby the welfare of the world and of ourselves.

The great mission of the Universal Church is to combine and harmonise all that is good and true in life and the world, and direct it to the attainment of this noble and holy purpose. Under its fostering care philosophy, science, and art, are all brought into harmony with faith and with practical religion: all act in conjunction towards the advancement of each man individually, and the progress of the human race collectively.

THE UNIVERSAL CHURCH;

ITS FAITH, DOCTRINE, AND CONSTITUTION.

BOOK I.

INTRODUCTION.

THE Universal Church is so called because the great truths which it teaches are common to all created beings throughout the universe: and as all such beings are immortal, and exist, for ever progressing and for ever active in the service of God, their Creator, Lord, and Master, so is the Church everlasting as well as universal, and forms the connecting link between the present and the future, between this world and the life to come. Nor is the word "Church" to be understood as implying anything more than the whole body of those who hold the faith; the congregation, ministers, and councils in one combined body, forming the true Church on earth.

The Church, moreover, is universal, because from the earliest times, through all ages, and amongst all nations, it has never ceased to exist, though often in secret, hidden and stricken down by its foes: it still was in existence so long as one man alone held the truth, and transmitted it on to his descendants.

It is universal, for it includes and contains all other churches, as the greater does the less; seeks to assimilate them to itself, to purge them of their evil, and retain and utilise what is good in them all. It will destroy truth in no church, but preserve it; and that is *all* the various churches themselves profess to desire. But it goes further, and recognising what truth the world has, to be still partial and imperfect, seeks to advance and amplify it. We shall extend the limits of our holy land, plant it with all truth-bearing trees, and nourish them so that they may all bear good fruit, useful in their season. We will

ness to the truth of our doctrine. One great epoch of civilisation after another has passed by, each one founded on religion, bearing religious fruit, and scattering the seed abroad for future fructification. As soon as the religious principles and creeds with which they were bound up had done their work, they ceased any longer to be guides of life to nations, fell into decay, and were cast aside as useless.

Each new epoch requires and forms to itself new religious ideas, new principles of life and action, founded more or less on those which preceded it, but still essentially new, and producing in their turn a fresh growth of spiritual truths; this, however, is not the work of a few years, but of ages, and between the rejection of the old and the reception of the new religion must ever intervene a period of transition such as mankind, we believe *all* mankind, are at this time passing through, and from which in some cases they are emerging. Religion, of which a church is the embodied form, must lead or die: the moment she becomes a drag upon human progress, halts lamely and painfully in the rear of the world, pleads and apologises for her weakness, makes compromises with the world's foes, her foes, God's foes; her mission is over, her doom is pronounced, her life is near its close. The place of the Church is in the very van of progress or nowhere; she must guide, marshal, and protect the whole army of mankind in conjunction with the temporal power, or she forfeits her true position, and becomes a mere hanger-on at council: driven from thence even at last, she may be seen prowling about in the rear, and on the battle-field when the fight is over, among other camp followers, stripping the wounded and the dead, degraded and transformed into a mere "picker up of unconsidered trifles."

The world may object to the tone of the following discourses as too dogmatic, and fancy also that too great a stress is laid, too much fierce zeal expressed concerning idolatry, for instance. We answer, Not one whit too much. Those who have ever lived in Italy or Spain* may bear witness, if honest men with keen eyes, to the vile state of idolatry and fetishism to which the Papal Church has reduced the greater portion of their

* Mexico and South America are in a worse state still.

populations. As regards dogmatic tone, the Church speaks out, and boldly ; the angel of the Church blows the world's *reveill * with no uncertain note, but in tones loud and shrill, so as to pierce to the uttermost ends of the earth. The Church brings forward truths and principles which the world may or may not reason upon and argue about as it likes, but which it is required to receive and act upon at once. The Church does not address itself to a select and educated, a thinking and reasoning few, but to the great mass of mankind—to the inhabitants of the whole world—to men who have neither time nor power, perhaps, to think and reason much—to the world's workers, before all ; and therefore as a mother to her children so speaks she unto them, and requires them to obey, to mould their lives on the model she places before them, and to receive her doctrine as truth. She addresses them in this strain, satisfied that the result will be according to her desire, and that from such obedience will follow a new birth, a new life, a new future to them all.

We have looked abroad, and have seen, and painfully have felt, the low and fallen spiritual state of the mass of our fellow-creatures. Throughout a great portion of this fair Europe, throughout all antique Asia, superstition hangs over each like a heavy, dark, pestiferous fog, and the Sun of Truth can alone pierce its obscurity with her divine rays, and drive it off the surface of the earth. Christianity has been tried and found wanting. The Papal Church has done its best in Asia, and that best is a mere nothing. The Protestant Churches have also done and are doing what they may, but in vain. Protestantism, neither in Europe nor in Asia will ever become universal. Christianity, addressing men through the senses and emotions, as does the Papal Church, may obtain a temporary footing ; but Protestantism is devoid even of these temptations, trusts reason to its own loss, and carries with it an open book, which contains theological doctrines, marvellous stories, and precepts for the conduct of life, which all people of simple good feeling and ordinary intelligence very soon perceive to be inconsistent with truth, justice, and experience. To Asia we look especially with longing and regret. The cradle of our race, and still inhabited by nations equal, if not superior, to those of Europe in

natural intelligence—by men quick-witted, sensible, and capable of the highest civilisation—we find them still alive, and that is all we can say. But their souls are torpid, their intellect numbed; slaves of the most pernicious superstition, to theories of present and future life which, however unconsciously to themselves, do still shrivel up and dwarf their spiritual manhood, and bar their advance in the broad path of progress into which the European races have struck, and march forward to an unknown, illimitable future.

To all such, and to their fellow-prisoners in Europe, the Universal Church addresses itself, in the firm hope, in the fixed determination to bring them liberty, and raise their souls from darkness into light; to make them fellow-workers with us all in the great work of humanity. Thus our discourses are particularly directed now to one class of men, now to another; for instance, "The Unity of God" is not intended for the Mahometans, Jews, or Parsees; "Idolatry" and "Miracles" are especially addressed to the Roman Catholics; "Love and Freewill" to the whole world; "Salvation" to Christians in general and the Evangelical Churches in particular; "God's Providence" to the Mahometans; "Spiritual Life and Immortality" to mankind at large; "Angels" and "Ghosts" to Mahometans, Roman Catholics, and Spiritualists; and "Belief" to all Christendom. To adherents of all churches, to all nations, to the whole world, does the Universal Church address itself, and will establish a National Church among every people, suited to their respective spiritual capacities and mental constitution—Churches which, however much they may differ in form, in rites and ceremonies, and in externals generally, will yet be unanimous in principle; all hold and teach the same fundamental truths and precepts for the conduct of life.

This then is the mission of the Church, in which she calls upon all honest, faithful, good and enlightened men to join. First, and above all, to plant and cause to flourish the great and vital first principles of religious truth; next, to make every individual human being know that the one first great principle of life, without which all earthly goods, pleasures, prosperity, and even morality, are vain, useless, and of no effect, is—Love of God. This is

the very first lesson mankind has to learn, without which neither humility, nor charity, hope, goodness, nor faith can exist, and from which alone these qualities and all godliness and holiness flow, as from a pure and everlasting fountain of happiness for the whole world.

The mission of the Church in social life, is to combine and organise its various and too often conflicting elements, bring to bear upon one point (spiritual progress), to one common aim, forces now isolated and scattered; to lead philosophers, poets, writers of fiction, men of science, and artists, into one line of action; giving a purpose to all their works, and a result to the proceedings of all the scientific societies of the world; producing a common course of action, tending in their special results to the real civilisation and welfare of every particular nation, and of all mankind.

The mission of the Church in every nation is to uphold and spread the principles of freedom, justice, and charity for all. In other words, Liberty, Equality, Fraternity, three jewels of great price, which she has picked up from the mud and dust in which they have been cast away, and trampled upon in scorn as valueless counterfeits, mere bits of coloured glass; but, look you, they are rubies of inestimable value, and the Church, as Queen of the world, wears them conspicuously in the coronet of pure gold which encircles her fair brow.

Liberty, for God has given liberty as a birthright to all men, and made us all to be free, servants to Him above all other masters, and to Him even, free servants not slaves; He demands our voluntary love and service or wills them not at all. No government can be firm and durable, which is not established by the free consent of a free people freely expressed.

Equality, for we are all equal before God, who is no respecter of persons, but in whose sight we stand as living souls only. Equality, not of station, wealth, or power, each one in his place, each one must be content to do his duty. Equality in the eyes of the judge; strict equality before the law, not in theory only, as at present, but in fact; this is an absolute right belonging to all men, to each of whom individually the law on earth stands in the same position, as the Great Judge in heaven does to all mankind.

Fraternity: for we are all brethren, not equally gifted, not equally born, not equally placed in the world, but nevertheless all brethren in spirit, all children of one heavenly Father, all co-heirs of one heavenly estate, all hopeful of a common happiness in the future, all subject alike to suffering, all born to meet one common fate on earth, all destined to a new birth and a new life in heaven.

The mission of the Church to the whole world is to spread Love, Truth, Justice, and Mercy.

LOVE—because we are loved by Him who made us all.
His name is "Love."

TRUTH—for truth is His very essence. He is Truth itself.

JUSTICE—for He alone is truly just; and in justice doth delight.

MERCY—for He is Mercy itself; and by His mercy alone we hope to enter heaven.

LOVE—resulting in active charity and tender affection to all our fellow creatures.

TRUTH—resulting in the spread of instruction of every kind; the advancement of knowledge; the uprootal of ignorance, error, and superstition amongst all nations.

JUSTICE—producing perfect honesty and uprightness in all dealings between man and man, between nation and nation, between government and government.

MERCY—resulting in the avoidance of all cruelty; and in sincere forgiveness and reconciliation between those who have been enemies.

In fine, the Universal Church is a leader and a guide, urging forward and not retarding the progress of man and of the world. The Church forms the vanguard of humanity, stands in front and calls to action; seeks not its own aggrandisement, but the welfare of others; instructs, entreats, incites, and commands all men to be up and doing in the great battle of life; directs each one to fight for his own hand, others to combat in groups for local success, and all to battle manfully for the common triumph of humanity, over evil of every kind; foes who assail us on every side, foes of our own or our forefathers'

making, foes by our own strenuous and persevering efforts, with God's good and ever-present help, to be destroyed. We strive and combat for the triumph of good sense over folly, of holiness over sin, of righteousness over iniquity, of honesty over deceit, of purity over sensuality, of law over violence, of knowledge over ignorance, of truth over error, and all that can be implied—and what is there not implied?—in the final triumphant victory of the love of God over love of self.

In such words and with such a purpose does the Universal Church address itself to the world, and place its cause in the hands of all good and enlightened men, firm in its faith in God, full of hope for the future, and with no misgiving as to its final and complete triumph over all its foes, and those only can be its foes, who are opposed to the spiritual and temporal welfare of the human race, and the progress of civilisation throughout the world.

CHAPTER I.

THE UNITY OF GOD.

FROM the earliest recorded times down to the present day, the existence of one Supreme Being, from whom all things do proceed, and through whom all things live, and move, and have their being, has been recognised and taught by the most enlightened men among all nations, and in all systems of belief.

Whether implanted in the human mind, and co-existent with the first formation of man, or whether subsequently notified to man by special revelation from his Creator, matters not, the fact remains undeniable.

In the grossest and most polytheistic forms of the ancient mythologies known to us, still, among many gods, the One great final cause of Creation has been ever recognised as Lord over all. The ignorance and superstition of the many, and the craft, and love of power of the few, those prolific sources of human error in all the

churches, have caused this sublime and simple truth to be partially lost sight of again and again. Wilful and interested perversion of the truth by some, and the ready credulity of others, have led at various times to its neglect, subversion, and near extinction; but never, as we believe, completely so at any period of the world's history; and from age to age, from nation to nation, the torch of truth, though often nearly spent, has been handed down to us, by the providence of God Himself, as a light destined finally to show all the inhabitants of the world, the path, which leads to His presence—before the inextinguishable and searching blaze of which the darkness of error and deceit shall be driven away, and disappear like the obscurity of night before the glorious rays of the heavenly sun.

At the present time, the principal nations of Europe—that continent which boasts itself to be, the centre and source of all modern civilisation—do but vaguely perceive the incalculable value, the absolute necessity of insisting on this fact, viz., that there is one only God, the Creator, Sustainer, Preserver, and Perfecter of the entire universe and all that therein is, to Whom alone is to be ascribed all honour, glory, might, majesty and power.

As we have before said, this great and sublime truth, the very foundation and only sure base of all true religion, has been known and acknowledged in all past ages; but, from whatever motive, whether from love of power, the selfish desire of exclusive wisdom, the petty pleasure of deceiving others, the greed of wealth and self-glorification, the natural tendency of humanity to superstition, the result of error grafted on error thoughtlessly admitted, the belief among the enlightened few, that the ignorant multitude could only be kept in order through fear and in a state of ignorance, could only be induced to worship any God by means of a visible representation of His person or attributes; from whatever motives, with whatever intentions, it remains certain, that in all religions there have been mysteries, so called; hidden wisdom, leading to secret rites, only known to the few, and public rites, ceremonies and doctrines; the first for the initiated, the latter for the crowd, the “*profanum vulgus*,” the swine before whom these pearls of wisdom and spiritual

knowledge were not to be thrown lest they should turn and rend the giver. The Esoteric doctrine then was for the few, the Exoteric for the many: for the sake of the first a favoured class was instituted, possessing certain knowledge, which it considered of the most vital use and importance to itself, but did not judge desirable or fit for the people at large to be acquainted with, or to discuss in any way. The Unity of God would appear to have been one of the main points of such Esoteric doctrine, and rather than impart this knowledge to their poorer fellow-creatures, whether poorer in wealth, power, or intelligence, the initiated class, of which the priests formed the vast majority, were willing to admit, and did allow, encourage and uphold, the grossest forms of idolatry and superstition, teaching that all value should be ascribed to the due performance of certain established external rites and ceremonies, and not on the attainment of spiritual love and truth, and a life founded thereon. Thus priests were no longer the ministers of God or good, enlightening and assisting mankind in their onward progress, but became ministers in the service of the devil or evil, deceivers of their fellow men, and hypocrites before the world and before God. Christianity in its purity sought to free the world from this state of spiritual bondage and blindness; to drive the priest and his dark shadow from between man and his Maker; to make religion free as the air we breathe, free to all, to the meanest in station as to the mightiest, to the lowest intelligence as to the highest; yes, to render the first principles of religion free to all, as the air we breathe and the sun that warms and vivifies us, was the direct intention and would have been the sure result of the teaching of Jesus of Nazareth, and of his immediate successors in the holy mission. To dispel all unnecessary mystery, which Truth abhors as Nature does a vacuum; to break through the thralls of an interested and depraved priesthood, who had turned God's truth into a lie; to enounce definite views regarding the Creator, immortality, and man's duties; to make religion an active principle of everyday life for all men would have been assuredly one of the principal results of Christ's doctrines. But the old leaven still was not got rid of: the Jews of the earliest Church, not without some show of reason, at

once put in a prior claim to election; and had it not been for the energy of others, would have enforced an exclusive claim to the favours of their new deity. A greater danger than this however, was to be encountered, and could not be avoided. The new Church could not cope with the old superstition, it coalesced with its adversary, and soon embraced the very enemy it was intended to combat; it adapted its oldest superstitions and adopted its newest philosophy. As time flew on, the many became too powerful for the few; the rites and ceremonies, the glitter and glare, the transient emotions and sensual delights of the old creeds passed into and commingled with the new. Christianity was made a state religion—an instrument to be used by a few for the governance of the many; it was no longer the Church of Jesus, that Jesus whose only sacrifice to God was a heart purified and sanctified, whose temple was not one made by hands, and who spoke his plain and simple truths and doctrines, freely or in simple parables, to all who chose to listen to them and might understand them; who addressed himself especially to the poor and unlearned without much mystery and without any ritual. The pure Church of Jesus, never of great extent, ceased almost to exist, and the old mythology subtilly disguised, with its gods greatly reduced in number, but still all too many, kept, and extended, its hold on the nations of Europe, of Asia, and of Africa. It still retained under new names some of its "Dii majores," its Jove, its Apollo, its Diana, and in the celestial hierarchy and in the new saints its "Dii Minores."

In Asia and Africa after a few centuries of increasing degradation, Mahomet and his followers destroyed the power and practice of polytheism wherever they met it with a holy fury, and spread the blessing of a firm belief in the unity of God over a great portion of the then known globe. In later times, part of Europe broke through the trammels of the idolatrous Church of Rome, and in place of worship or prayer to images, the soul-enslaving doctrines of superstition, and the blinding glare of external pomp and show, once more sought to make religion free. Then Protestantism arose, but in lacking the principle of one only God, one in spirit and in substance, the only supreme Governor of the Universe, it failed to lay hold of the one fundamental and vital prin-

ciple of true religion, without which it seems ordained of God, that no church shall endure but for a time only.

Thus at this day, the greater number of the inhabitants of Europe practically, indeed both in doctrine and in fact, do still believe in and adore more gods than One. Popery is practical Polytheism, and Protestantism actual Tritheism.

The first is positive idolatry in its most objectionable form, in which carved and coloured images and other representations of gods and of human beings are publicly exposed by the priesthood for the people to kneel down to, to adore, to pray to, and to propitiate in direct and flagrant opposition to the commands promulgated through God's own actual voice, as recorded in those writings which they profess to hold sacred because emanating from God himself, and which they pronounce it eternal damnation to disbelieve. Hypocrites! out of your own mouths, by your own sacred Scriptures, and by your own deeds, do you stand condemned in the eyes of God and man, as criminals and rebels against His holiness and His laws.

The Protestant churches, though at present freed from this most grievous and deplorable crime of idolatry, in the sense of bowing down before graven images, and fashioning stocks and stones into figures which are a profanation to the majesty and perfection of the Deity, do still not worship that God alone, who in the Scriptures, held equally sacred by them as by the Papists, has revealed to them that He is a Spirit, and must be worshipped in spirit and in truth: who by His actual voice has declared to them in the plainest terms that He is One, and that there is no other God but Him; and also, that no man hath seen God at any time. In spite of all this, and in defiance of such positive and distinct declarations, they teach that God not only has been seen of men, but has lived as a man on this earth. That there are, moreover, three Gods, each one distinct both in essence and in substance, which yet are not really three Gods, but one only both in essence and in substance, and yet again three distinct Gods whenever the spirit moves them to act separately, stringing together indeed such a miserable tangle of words and ideas, such a farrago of contradictions, that any clear idea of what God really can be is positively unintelligible to even the most acute intellect. It is true

that the creed to which we particularly allude is disapproved of by some of the best and wisest members of the Church of England; nevertheless, it still remains part and parcel of the Protestant faith, and is asserted by the Anglican Church to be one which "except a man believe faithfully he cannot be saved."

Placing this Christian idea of God in the most favourable light, after the various futile and mis-called explanations of the great mystery have been considered, the one unalterable fact still remains, that all Christendom must and does acknowledge three separate Gods, however resolvable they may be in One, viz., God the Father, God the Son, and God the Holy Ghost, each of whom can act separately though in concert with the others, and appear separately though of one substance with the others. Now the learned divines of the Roman, Greek, and Reformed Churches all admit and insist on this Trinity in Unity and Unity in Trinity, as a great mystery; these poor foolish, silly men do, forsooth, explain to us what that mystery is, they, with their petty finite human intellect, (no doubt more or less under inspiration), have fathomed the nature of this great mystery, have, so to speak, dissected their God, and lecture us on the character of his constitution. But this is not surprising perhaps, when we consider that by Divine revelation also, they have been enabled to inform us how the world was created in seven days; the exact periods of time and successive processes which occurred; how man also and woman were made, and how the sun, moon, and stars to give light to the earth, and having done all this with Divine aid, from the same infallible source they will reveal to you the very nature and composition of God Himself, and the result is, that He is not only One, but Three also, as it suits His Divine will.

The first lesson man has to learn is sincere humility, and the first fruit of that true humility is for him clearly to perceive and admit that he cannot possibly comprehend the nature of God, fathom His wisdom, follow out His course of procedure—nor understand the scheme of His universe. In attempting even to do so, man overrates his power, and mis-apprehends his place; he measures his finite and human ideas against the infinite power and wisdom of God, fails most ridiculously in the effort, falls into

the most wretched errors, and adopts the silliest theories. In this respect the most profound intellects fail, profound, according to our petty human ideas of profundity, but shallow indeed and superficial when compared with the supreme intellect and infinite wisdom of the Creator.

On such subjects as the existence and nature of God, His universal government, infinity of time and of space, the nature of spiritual existence, the individual eternal immortality of the soul, how man becomes a flesh-embodied spirit on earth, and where he goes to on leaving it, or in what manner he enters into his next state of existence—on such subjects as these, the highest wisdom for man, is not to reason, and certainly not to dogmatise, for they are questions entirely beyond the power of his understanding thoroughly to comprehend, of his reason thoroughly to solve; and even were they explained to him by special revelation, his present finite and imperfect nature clearly and evidently could not enable him to comprehend them in their full completeness. But He can conceive it all, can conceive, perceive and admit all these questions as facts, facts which are only mysteries to him on account of the partial and imperfect development of his spirit in this present life; facts which he can conceive, and which it is his right and duty to seek to conceive, and to hold the most reasonable conclusions concerning them, though each and all should be unproveable by human reason; facts to be bettered by no argument, and which are indeed on that very ground to be held and insisted on as articles of faith: the conviction of the truth of which is to be held so firmly, that no cumulative evidence, no amount of the subtilest reasoning in their favour, could strengthen his assured belief in them.

Man on earth sees but a minute portion of the entire system, and sees that little but darkly, moreover, and as through a veil. He learns that the entire universe consists of an unknown number of planetary systems, each dependent on its central sun. In our own system the inhabitants of our own planet, Earth, are entirely ignorant of the nature and extent of life as organised through God's wisdom and love in the other planets, and this is clearly so ordained by the Creator Himself,

who has reserved it to Himself, when and how that knowledge shall be revealed to us, but we are full sure of this, that great wonders of that wisdom and love, miracles of power and majesty, such as the mind of man hath not nor ever can in this world imagine, are yet to be revealed to the faithful and to the good.

All these planetary systems, as regards spiritual life and their material developments, appear to be perfectly independant of each other, but all and each are individually and collectively most assuredly dependent on the One only Lord God, the Creator, Sustainer, Preserver, and Perfecter of the entire universe, from whom all life is, by whom all life acts, and to whom all life aspires. He alone is the Spiritual centre of Universal life, the Infinite Being who through all time and space, has been, is, and ever will be omnipotent in the order established by Himself, who is perfect order and perfect law. Immutable, in whom is no change, no, nor shadow of a change. The Omniscient to whom everything past and future is known, and from whom nothing is hid. The All-just, All-judging, All-merciful, in whom perfect justice, impartial judgment, and infinite mercy are conjoined. The King of kings and Supreme Ruler of all created beings, to whom all earthly kings and rulers are accountable. The All-pervading from whose presence neither height, nor depth, nor width, nor darkness, nor death can hide us. The only Saviour, in whom alone is salvation, and there is no other Saviour but Him. The Divine Artificer, Architect and Artist of the visible glories of all created life. From whom alone is derived all order, law, beauty, goodness, truth, power and glory. To whom alone is due all reverence, love, admiration, worship and obedience. Who in His Divine essence, is perfect love and perfect wisdom, perfect goodness and perfect truth. The one Supreme and only Creator, the Governor of the Universe, who made all living souls to be blessed through life in Him, and whose final glorious destiny it is, to receive and enjoy the heaven of His boundless love, through obedience to His commands: and to Him alone and to none other, shall be ascribed all Honour, Power, Might, Majesty and Glory for ever and for ever.

The clear perception and thorough conviction of this

great and simple truth is the fundamental basis of all true and universal religion. The unity of God is so logical a fact, that ages of discussion and the most elaborate and scientific investigation can only tend to spread the truth, and confirm it in the minds of men, and when you can describe a perfect circle from more than one centre, we may believe in more than one God.

The tenets of the Universal Church then are—

1. That there is one only true and living God—one and one only.
2. That He is one in Spirit and in substance, and perfect in each beyond the power of man to conceive.
3. That He is the Creator, Sustainer, and Perfecter of the entire universe.
4. The one Supreme Governor and Ruler of all that therein is.
5. That His Government is perfect in its providence.
6. That He is the only origin of everything that is, in whom alone dwells all power and dominion.
7. That He is an eternal, infinite, omnipotent, omniscient, beneficent Being.
8. To whom is due from all mankind, honour, reverence, gratitude, obedience, love, and worship, now and for ever.

CHAPTER II.

IDOLATRY

Is a word often on your lips in allusion to a practice supposed to belong to the past. But did you ever ask yourself explicitly what it really means?—*eidōlon*, a likeness or representation; *latreia*, service, worship—the worship of something which is not the thing itself, only an image, a representation of such thing, a something held in reverence as a visible representation of an ideal conception—not anything which you necessarily take to be a Deity itself; not an image or shape absolutely, inherently, and actually

endued with power to speak or act by itself—that is fetishism, the very lowest form of worship, to which base degree idolatry may indeed come, and does naturally tend. But idolatry means simply using a statue or other representation of the Deity, and addressing it, under the belief that He is thus in more immediate communion with you, and you with Him. Even in the darkest times of the old mythology, you have no reason to believe idolatry to have been other than this. The statue of the god was never thought, except amongst the most grossly ignorant perhaps, to be more than a representation, an image, on which the eyes, and by the eyes the thoughts, could be fixed. The grand figure of the Olympian Jove was but an ideal figure. Phidias had never seen the great Deity, and could at best follow a type which had been handed down to him through past ages, or at most invent a new one, which he might feel to be more noble and expressive. The Roman not for one moment supposed that there was an actual Janus amongst the gods, with conjoined heads, as represented in the images which distinguished his temples.

Good men, however much they may speak with horror of ancient idolatry, as of some dreadful curse from which the world is now happily released, appear to be blind to the miserable fact, that in Italy, Spain, France, Portugal, Austria, Belgium, Greece, and, indeed, throughout the greater portion of Europe—shall we add, throughout the greater portion of the world?—positive, visible, and authorised idolatry exists, and riots in all the fulness of its shame, and that the greatest number of so-called Christians are still actual idolaters. Moreover, we declare that the idolatry of the present age is, if anything, of a grosser nature than that known to the ancients, and is more damnable as it is more inexcusable; more gross, because its priests absolutely profess to place before the devotee an actual likeness of his God, and of those holy personages akin to God—the Queen of Heaven, the *Mother* of God! the saints, etc., as indubitable resemblances of what they were when on earth; and not only do they knowingly, wilfully, and deliberately set up these lying representations for the people to pray to, or through, we care not which—professed portraits, which they themselves cannot but be conscious have no foundation in fact, or can

be, at best, but doubtful translations in form and colour, of written descriptions, some of which are purely apocryphal, and the rest of very questionable verity.

Not satisfied with this wicked and God-hated imposture, these priests of the devil do moreover most impiously and in abominable mockery of the majesty of those Divine Beings they profess to pourtray, allow them, this so-called Mother of God and Queen of Heaven, aye, and God Himself, in the person of Jesus, to be decked out, when ceremonies are especially performed in their honour, with the most tawdry remnants of satin, and silk, and ribbons, with beads, and rings, and brooches of coloured glass, with crowns and ornaments of gilt wood, or tin, and other wretched gewgaws. Before these images of gods, of saints, and martyrs, etc., they encourage the poor folk to light lamps and candles, to burn incense, to offer up prayers and petitions, to make vows; they induce or permit them to believe, as in the lowest form of Paganism, that the divine or saintly personage to whom the image is dedicated, and whom it is supposed to represent, presides in a peculiar manner at its shrine, works miracles by the intervention of the image, and if such image were destroyed, or taken away, no miracles could be any longer performed at that place. These tawdry figures are mounted on thrones, and carried in procession publicly; they are prayed to, entreated, and bribed with presents of hard earned gold, by the poor ignorant people; they hurrah for them; these honours, and gifts, and worship shall be again and again repeated, will they but intercede—what do *we* say!—will they but *act* in the people's favour, to avert pestilence, destroy a blight, pour down rain, calm storms, prevent earthquakes, send good harvests, heal the sick, and help the living, by their divine aid; and even threats are held out, and menaces, that should this painted image fail in the mediation or action of what it is supposed capable, in future its shrine shall be neglected and deserted for that of some more powerful intercessor, some more propitious deity.

Was ever ancient Idolatry more gross than this? more hideous, except in bloody sacrifices? was it ever so wretched in its conceptions, its costumes, its art, in its entirety? It is a crying and a shameful evil, it is fetishism in as low a

form as that of the meanest and most ignorant savage; it is an abomination in the eyes of educated men of all creeds whatsoever. It stinks in the nostrils of the nations; it is hateful and accursed in the sight of God.

But you who sustain and encourage it, who fill your purses with unblest gold through its means, who fatten on the degradation of your poorer brethren, you shall not do this evil in the sight of the Lord for ever. Oh, Lord, how long, how long shall Thy people cry out unto Thee? Arise in Thy wrath, and strike down: utterly destroy this noxious tribe of priests of Satan, who grow fat and wax proud on the ignorance, the credulity, the too willing faith of Thy poor deceived children.

Root up this cankered tree—the Papacy—this giant of the forest, which casts its blighting shadow over the fairest portion of Europe; which bears fruit pleasing to the eye, and sweet to the palate, but which is rotten at core, and full of deadly poison. Scathe it with the lightning of Thy Divine wrath; consume it utterly, branch, trunk, and root, and with it the vile and rapacious birds of prey that find shelter in its foliage.

To you, governors and leaders of the people, rulers of the nations of Europe, to whom is confided by our Heavenly Father, the welfare and civilisation of those given by Him into your charge, and to whom, so sure as He lives, you are responsible, to you the message is sent—

Extirpate at once, and with unswerving resolve, with unflinching hand, wielding all the power at your disposal, extirpate this crying evil, this degrading practice of idolatry from amongst the nations, who, under God, depend on you for their earthly advancement, spiritual as well as temporal.

You also, the noble, the wealthy, the educated of those lands, stand not supinely by, and permit your poorer and more ignorant brethren to continue in practices by which you would consider yourselves disgraced, and which you yourselves deride. With folded arms and listless gaze, do not stand idly by, and allow God, the Holy One, to be thus miserably mocked, and the people to be thus degraded.

Do not think to escape your duty by imitating Cain of old, and saying, “Am I my brother’s keeper?” You are

not blind, you can see it; you are not powerless, you can attack it; and yet, with a guilty indifference, you stand by and say, "Let be, where is the harm? nay, it is well so."

In your pride of soul, you even smile with selfish satisfaction to think that you are not such as these poor people are. But will you deal thus with God? will you dare to bandy arguments with the Holy One? He, who in His revealed word has issued His commands, according to your own admission, again and again, in words which you profess to hold sacred and Divine, not to allow, under any form, or in any guise, or at any time, that sin which is abominable in His sight, and against which he has fulminated the judgment of His most holy condemnation.

Will ye still persist, ye rulers of the earth, in neglecting His commands, and in mocking His spoken and written law? then thus shall it be with you—

Peace shall not dwell within your borders; your thrones shall be shaken by every wind that blows; power shall be taken from you; misery and ignorance shall be your people's heritage; for you and yours there shall be neither rest nor progress, ye shall wander to and fro, sway this way and that, but never advance nor find an assured footing. Your people shall diminish in number, for they shall not increase and multiply to increase and multiply this God-condemned practice over the surface of *His* earth.

Rulers and priests, to whom the well-being and souls of the people are confided, proud and puffed up as ye may be in this world, saying with scornful laugh, "To whom are we accountable? we are among the mighty of the earth, who shall touch us?" Remember ye are accountable to God, the King of kings, the Supreme Ruler over all, aye, and little as you believe it, ye are also accountable to men: some day ye shall be made to know and feel it. In this world ye shall yet most surely suffer for this and other crimes against man and against God, and in the next world heavy indeed shall be your account, terrible your condemnation, and prolonged your punishment.

From this our land, O Lord, avert, we pray Thee, the course of this fatal and infectious pestilence. Thou, who holdest in remembrance what our forefathers have done in

the days gone by to destroy this baleful disease, keep in safety us their children ; for like a loathful pest, it creeps onwards, onwards, once again, to stifle our spiritual life in its deadly embrace.

It is well known that the horrible form of idolatry has raised its down trodden visage once more in this island, veiling its hideous features indeed under a mask, but, be the disguise what it may, they are still visible.

The commands of God are set at naught ; and carved and coloured images, are openly bowed down to and worshipped in the papist churches of this land. Would it could be confined to these, but we fear that it has also made its insidious way into the Protestant Church of England itself. Is this an ungrounded fear, a spectre of our own raising ? We think not. Nay, we would foretell, that the logical, inevitable result of the introduction of pictures into the Churches and Church services, portraying Jesus Christ, and the Mother of Christ also, can have but one result ; it is merely a question of time and education, and Rome looks to the future as full of promise for the return of the Reformed Church of England, to the home which it has only left for a season, the home of idolatry, and superstition. Every one knows that in our English Protestant Churches, pictured representations of Jesus Christ, who is recognised as God, are of common occurrence, and the cross, the instrument of his death is to be seen over every church building, and is combined with its ornamental portions. Stained-glass windows exhibit life-like representations of his crucifixion, etc. ; from the altar-window to the altar-table is but a step : the picture in the window ; the statue on the altar ; the statue plain perhaps at first, but shortly to be coloured, so as to render it more life-like, and thus more deeply to affect the devotee. The statue is now ready, but it is not yet complete. How can you dissociate the idea of Christ from the cross on which he suffered that death which perfected his Godhead, and formed the final act of redemption, and atonement for the sins of the world ? The inevitable connection of the two, Christ and the cross, is evident ; and now the crucifix is once more raised in those Churches of England, from whence it was expelled some three short centuries since (the lives of half-a-dozen men only), at the

cost of so much domestic and public trouble, contention, and bloodshed.

Whoso bows down before, kneels to, prays or addresses, or in any way pays external reverence and homage to such a crucifix, or indeed to any figure of Christ, if not already a full grown idolator, is undoubtedly an idolator at heart. If any man or woman can through careful discipline or by some strangeness of constitution pray before this visible figure of God, and yet not pray to it, nor actually adore it, let them still remember, it is not so with others; we are not all thus happily gifted or schooled, and thousands will become spiritually depraved, through the example set by a few thoughtless and sensual minded zealots. No reasoning, no argument, no casuistry no good intentions, no excuse whatever should prevail on this point, or should be admitted for a moment. The Word of God, as held by you, is mocked and treated as naught; His plain command is set at defiance, and in your inmost conscience you must know it.

Your sin is without excuse, and it is without pardon in the eyes of those who are aware how grossly and wilfully you thus act against the spirit and precepts of every portion of those Scriptures, Old and New, which you profess to hold sacred and of Divine origin.

Foolish, wicked, unholy and hateful to God as idolatry is, there is another abomination which flows from it, which is still more disgraceful to man and impious towards God. We do not mean to assert that the practice to which we allude, is the immediate result of idolatry; still, unless people believed that a Divine presence could be infused into a carved or molten statue, they could never believe that it could be infused into the common substances of daily food, they never would receive the abominable doctrine of transubstantiation, and avowedly eat the flesh and drink the blood of their God, assert that it is in every part and parcel of the consecrated bread—place it in the mouth, chew it, swallow it, and then void it with the refuse of other food into sinks and cesspools. Ye, who act thus, are mystic cannibals, who with a hideous solemnity act precisely as do the worst savages—so, and no better. For when the cannibal eats human flesh, it is not so much from hunger

or revenge, but from the same motive which prompts you to the deed, viz., that the particular virtue of the slain, be it courage, strength, cunning or intelligence, may enter into, and become incorporated with the living; and this induces him to eat the eyes, the brain, the heart, the muscle, etc., of his fallen foe.

On these two points, idolatry and transubstantiation, no explanations of mysterious meanings, symbolism or sophism of any kind should be listened to. They are two villainous and degrading practices which, like others of even less evil complexion in former times, deserve to be forbidden by law in every civilised land, if by means of the law they could be put down; but that we know by experience, must be left to argument, and time; to the good sense, advanced education, and feeling of propriety towards God, and respect to themselves growing with the growth of the people; then we may hope that this outrage on good sense, good taste and good feeling, will finally be abolished among civilised nations.

The doctrine of the Universal Church is:—

1. That no name or person shall be addressed in prayer or praise, but the Lord God alone, the One only and Holy Creator of this world, of man, and of the universe.
2. That no man hath seen God at any time; consequently that no likeness of Him can be made.
3. That God is a Spirit, and must be worshipped in spirit and in truth.
4. That any representations purporting to be of God, under any form now existing shall be removed from the temples.
5. That neither now nor in the future shall any image purporting to be that of God, under any form, be admitted into the temples.
6. That it is unlawful to do reverence in any way or to address in supplication any image, or other representation of holy men or women, who have departed from this life.
7. But that such images or representations may be used for the adornment of the churches, and in honour

- not only of the character of those now dead, but also of the living.
8. That such statues introduced into the churches, are to be held in no more honour than those erected in other situations, to commemorate the genius, learning, good deeds or general services of the persons so honoured to their fellow-creatures or to the State.
 9. That the addressing any figured representation of Deities or saints, in prayer or praise, constitutes idolatry.
 10. And that all idolatry is not only expressly forbidden and denounced throughout the Old and New Testaments, but is on merely rational grounds most injurious and pernicious to the soul of man, whether as regards his ideas of God or his own spiritual welfare.
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CHAPTER III.

MIRACLES.

It is to be received as a most certain fact, that miracles, so-called, in all ages, amongst all nations, and in all records of history or religion, are either downright fabrications, thoughtless perversions of facts, or traditional errors, handed down unquestioned, and increasing in their course from generation to generation.

It is unnecessary to enter into a philosophical analysis of the love and desire of the human mind, in certain stages of its existence, for miracles. It is certain that the mass of people have received them, believed in them more or less religiously, and have even adduced them as proofs of the supernatural, God-inspired origin of their particular creeds.

Gross and common they were amongst the ancients in Asia, Egypt, and Greece—so gross and common as finally to fall into contempt when the people became more educated.

Miracles were wrought by Jesus of Nazareth also, as

a test of the truth of his inspired mission, of his personal divinity; and in this respect no more was claimed than by former prophets and lawgivers of his nation.

But a miracle is no test of truth. Truth disclaims such assistance. Truth is simple, clear, and self-dependent, and would no more seek to prove its existence by miracles than a virgin would claim belief in her maiden purity by holding live coals in her unsinged palm, or swallowing unlimited yards of tape.

Wherever we find a religion attested by miracles—miracles which transgress and nullify the well-considered, perfect, regular, and infallible laws of God the Creator—the natural, the unavoidable, presumption is, that the religion which the miracles are supposed to confirm, may be, and probably is, as false as the miracles themselves.

If it elect to stand or fall in human estimation with such miracles, the result will speak for itself. We have said that miracles amongst the ancients were gross and common. Amongst the Jews, however, they may be considered to have reached their culminating point.

These Munchausens of the old world, these divinely-inspired and governed Gascons, by the very audacity of their braggadocio claims, fortunately did much towards shaming their contemporaries out of childish confidence in, and unquestioning reception of, the more wild and foolish errors to which mankind were subject, and "Credat Judæus" became at last a bye-word for gross credulity. Such absurd fables as the passage of the Red Sea, repeated on a smaller scale by Joshua at Jordan (Josh. iii. 16), by Elijah and by Elisha (1 Kings ii. 8, 14); the stoppage of the sun and moon during a whole day by Joshua; the backward motion of the sun for Hezekiah's behoof, that Hezekiah who, having the choice given to him of the shadow on the dial being advanced or put back ten degrees, observed that he considered the former a small matter for God, and so chose the latter as the most difficult performance! the fall of the walls of Jericho flat down at the shouting of the Jews and the braying of Joshua's trumpets; the stories of Balaam and his ass; of the Jews in the fiery furnace; of Elijah destroying 100 men with fire from heaven (2 Kings i. 10). These and innumerable other miracles of the same description in the Jewish

writings, only require to be read to be recognised as the vaunting, boastful stories of a people who sought to make the rest of mankind believe that they were under the immediate and active protection of God, their King and Leader, who personally and by His angels and ministers, and in violation of His established laws, visibly and forcibly interfered in their favour to the confusion of their enemies.

We have said, and we repeat it, that these and numerous other records in the Hebrew scriptures do not merit even serious notice as actual facts, and as such they are distinctly related, whatever so-called spiritual signification may be sought to be attached to them. Let children discuss Münchhausen, the "Arabian Nights," the "Seven Champions of Christendom," and other legendary literature; when we were children we might think as children, now that we are men it is our duty to put away childish things. Let whoso will, believe, and take his proper place amongst men.

We have here, then, miracles which most grossly transgress the laws of our great Creator, turn His wisdom to mockery, and tend to bring His name into contempt, executed in favour of a peculiar nation. We will next allude to miracles supposed to attest the divinity of a particular person, and which performed by him are adduced as proofs of his divinity, viz., those performed by Jesus of Nazareth. We will take only out of the series, the turning water into wine at the marriage feast of Cana (a similar miracle of changing water into blood was performed by Moses, Exodus, ch. vii.), and the feeding five thousand human beings (who was it counted the crowd thus exactly?) with five loaves and two fishes, whereof when they had all eaten and were filled, there remained twelve baskets-full of fragments, (a miracle performed on a smaller scale also by Elisha, who fed a hundred men with twenty loaves and "left thereof," 1 Kings, ch. iv.) Now even admitting these miracles to have been apparently facts, yet we have no hesitation in asserting that, however accomplished, they were not done by God's aid nor by God Himself. The Deity is not a mere king of jugglers, nor does He pit himself against the Prince of Darkness to see who can perform the most astounding feats of magic, as

fabled during the Egyptian captivity of the Jews, and on other numerous occasions mentioned in both the Old and New Testaments.

It is ordered by our Creator, the Creator of this world and all that therein is, that wine shall be made in one way and in one way only. It is as credible that a crab-apple can be changed instantly by God into a peach, a mite into a butterfly, a thistle into a rose, and a bit of wood into a diamond, as that water should be changed instantaneously into wine. He has also ordained that a certain amount of food is required to satisfy a certain amount of hunger.

Are you not ashamed to read out publicly and in holy places such silly stuff to grown-up people? If twelve baskets-full of fragments are obtainable from five loaves after they have served to satisfy the hunger of five thousand people, why not a thousand, a million baskets-full? Having so grossly adventured on our credulity, why should numbers or quantity restrain you? One loaf is as good as five; one crumb and a fish's scale, could they be infinitesimally divided, as good as all. Do not come puling to us about spiritual significations, about the limitless power of God. You laugh at the miracles of the Romanists and have discarded them; now we ask you to give up equally those of the Jews.

The glory and majesty of the great and good God are shamefully insulted, and His infinite wisdom made a mark for mockery and scorn by imputing to Him these ordinary feats of legerdemain, these miracles which are such bare-faced gallimatias. You undermine the very basis of our faith in the Creator when you thus present Him to us as a being who acts against the laws of His own established order, who cheats our senses with shallow tricks, who indeed is not a being of perfect and immutable wisdom, according to you, but a mere capricious magician, a divine juggler who makes playthings of his own creations, and like a mountebank could astonish the crowd by throwing the glowing orbs of heaven, as if they were gilt balls, in swift and dazzling succession, now in a circle before him, now spirally in the air above, and now in a line from hand to hand, under his legs, behind his back, in fine, without any order or system excepting such as it might please him for the moment to assume. A Creator who could by one turn of *his* hand, as by magic, transform death into life, evil

into good, lies into truth, ugliness into beauty, folly into wisdom, ignorance into learning, vice into virtue, misery into happiness, and hunger into fulness; transform devils into men, men into angels, and angels into devils; turn insects into elephants, fish into plants, animals into trees, rocks into birds, and birds into gems; change night into day, the sun into the moon, reverse the seasons, and produce a hurly-burly, a chaos which He could again as quickly reduce into perfect order; who could turn all things topsy-turvy, upside down, inside out, form, un-form, re-form, trans-form, this way and that, from one shape into another, and back again as fancy might dictate; a Being who could, if he chose, make this entire world perfect and happy, but still leaves us to work out our own misery, wickedness, and folly to the last; in fine, not a noble, holy, all-wise and perfect Creator, who has made, and sustains, and governs, and directs the entire universe from the smallest atoms to the unnumbered worlds by laws of perfect and beautiful order—laws which, as He Himself has established them, are as unchangeable and immutable as Himself—which, as they become known to us through our own ordained search after truth, after Him who is alone very Truth, unfold to us miracles indeed, miracles which fill the soul with wonder, with awe, with adoration, and with love:—I say, not thus do you represent our God to us, but as one who holding the power, yet lacks the will to render all his creatures happy, and only at times allows us to see that the power which he declines to exercise is still vested in his hands.

Such miracles as those which are recorded in the Jewish scriptures must, if true, enforce belief; and though we can neither explain nor understand them, still such evident and unimpeachable manifestations of Divine power constrain a kind of conviction, such as it is, and though we are blind, oblige us to swear that we see—though nothing but darkness surrounds us, makes us declare that we revel in the blessed light of day. For to refuse to acknowledge them as truth is to challenge eternal damnation. Such supernatural facts require us to imprison and stifle to death, the noblest of God's free gifts to man, the most precious portion of our constitution,

Reason, and then they bring us weak, defenceless, trembling and terror-stricken to the throne of that arbitrary and fickle Will which directs the limitless and fearful power of a partial and uncertain God.

But if untrue, how great is that untruth! How mischievous and pernicious in their effect upon mankind, inclining them to doubt all, in discovering these great frauds on their intelligence, on their credulity, their faith; frauds which once perceived, and clearly seen, induce that hatred, the natural revulsion of feeling in all hearts which find that they have been grossly imposed upon, productive of an utter infidelity in all religion; as unreasoning in its nature as the old belief was unreasoning. Infidelity is the natural, the logical, result of miracles, when belief in them is dead: and leads man still further astray from his Divine and All-loving Creator.

It is, then, obviously wicked to represent God to us as a great magician, performing astounding tricks before grown-up children, such as are all uneducated men—and thus coercing them into the reception of falsities as Divine truths, which breed, when accepted, superstition, and when rejected, infidelity.

But placing on one side the injury such stories do to mankind, as destroying in their minds a just and reasonable idea of the Great Creator, remember, that the belief in them unhappily prepares mankind also for imposition of any and every kind that may be practised on them. Those who can believe these divinely-worked miracles must be ready for any amount of such—if they can believe these, they will believe anything, nothing can well be too gross for their swallow. From hence comes the train of foolish fables which the Papal Church, still boldly presuming on man's credulity, successfully induces him to receive, or at least, not to reject. Some plea for these impositions may be brought forward by their advocates, from the greediness with which the poor ignorant people accept them as facts. Is it indeed a truth that the world generally loves to be gulled?—that the pleasure is really as great of being cheated as to cheat? We are at times almost induced to admit it; for see, in our own days, amongst men well educated in some respects, people of high birth, and even of more than ordinary

intelligence—people of note in the world of letters, of science even, and of art—see, what wretched palmistry has been practised on them with success! What silly stuff they have received, and declared their belief in as the miraculous working of the spiritual world on themselves and on others: such as never could have disgraced them had they been well and firmly grounded in a just and true knowledge of their Creator; had they not in their younger years yielded assent to, from having been taught to believe, implicitly, the still more astounding relations in the Jewish and Christian writings.

And here let us say a few words on “the Spiritual manifestations,” as they are termed, of our time. The great number and thoroughly-attested instances of such, in various parts of the world, bear witness to their actual occurrence, and serve also to explain the origin of numerous ancient miracles. It is not, then, with the facts, though they have no doubt been frequently exaggerated, misrepresented, and misconceived; it is on the cause, as claimed by the Spiritualists, that we join issue. With the Spiritual world, or invisible world of spirits, which they assume exists around us or near us in some peculiar manner, we contend that such manifestations have nothing whatever to do, simply because such an invisible world in immediate communication with our own does not exist. The phenomena exhibited are caused solely by a disorganised or abnormal state of the bodily and mental organs in which a subtle and invisible force, probably of a magnetic nature, is the principal motor; similar phenomena have been known and manifested in all ages and amongst all people, and though producible under peculiar circumstances, and by peculiar mediums, or human beings not in a healthy and natural state, in which the just equipoise of the imagination and nerves in relation to the other constituents of our complex and still unravelled organisation is lost, or is temporarily disarranged, still they are simply the results of a peculiar development of our human constitution itself, inherent and innate with each individual, but not producible in a perfect state of bodily, mental, and spiritual health; and in no way connected with any communication or influence from supernatural causes; *i. e.* from an influence

exercised on such human beings, or mediums, as they are now termed, by spirits, by spiritual agency from another world, or by the Great Spirit Himself, as sometimes boldly and profanely asserted.

We meet, however, with a series of important and yet imperfectly studied facts in these phenomena, connected with, and probably proceeding from, some subtle agent in man's composition, which, under whatever name they are classed, whether mesmerism, animal magnetism, electro-biology, the results of odic, electric, or magnetic force, were known to and made use of by the ancient priesthoods, and which, when properly investigated at the present day, will serve to elucidate the hitherto unresolved mysteries of witchcraft, demoniacal possession, convulsive mania, magic and miracles, which have played such havoc with the physical and mental sanity of individuals, and even large bodies of human beings, from the earliest recorded ages down to our own time, but which have nothing to do with supernatural agency, and are merely the result of derangement in the regular and beautifully-balanced laws of God's action in man.

As regards those worthy people who look upon these phenomena with fear and aversion, fancying that they are produced by evil and lying spirits, we address these remarks to them also.

They, believing in the ancient Asiatic creed of a god of light and a god of darkness, in Ormuzd and Ahriman with their attendant genii, and in the Christian version of it, viz., a great God or good spirit, and a great Devil or evil spirit, nearly if not quite equal in power, working in antagonism to each other, both embodied in human form and both acting on human beings by visible and invisible agents, are, perhaps, more liable than some of the comparatively enlightened followers of this pseudo-spiritualism to place reliance on them as facts at once to be received without scrutiny or dispute, since they find in their own Scriptures hundreds of instances of a similar character, some worked through divine and some through devilish agencies. The very foundation of their dearest belief rests upon miraculous acts, performed by the originator of their faith, of a similar nature; and they are told that in the latter days, which many now consider to have arrived,

signs such as these would be shown, worked by the Spirit of evil and capable of deceiving even the elect themselves. But they need not to be scared, the latter days have not come; mayhap those latter days will never come. The eternal and perfect Creator has manifested and still does manifest His eternal and perfect power in the creation, preservation and ultimate perfecting of this orb, which cannot be destroyed without the destruction of its solar system, and with that, may be, of the universe, for all the parts are inter-dependent, and will bear witness to His holy wisdom and love to all eternity. He alone has the power to create, guide, guard and influence this world and all that therein is. There is no evil spirit who does or can contest it with Him, or affect the majestic, glorious, ever-progressing and infinitely wise order by which it is His will to proceed, and by which, not man alone and the earth, but the whole illimitable universe and its inhabitants, are kept in regular, firmly-established and immutable progression towards ultimate perfection, each in his order, in unswerving inter-dependence of procession, to result in perpetual advancement towards Himself, the one only source and origin of all power, light, life, love, truth, wisdom, and happiness.

It is true that in one sense the latter days *are* come—the latter days of those churches which have sought after their own worldly aggrandisement and success alone; which have come to be mere rotten depositories of what truth was ever confided to their care; which are no longer the cradles of spiritual life for man, but sepulchres in which are shut up the still living, yet half-stified, souls of millions of human beings in all the darkness and desolation of imminent death.

To the man, then, who looks around him on the works of his great and good Creator, from the starry heavens to the life-abounding earth, from living and embodied human souls to the smallest vivified atom that the microscope can show him; who considers the mechanism of the worlds, the revolution of the seasons and the hours; the proofs of forethought and wisdom recorded by science in created life, and the endless series of God's wonderful and beautiful works by which he is surrounded; to such an one the so-called miracles of which we have been speaking

appear like the common legerdemain of some poor juggler.

Every act of God is an admirable and marvellous miracle in the right sense of the word, a miracle of infinite and inconceivable power, before which such petty fancies of disordered minds, such little travesties of the Divinity, appear like the wretched daubs and half-formed scratches drawn by children and idiots in imitation of the untransferrable loveliness of that nature, the Divine visible glories, and Divine invisible mysteries of which they lack the power either to appreciate or to pourtray.

Miracles are both the cause and the result of superstition. They have been too frequently received without investigation, exaggerated in relation, distorted from the fact, and overlaid with additions. Just as one lie does of necessity breed many, so does one error breed another; error accumulates upon error with such rapidity and continuity that, after the lapse of a few centuries, it becomes quite useless and a waste of trouble to seek to unravel the truth, a waste of time even to give to such errors any serious consideration, and the supernatural relations of the Hebrews and Christians may reasonably be placed on one side with such fables as the apocryphal gospels, and the lives and miracles of the Roman Catholic saints, which have been firmly believed in by some of the greatest intellects of the early Christian Church, but which are now not credited even by schoolboys.

We do confidently assert and hold of a surety, that no miracles, *i.e.*, no occurrence which reverses or is antagonistic to the established laws of God's action in nature, as known to us, ever did, could, can, or will, bear the test of a thorough and searching investigation; and that any such pseudo miracles purporting to be the work of human beings under Divine direction, or by spiritual agency, or by the Creator Himself, are unworthy of credit, unjust to God, injurious to man, and calculated to bring into disrepute any opinions or creeds with which they are bound up; if believed, producing superstition; and when disbelieved, producing infidelity: the two main characteristics of the spiritual state of mankind at the present day, which it is the mission of the Universal Church to combat and to destroy.

It will be urged that our views of the nature of the Creator tend to deny His omnipotence; but this is not the case by any means; most assuredly do we believe in His omnipotence, exercised as He himself determines, according to His own preordained and immutable laws. Law and order are as much the attributes of the Creator as are truth and wisdom. God is order itself, and the perfect law by which all things proceed in regular succession. But in the Jewish writings we are presented with a Creator who is endowed with, and indulges in, all the fickleness, incertitude, and changeableness of man. A breaker of His own laws, acting contrary to His own Divine system, reversing His own Divine order; angry without cause, and loving equally without cause; afflicting good men at the instigation of the wicked, and belying the universal and impartial love which He bears for all His created beings, by selecting a small section of them, and individuals from among that section, notorious for the most atrocious crimes, the grossest sensuality, the meanest of dishonourable actions, as His especial favourites, His elect, for whose sake and for whose sake alone He is represented as performing the most astounding acts of arbitrary power, and as bringing misery, destruction, and death on all those who, for whatever reason, good, bad, or indifferent, ventured to oppose, ill-treat, thwart, or contend with His favourites, styled by themselves, but by no one else, "God's peculiar people."

This is one of the main causes why we attack so resolutely and oppose so pertinaciously the claim of Divine inspiration for the Jewish writings generally; for until the idea of God as therein given to us is thoroughly eradicated from the mind, it will be impossible to obtain a just, noble, and true idea of Him, His power, truth, law, order, wisdom, and impartial love; the ground must be thoroughly cleared of weeds before it can be fitted to receive the good seed.

We do not, then, pretend, nor are we inclined to limit the omnipotence of God; but, on the contrary, we do truly contend for such omnipotence; for without system and order, omnipotence could only act blindly and at random. "Order is heaven's first law," and to produce supposed instances in which disorder, reversion, or transgression of

His known and established laws in the cosmic system have occurred, and that necessarily by His own will, for none other can have that power ; to do this is, we submit, to open the floodgates of error and superstition, is calculated to lead to the wildest ideas as to His majesty, wisdom, and omnipotence, as to His absolute perfection, and to fill our souls with unfounded fears and unreasonable terror, regarding the exercise of His love and power towards us. He who never for an instant fails with open arms to offer to take us to His bosom if we will only cease to do evil and learn to do well ; who hates the sin and not the sinner, and who is no further affected by our short-comings, follies, errors, wickednesses, and crimes, than in so far as they tend to bar our entrance into the pleasures of His love, and the full content derived from His allwise guidance, in whom alone and in whose service is perfect happiness to be found, and to Whom, pull as we will the contrary way, we must come at last, humble, repentant, and regenerate, longing for His Divine love, and entreating His forgiveness for all our follies, our sins, our wilfulness, and our iniquities.

There is one great miracle out of the many on which depends the whole value of our present creeds in Europe, —the divine conception of Jesus of Nazareth ; and it may be said, surely if this were not true, in a matter of such vital importance, God himself would have spoken.

But He *has* spoken and does speak to you, every day, every hour, every minute, by means more powerful and convincing than the most vivid eloquence can command—by *deeds*. God's deeds are His word, and every individual being is in this respect a word of God incarnate.

The Creator, then, does every moment impress upon you by these acts more powerful than any verbal assurance. "I have ordered and established that every human being shall be conceived and generated by the coition of male and female, and this My law has been carried out among you from generation to generation, from century to century. It is so, ever has been so, and ever shall be so ; nor is there any other way than this, for any being moving upon earth to have been, or to be, born. Not that I am bound by necessity. I am the Lord and Master, and have made all things as I will, and I do order and insist

on your seeing that it is so, and through My immutable and perfect laws so ordained and established, is no infringement permitted, even to Myself. What I have ruled as law is law ; My law now and for ever, and shall never be broken through nor done away with."

The propagation of the human race is effected by the Creator through the agency of man ; by an established orderly law, and by a perfect system. Strong and passionate desire, and that species of insanity or psychical derangement which arises from solitude, superstition, and sexual irregularity or disorder, have led in various ages and amongst various people to delusions and follies of this nature ; but, among the few female claimants to conception by supernatural means, from the mother of Zoroaster down to Joanna Southcott, there is no instance which merits attention, or can be regarded as anything but a fable or a delusion, although even the most gross assertors of such a claim have found adherents and believers.

Moreover, as females have fancied, or have been induced to believe, that they have conceived through supernatural or spiritual agency, so have men thought to create life without the medium of woman, as Pygmalion is fabled to have done. Such, also, was the dream of several old alchemists, and many in the dark ages of Christianity believed that these magicians, as the students of science were then regarded, did really create beings that could move and speak : one of the most striking of modern works of fiction, "Frankenstein," is founded on this false idea.

If this belief was only a dream amongst the students of science in its infancy, many of its professors at a later period were firmly persuaded that life could be indefinitely prolonged, if not capable of being rendered endless in this world. This was no mere dream, but was taught as a grave and serious truth by many of the greatest alchemists of the fifteenth and sixteenth centuries, and was even held as an indisputable fact by Bacon and by Descartes, and by other educated men down to the present century. But the well-established and immutable laws of God in nature, having at various times been more lightly held in esteem, even than this, and it has been

confidently asserted and believed that human beings have been translated from this state of existence to some other, carrying their material body with them, in direct opposition to the regular law of life. Such instances (Enoch and Elijah) are familiar to all in the fabulous writings of the Jews; and this idea, which is also a logical result of a belief in the resurrection of the body, was made the subject of a remarkable treatise by John Asgill, in the early part of the eighteenth century, to prove, "that according to the covenant of eternal life revealed in the Scriptures, man may be translated from hence into that eternal life without passing through death." A treatise which, being characterised by deep earnestness and no slight logical power, was burnt in public by the common hangman, and by the order of Government.

In Europe, out of the pale of the Papal Church, all miracles are now, and have been for some centuries, disapproved of, received with hesitation and incredulity, and even with an amount of derision and aversion, varying with the enlightenment and good sense of those to whom they are related.

It is felt, by a constantly increasing number of educated men, that they are most dangerous and insecure aids to belief, and are calculated to lead those who credit them into the grossest and most ridiculous forms of superstition. On this account, even in that hot-bed of European superstition, the Papal Church, some of the best, the wisest, and the most far-seeing of the clergy have received, and do still receive, all fresh miracles with mistrust and hesitation.

"Certain stories," they would say (if truth could find expression in them), "we admit; they are consecrated by time, and are to be received in the unquestioning spirit of simple faith, but they are not now to be discussed or investigated: further than this we cannot encourage you." They would fix a boundary up to which error may be followed, but desire that their adherents should go no further, for they see ridicule and contempt dogging such a downward course. There is as much fable and folly mixed up with their creed as mankind can now well digest, and they wisely desire no more. The literature of miracles, for and against them, from the earliest ages of

the Christian Church down to the present day, fills volumes; volumes full of emptiness; there is little food in them either for the spirit or intellect of man; for each party has either false and foolish ideas of the Deity, or does not recognise the due exercise of His omnipotence. Let the foolish, the credulous and superstitious; the clever, incredulous and purely rational, discuss this subject as they will, let them argue, let them dispute, let them rave on: but do you, O my brothers, seek truth and preserve it, seek love and practise it; do well each in his station, improve well each himself, look well to each thought and deed of daily life, and, above all, cling to the Lord our God with all your heart and soul and might; hold fast by Him through all the evil, strife and folly around you, in prosperity as in adversity, in health as in disease, through life and past death; keep close to Him, cling to Him, and never for a moment think aught but what is all noble, all constant, all wise, all good of Him: be faithful children and servants, hoping all things, fearing nothing, but for ever praise and magnify His Glory and His Holy name; then are ye invulnerable; error and falsity shall fly from before you like ill-omened carrion as they are; you shall laugh to scorn the attacks of the wicked, the worldly, and the mighty ones of the earth. There shall be no longer darkness around you, but light—the clear and searching light of Divine truth—unto that light we call all men. We call upon you to come out of darkness into light, out of slavery to freedom, from trust in others to trust in yourself; from faith in man to faith in God, and to believe with a firm belief in the constant and undeviating exercise of those perfect and immutable laws which emanate from the infinite love, and are directed by the infinite wisdom of our Great Creator.

The creed of the Universal Church is that—

1. God is one, and there is no other power but His.
2. That He is perfect love and perfect wisdom.
3. That the entire creation is a manifestation of His love, acting through the laws of His divine and perfect wisdom.

4. That one of the most important of those laws is order.
5. That without order system could not be.
6. That order and system exist simultaneously in action.
7. That this systematic order, or orderly system, is, in common with all the other laws of God, immutable.
8. That this divinely established order, as manifested by God's laws in nature, is never for one instant broken through, transgressed, deviated from, arrested, or disarranged.
9. That were it so, God would be acting against Himself.
10. That such an assumption, even in thought, is fraught with error regarding the nature of God, and with danger and unhappiness to His creatures.
11. That God's omnipotence has no limits within the laws which He himself has established.
12. That omnipotence in action without perfect order could not act for good.
13. That perfect order is as much an attribute of God as perfect wisdom, and is a result of it.
14. That to say "with God all things are possible," is to say that he could annihilate Himself, which is an absurdity.
15. That we are acquainted with a few only of the laws of God as developed or carried out in Nature.
16. That every occurrence which cannot be explained by such laws as are known to us is regarded as a miracle.
17. But every such occurrence does follow an immutable law, however ignorant we may be of its existence and of its nature.
18. That when such an occurrence can be explained, and the law is discovered by which it was produced, it is no longer, in the usual sense of the word, a miracle, however marvellous it may be.
19. But yet that these are alone true miracles.

20. That all other, so-called, miracles are false, and are either wilfully or knowingly held, or through ignorance, misconception, and error.
21. That we are surrounded by true miracles.
22. That an endless series of such will yet be made known to us.
23. That it is only by the exact sciences that they can be brought within the range of our comprehension.
24. It is ordained by God himself, that by these means alone shall the truth be discovered to us on earth.
25. That the increase and knowledge of such miracles tend to promote, and is one of the sources of, true religion.
26. That these miracles are the manifestation of the infinite wisdom and goodness of God alone in action.
27. That there is no other power whatever, by whom they can be produced, or from whom they can possibly proceed.
28. That any belief in such other power is a fundamental and vital error in any religion, and is the source of deplorable superstitions.
29. That all relations of the exercise of such an evil spiritual power, co-existent with and yet antagonistic to the One Only and true God, from whom alone all power is derived, are to be received as fables, myths, and errors.
30. That all recorded miracles, in which the well-known laws of God, by His will established, are stated to have been suspended, deviated from, or transgressed in any the least conceivable degree, are untrue.
31. That such so-called miracles, however they may have been originally credited, tend surely though gradually to bring into disrepute those theories, principles, or opinions with which they are bound up, and to undermine those creeds which they are intended to strengthen and to support.

32. That the result of such miracles is to constrain man's belief in certain ideas regarding his Creator and himself, even against his will and his reason.
 33. That such constrained belief is valueless, and is in reality no belief at all, being utterly at variance with, and contrary to, the ordained law of God, that man should have freedom of choice in his will and freedom of judgment in his reason.
 34. And without the exercise of these two powers in every created soul, can no true religion on earth or elsewhere exist.
 35. That miracles constrain belief, are destructive of a living and reasonable faith, and are consequently opposed to the laws of God's action on man.
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CHAPTER IV.

FREE WILL AND LOVE IN MAN.

It is a fundamental principle of the Universal Church that the will of man is free.

Man is an organised spiritual being, endowed with three distinct loves—the love of his Creator, the love of his fellow-creatures, the love of self; two of which, love of God and love of self, are primary and independent loves; the third being a secondary and derived love, dependent on one of the two before named; and it is ordained by his Maker that the direction of these three loves by means of the will should be left free to every individual. The great object of creation is to form a heaven out of spiritual beings, which heaven depends primarily on the love of God the Creator, on reciprocal love between the Creator and His creatures, and on the results therefrom proceeding.

Had man no such free will, reciprocal love between

God and man, between man and God, would be an impossibility : there would only be imperfect love, or love on one side. There could be no satisfaction, no, not to the Lord Himself, in enforced and inevitable love : indeed, such is not love at all, but slavery : in which no love can be ; love lies in perfect freedom, and without reciprocity no perfect love can exist.

Man, then, is preserved carefully and inviolably free in the choice of his loves, the determination to either of which rests with the will ; and this will acts through the love on all the powers of man : on his understanding, his feelings, and his sensual affections, bending them to its purpose and desire, just as a general marshals and deploys his army, or as a rider manages and directs his horse.

When a man loves God he is filled with the ardent desire of becoming worthy of that love, and earnestly endeavours to practice the precepts of the Divine wisdom ; he fearlessly searches after the truth, which is God's wisdom in action ; the knowledge of which redounds inevitably to the honour and glory of God alone ; the sense of which fills his soul with the highest and noblest conceptions of his Creator ; and through good report and evil report, through doubt, disease and death, he clings fast to the knowledge he has been permitted to obtain, and will part with it or trifle with it for no self-advantage of wealth, or place, or power, nor for any worldly or selfish consideration whatever. For it is this true wisdom which furnishes him with rules of action in every possible state of existence, and which, co-existent with, and flowing from, his pure love of his Creator, leads him through trials, hindrances, difficulties, poverty, misery and afflictions of every kind, to that heaven, which is only attainable through his own exertions, aided by the continual, unceasing, support and grace of his beneficent and powerful Maker.

This love of God is no vague sentiment, and has nothing in common with that pseudo love which leads man into abnegations of duty to himself and to his fellow creatures, into seclusion from the world, personal asceticism and degradation, sentimental rhapsodies, spiritual ecstasies, and other false and foolish manifestations of its supposed presence.

But the pure, true, and sensible love of God is an active principle of life in thought, word, and deed; ever present and directing us in our daily duties; is guided by the understanding, and acts with intelligence; it sustains us in reasonable and unswerving faith in His might, majesty, power, providence, wisdom and love; it generates in us that deep humility which, measuring the powers and nature of the creature with those of the Creator, serves to dispel all pride, self-conceit, and personal glorification from the heart, producing in us that true humility indeed, wanting which, we are not worthy to enter even into the outer courts of His holy temple; and which, though not itself religion, still without it can no true religion exist.

Sincere humility is the very first feeling which, when deeply impressed on us, becomes a principle that we must make part of ourselves, in the understanding as well as in the heart, before we can truly adore God, justly appreciate ourselves and others, or love and respect our fellow-creatures with that sincerity and completeness which is the beautifier of human life, and forms the only sure foundation of national unity and concord, of brotherly affection and esteem. And last, but not least, this holy love, this dear love of God, leads us to the only true love of our fellow-creatures, our brethren. Do we wish to serve God, we must learn to serve them, and God through them; we shall then long to seek out and relieve all such as are poor and needy, miserable and sick, afflicted and diseased, and cast down in error, in ignorance, and in sin, in order to comfort, assist, relieve, help forward, sustain, enlighten and save them by every means in our power.

This Divine love produces perfect and all-embracing charity, which knits us in a bond of brotherly love with all our fellow-creatures, rendering us happy in their happiness, joyful in their joys, miserable in their misery, anxious for their welfare as for our own, patient of injury, tolerant of error, sanguine for their good; in fine, that blessed charity which never faileth, but "hopeth all things" favourable to our fellow creatures, "believeth all things" good of them, and "endureth all things" evil from them, without anger and with sorrow only. Thus does the holy love of God generate in us those great constituents of a religious and good man—intelligent faith,

sincere humility, universal charity, which, once put in action through the grace of God, render life on earth blessed, and fit our souls for life hereafter.

For these reasons we should pray for, and earnestly seek, the love and knowledge of the Lord our God, which leads us onward, horizon after horizon, to endless and inconceivable bliss; which joins us in brotherly love with all created life, and which finally brings us into the full and complete reception of His Divine love; to Him in whose presence, and in whose service alone are the delights of heaven to be obtained.

Charity, then, is the love of our fellow-creatures arising from our love of God, and is only truly deserving of the name when emanating from that Divine source.

If it springs from, and is directed by, love of self, it is then properly called love of the world. And this love of the world consists in the desire to stand high in the estimation of our neighbours, and to seek to please them at all costs; to obtain glory, reputation, honours, wealth, position, and even notoriety; all, indeed, that the world esteems of value and holds in consideration, whether reasonably so or not. Many of these acquisitions may be in themselves desirable, but their real value is determined by the motive which influences us in obtaining them. For it may be love of self which alone impels us; and then the motive is of the lowest description, and most widely draws us away from God. Love of the world is essentially sociable in its nature, and if influenced by it alone, we are above all things desirous of standing well in the eyes of society: with this object in view, even sacrifices of self can be made, and often are made, to an incredible extent. The question such people ask themselves in every situation, is not "how does this affect our position towards God?" "Does it meet with the approval of our own consciences?"—But, "What will the world say?" "What will people think of us?" Among these are to be found the amiable, sociable, good-natured men of the world, who are willing, nay, are desirous of serving and pleasing the world, in order to obtain the world's good opinion, to be spoken well of by their friends and acquaintances, and even by those whom they have never seen, nor have known, nor are likely to know. They

neither think of nor seek after the approbation of their Creator, the real welfare of their fellow-creatures, nor their own spiritual improvement and well being.

From this love spring ostentation, condescension, and affectation; the endeavour to make others entertain a high opinion of our station in society, position, abilities, education, knowledge, wealth, and amiability—in fine to render ourselves pleasing to others, and induce others to please us, and think well of us, without any real regard for them and their welfare, or for the approval of our own conscience. But such people are not happy, even in prosperity: for the world they seek thus to please has its own self-love, which perpetually annoys, thwarts and torments them. It is truly a difficult task to please all the world. Moreover, such persons are doubly miserable in adversity, for the false gods before whom they knelt and worshipped, will at some time forsake them, and leave them stricken down and contemptible in the eyes of that world which in turn worships success and prosperity only, and by whose verdict alone, just or unjust, they have elected to stand or fall.

These desires and hopes, in the gratification of which they placed all their ideas of happiness, are frequently disappointed or unsatisfied, and in consequence, their whole being, their whole soul is full of vexation, repining, and discontent: nor can true happiness ever be their lot.

Love of self, intended by the Creator not only for our own personal advantage, but also to afford us the opportunity of loving Him instead of ourselves, in all the freedom of perfect love, must be kept in subjection to, and be directed by, the higher Love, and is active in its order, when exercised for the daily purposes and necessities of our earthly life, but ever having regard to the overruling Power and love of God. Forgetting or neglectful of this, it tends to evil; turns us from love of God to love of ourselves; from glorifying God to glorifying ourselves; from believing in God to believing in ourselves; from seeking to promote His honour, to promoting our own; from fearing His condemnation, to fearing that of the world only.

It puffs a man up with pride, renders him envious of the success of his fellows, and induces him to seek his own aggrandisement at the expense of others; it entirely

destroys all feeling of humility; it undermines every principle of honesty, honour, truthfulness, mercy and good faith: it hardens the heart, weakens the conscience, and clouds the reason of a man.

It tends to form a most pernicious, ruthless, unrelenting, unforgiving, and yet most exacting spirit in man. It is the most astute, hidden and deep-seated of passions, and the most difficult, on that account, to eradicate. The intensity of pleasure derived from a sense of power, and the false belief that such power is from a man's self, that it is his own, makes him feel like a god, and may indeed so far lead him astray as to make him regard himself as one. The more he indulges it, and the greater his abilities and success, the lower does he fall into this deep pit of damnation; till at last he does believe no longer in any power but his own, and blasphemously attributes to himself, to his own wisdom, sharpness, cleverness, and ability, all those fancied advantages and successes for which he has bartered and lost, like a foolish child, the only happiness of eternal life, the love of God his Creator.

Nay, so far, so wide astray may he lead himself from the only source of all power, truth and goodness, that it is possible he will never be able to return, and will be lost for ever and for ever, deprived of the warmth and light of the Sun of God, and bereft of His love and wisdom. For in Him alone is to be found the fulness of life and light, and separated from Him, man may fall deeper and deeper, till he sinks finally into the darkness of eternal death.

Self-love also produces the worst form of idolatry, which, though secret in its nature, and unacknowledged even by the devotee himself, is of the most fatal and destructive character. Within the dark cavernous depths of a heart averted from God, does man set up his own image, which he adores and idolises, loves and admires, and offers up sacrifices to it, such as are due only to his Creator. As described by Emanuel Swedenborg, on whose description of man's loves our present arrangement of them is founded, "Love and adoration of self lead a man to love none out of or beside himself, nor does he desire to be conjoined with others for their benefit, but only for his own; his inmost affection is a continual lust to rule

over all, and to possess the property of all, and at last to be worshipped by others as a god." Nor is this picture, we fear, a whit too darkly coloured, though, praise be to God, there are comparatively few, we do believe, who give themselves up to such desperate folly and wickedness: still examples of such are not wanting in history, and among the later Emperors of Rome, and potentates and conquerors among other nations and at various epochs, instances of such are recorded. Nevertheless, at this day, many, alas, too many, have a strong tendency to this worship of self.

Such persons are impatient of contradiction, angered at opposition, fret at neglect, chafe at slights, and are furious if openly despised or insulted, blind to their own faults, deaf to truth itself if not in conformity with their own ideas; contemptuous of others, proud of themselves, vain of their acquirements, firm in self-conceit, envious of those above, scornful of those beneath them, thirsting for praise, insatiable in ambition, quick to chastise, and slow to forgive.

For the idols they have set up as images of themselves, are in their eyes perfect, without flaw or blemish, and as they do them daily and hourly homage, so do they hold all people to be unjust or stupid who do not see what they see, admire what they admire, and adore what they adore; in fine, all who do not bow the knee before them, afford them homage, and yield them dominion.

Dangerous, and full of peril to themselves, is the state of such men: and in the Great and Holy God whom they have deserted, is their only hope of salvation that He may afford them time to return, and not utterly annihilate them in their wilful wickedness and senseless pride.

Without free-will, moreover, man cannot be considered a responsible being. There can be no responsibility without freedom of choice and liberty of thought, if not of action.

On this account man's reason also is free, that his judgment may be freely made; for in the proper order of man's constitution every affection or desire of the love must receive the approval of the understanding, which either accepts or rejects it on reasonable grounds. This course, however, is troublesome to lovers of self, to indulgers of self-will; and they thrust reason on one side, do what they will to do, without regard to it, on the ground

“that their instincts never deceive them,” and call themselves “creatures of impulse,” with an air of being, in fact, something superior to the common herd of people; and thus, blinded by vanity the offspring of self-love, they do not perceive that in neglecting the reason, that precious faculty of judging deliberately and from good cause only, they degrade themselves to the level of the lower animals who have instinct and impulse in common with themselves, and that moreover in a much higher degree.

The denial of free-will in man has led, amongst other miserable fancies, to that most grievous belief in the predestination, from the beginning, by God of some human beings to heaven and some to hell, to the highest conceivable degree of bliss or to the lowest conceivable depths of torture and despair to all eternity, and this for no particular merit or demerit of their own. A belief which, however illogical, unnatural, and monstrous, has found numerous and powerful advocates at various epochs of Christianity; though, thank heaven, few at the present day would venture to adopt it in its entirety. It is still however an Article of Belief or Faith in various churches and sects, who maintain it as divine truth on biblical authority, and to be sworn to on oath before the altar of God. Amongst these is the Church of England, which, nevertheless, is candid enough to admit that, however pleasant a doctrine it may be to the fortunate and favoured elect; yet, that, “for curious and carnal persons lacking the Spirit of Christ, to have continually before their eyes the sentence of God’s damnation is a most dangerous downfall, whereby the devil doth thrust them, either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.” (Art. XVII.)

But we have shown that, without free-will, reciprocal love, (and all perfected love must be clearly reciprocal,) cannot exist.

For this great and fundamental purpose of our creation, the love of man towards God, as well as the love of God towards man, of the creatures to their Creator, as well as of the Creator to His creatures throughout all the worlds, free-will, we may be sure, is established as the law of God. It is evident also, that, without free-will, could no re-

sponsibility be imputed to any one; for if he does not act of and by his own will, he must be influenced by some will extraneous to him; and, in consequence, could not and ought not to be held answerable for his actions. Free-will is the very keystone of the arch of true faith, forming the gateway to the knowledge and love of God. Now, without entering into long and fruitless discussions as to the extent and exact nature of man's responsibility, of which the Omniscient alone can judge aright, every one knows and feels within himself a certain amount, at least, of responsibility, and so far as we are responsible, so far are we punishable; for responsibility that is not called to account is a name only and not a fact.

But admitting, now, that we are responsible for our sins or crimes, for the use or abuse of our abilities, and of our time—precious gifts given to us in trust, for which we are inevitably bound to render account to the Divine Donor, we do not wish to determine what the nature of such punishment will be; whether we fall into the dark shadow of God's displeasure and are debarred from that warmth of His love and light of His wisdom, any loss of which is painful to the soul, and total separation from which is death; or whether it be inward remorse and the stings of a tormenting conscience, seeing clearly and feeling acutely, when too late, our shortcomings, our crimes, our sins of omission and commission, without the power of remedying a past from which we recoil with horror, and distracted with fear, and doubt, and despair as to our future; that state which has been described to us as the worm which gnaweth, the fire which is not quenched, the outer darkness in which is weeping and wailing and gnashing of teeth; or whether it be applied punishment, such as many creeds have taught will be inflicted on evil doers; whether we be driven to and fro from "thrilling regions of thick-ribbed ice," to the scorching blaze of the nethermost fiery hell, or are bound to "wheels of fire, which our own tears do scald like molten lead," or are "worse than worst of those that lawless and uncertain thoughts imagine howling." Still we may be assured that the penance will be proportionate to the offence, to the sin, to the crime; that its object will be, not to avenge others, but to lead us through the fiery

furnace of suffering into a repentant, a regenerate state, and that we shall not be tried beyond our strength, though sorely, may be, and beyond our conception; for the infinite mercy of God tempers His perfect justice, or the burden and torture of our sins would be heavier than we could bear, and we should sink hopelessly and for ever beneath them.

Deprived of God's infinite love and pity, who amongst us would dare to face the just, strict, severe judgment of a perfect yet merciless judge? Not one.

We should wither away before His very breath, and the sentence on our sins, our wilfulness, our wickedness, our follies and our crimes, would be the sentence of our everlasting death.

There are, then, three distinct loves in man. First and foremost, the Love of God; secondly, the Love of his fellow-creatures; thirdly, yet by no means the least in importance, Love of Self. These may be briefly regarded as active in three different states of man, resulting from these three loves:—

1, The highest state; 2, the middle state; 3, the lowest state.

1, The spiritual state; 2, the natural state; 3, the degraded state.

It is evident that these three states of life are combined with infinite variety in man on earth; few, perhaps, or none of us, existing in a separate state alone.

In the first of these, man is thoroughly imbued with a pure and sincere love of God, by which he reverences, loves, and worships God, his Creator, alone, and longs for the truth, which is knowledge of Him. Out of the love he bears to God, and which he is also sensible God bears to him, he loves all his fellow-creatures, regarding them really as his brethren, and as members of the same family, who have one common Creator; he seeks in every way to be of use to them, and to assist, console, and benefit them, even to his own cost and detriment. He duly loves himself, and endeavours in this earthly life continually to render himself, in soul, mind, and body, worthy of his Creator's love, and worthy of admission to His Presence hereafter.

In the second state, man may love indeed all that is good, and noble, and beautiful, in spiritual and material

nature, but without any particular thought of, or regard to, the Creator; either in respect to himself or to any of those qualities and things which he admires. He loves his fellow-creatures so long as they do not cause him trouble, inconvenience, or pain; if they do, he speedily tires of them, and avoids them. He loves himself only for himself, and is prudent and wise only as it tends to his own comfort and pleasure, and is willing to let others have their way, so long as they do not cross him.

In the third and lowest state, he reverences and loves not God alone, but his particular Church or Creed, and will not even think of God except as it may suit his own opinions and feelings, nor will he love Him out of the doctrines of his creed, nor does he seek for, desire, or like truth, unless it agrees with his own doctrine or pre-conceived ideas. He loves his fellow-creatures only so far as they agree with him in his own opinions, and desires not to assist in any way those who are of an opposite or different way of thinking in all matters (but especially in Religion) to himself. He also regards them socially, only so far as they may be subservient to his own purposes, and is quite indifferent to the welfare or pleasure of those who can be of no use or pleasure to him. He loves himself above all things; seeks his own aggrandisement and the worldly advancement and reputation of himself, his family, and immediate friends, without any regard to God, to justice, or to goodness, or any real care for the benefit of his fellow-creatures.

In the worst stage of this third and lowest state, the two highest loves, of God and of his neighbour, are swallowed up and absorbed in Love of Self. All a man then does, all he thinks of, all he seeks for, is aggrandisement of himself or his family, his own pleasure, his own success, reputation, wealth, honour, and glory. Such a man can never know happiness even in prosperity; for ambition, even in this petty form, is never content, is as insatiable as death, and he is full of envy, hatred, and all uncharitableness to such as neglect to honour, who venture to thwart, or are enabled to surpass him. Such a man wills only to have his own way, hates all who oppose it, and when his anger is aroused, would even destroy, if possible, the object of his hate. Self-love is essentially heartless:

accepts favours and receives benefits as matters of course, as only what is due to the position or character of the recipient ; knows not what gratitude means, and, when intense, never dreams of seeking to reciprocate benefits in such a manner as may be in its power, even as a matter of interest or of worldly wisdom ; for absorbing self-love blinds a man to his own interest, and love, gratitude, and humility become dead within him.

Moreover, it is essentially unsociable in its nature, for society imposes restraints which fret and vex the self-willed, self-loving man : he meets there also with people who do not treat him with the respect he considers due to him, whose understandings he consequently despises, and whose persons he is disposed to dislike and to hate ; people who have the audacity and want of feeling to jest at him and to ridicule him, which, though a common practice with himself towards others, is insufferable when exercised against himself. Self-love and self-indulgence go hand in hand ; and the man who will spend thousands on his own gratification, whether on worthy or unworthy objects, grudges to spend hundreds, or even anything at all, on those persons or things which are not calculated to yield him, at some time or other, a practically pleasant return.

Love of self not duly regulated is evil in tendency and in deed, and all-evil is all-going to the devil, is all turning farther and farther, as on a pivot, from the only source of lasting, of eternal joy and consolation ; the sense of the presence and approval of God.

Those who on earth indulge their self love without restraint, who, by any means, fair or foul, by unworthy actions, by petty meanness, secret slander, dishonest pliancy, false flattery, or by injury to the welfare of their brethren, seek to aggrandise themselves only ; and glory in fame, wealth, or power so obtained, will not find happiness, we dare to promise them, even in this life ; whilst certain misery and dishonour is in store for them in that world to come, wherein the heart of man will be thoroughly searched, his motives and actions will be known, and where no secret can lie hid.

Now, human beings placed on this earth, and endowed with the capacity for these three loves, are intended by the Endower to exercise each and all in their order, that

is the two inferior loves in subjection to the higher love of God; and man lives and acts in the order established for him by his Creator when they are so exercised.

But it should never be forgotten that man, though in an imperfect, temporary, and transition state here, and acting in this world by means of a certain material form, is still a purely spiritual organised being, capable in his highest state, even on earth, of enjoying and diffusing around him all the blessings and delights of purely spiritual love, and of receiving and reciprocating the love of God. Such men and women in all ages and amongst all nations have lived; lovers of God before all things, earnest seekers and faithful holders of whatever truth they could obtain, and ready to lay down their very lives for the benefit of their fellow-creatures, out of pure love to them, and a desire to spread the love and knowledge of God.

But they have been comparatively few in number to the great mass of human beings, who, with healthy souls in healthy bodies, have passed worthy, honourable, active, and industrious lives in the daily and necessary service of their fellow-creatures; seeking their own improvement, spiritual, moral, and physical, and still holding their Creator, under whatever form or forms they may have been taught to worship Him, in remembrance, in reverence, and in their inmost hearts.

Another and still greater body of men oscillate continually between these three loves, vacillating and unstable, conscious of their folly and weakness, when urged on the subject, who see, admit, and approve of, better things in theory, but in their acts follow worse and foolish things. Infinite as are the various mixtures of these three loves in man, so infinite in character are the men themselves. Only through much tribulation can such men advance towards the Kingdom of Heaven.

After these, comes a large, a vastly large and unhappy mass of beings, who have almost closed the door of life upon their better nature; to whom the world, its pleasures and rewards, their own aggrandisement and the greed of wealth, of reputation, of power, are as gods, at whose shrines they have offered themselves up living sacrifices, active towards the world and themselves, but slothful in, and neglectful of, the service of their true God.

These are in a perilous and dangerous state, and to them we cry aloud, "Awake, arise, or be for ever fallen." Still we have faith in your desire to do well—to return to the right path: we do not cease yet to count on you, we trust in you, appeal to you, to your better nature, to your admiration of everything noble, truthful, self-sacrificing, merciful, beautiful and good; even to the most fallen, the most sinful, the most criminal we appeal, without fear of the result, full of hope that you will cease to do evil, learn to do well, and return to the path of duty and of life.

In past ages the spiritual and temporal powers of the earth sought to govern and restrain you by punishment, terror and force: we now would lead you onwards and upwards by your good sense and good feeling, through reverence, admiration, gratitude, and the love of God.

Lastly, we come to those, few in number indeed, who hope and trust, who have entirely closed the door and barricaded it, shut up the windows of their souls, and barred them with bars of steel that the warmth and light of the love and knowledge of God, so far as they can prevent it, shall not enter into their dwellings and shine upon their misdeeds, who have turned self into their god wilfully and deliberately, who neither wish nor seek to be the Lord's servants, who reject His proffered love, who hate the very sound of His name.

But even these may be saved: man may not see his way to help them, immersed as they are in evil thoughts, and loving evil deeds, who "sleep in the contriving of lust, and wake to do it;" who are "hog in sloth, fox in stealth, wolf in greediness, dog in madness, lion in prey." But however deeply sunken such men may seem to us, living in utter, hopeless darkness, in which is to be seen no glimmer of light to save, no means, nor hope of means to help; still, though *we* cannot, God *can* help, enlighten, touch them, raise them up, expel the evil spirit from their souls, and bring them back to life, to light, to repentance, regeneration, and to salvation: but dire indeed must still be their punishment; the trials, temptations, relapses, fears, doubts and terrors through which they must first pass; for to reach heaven they have to march through the torments and horrors of hell. March, then, as soldiers and servants of God once more, with bold, brave hearts,

and in the obscurest depths of your rugged way ye shall still be cheered by light reflected from the heavenly sun—light which will shine upon the bright and blessed words, "Hope on, strive on, fight the good fight; your God, the God of infinite mercy and love, is with you still, and will never forsake you, however fallen you may be." No, there are none so spiritually lost that He cannot and will not save—none so fallen that He cannot raise; none so sick that He cannot heal; none so diseased that He cannot make whole; none so benighted that He cannot enlighten;—none so hardened that He cannot intenerate; none so far gone astray that He cannot bring back to the right path; on the one condition, that they cease to do evil and learn to do well, that they will plead guilty and come before His presence, humble and repentant, longing and praying with chastened heart and contrite soul, to be received once more into His fold, into the sunshine of His everlasting love.

Such is the miserable state on earth, such the dreadful future in store for those who become immersed in love of self. But, oh! how blest is the lot of that man who is thoroughly imbued with the love of God. All he longs for, all he seeks after, is to do the will of his Creator, and to act or suffer as may be required for the fulfilment of His purposes, be they for the good of others or for himself, or for beings perhaps unknown to him. Even if it leads to his own personal detriment or loss, or to the neglect and contempt of those whose good opinion, esteem, and love, he dearly desires; he is still unspeakably happy if only assured that God is making use of him in the great scheme of universal life; and all he desires and prays for is, that the good and wise Creator, the Father of us all, will deign to make him useful to the utmost extent of his abilities, in the grand and yet uncomprehended workings of His glorious purposes. Even if he fears, as fears will come at times to all, ay, to the most faithful, that his prayer is, for some cause, rejected for a season, he still resignedly works out his destiny, aimless though it may appear to him, still doing what good he may to himself as to others, in the full assurance that his time will yet come, and that "those also serve who only stand and wait."

Nor is man without a meter, by means of which he may test the presence and extent of these three loves; that test is thus obtained; let him ask himself and answer honestly:—

1stly. What sacrifices he is prepared to make to evince his love of God.

2ndly. How far he desires to be of use to his fellow-creatures, and what sacrifice of self he will make to evince his love for them.

3rdly. How far he seeks to be of use to himself and his family alone; and what amount of self-sacrifice he is willing to make on behalf of his fellow-creatures, and in performing his duties to his Creator in comparison with what he will do for himself.

This desire to be of use marks the degrees of the thermometer of spiritual love: and he is most happy who every day looks to see how it stands, and finds it up to blood heat in the first degree; he most miserable, let him be assured, who finds it down at the zero of frigid and icy self.

Everything that little children are told to do, they ask "What for?" But with us this should not be so: children no longer, but men of God; soldiers in the holy war against evil, and heirs of eternal life; we must do all and suffer all appointed for us without question, murmur, or complaint: if it tends to our personal welfare and happiness, we are joyful and grateful; if not, we are still content and lose our sorrows in the firm assurance of our Creator's beneficence and omniscience, of His never-failing love and perfect wisdom.

Only the man who has experienced it can conceive the full and complete content, the sweet delight of such a spiritual state. Love of self is then annulled, and he feels himself placed in immediate communication with his Heavenly Father. It is this which gives to him that happiness, that peace, which the world with all its pleasures and rewards, can never give, and affords him a foretaste of heaven itself. Our prayer should daily be, "Lord, deign to make me Thy servant, and to employ me in Thy holy service for any purpose that may seem good to Thee;" and then, though we walk in the valley of the shadow of death itself, we will pass on and through it without fear or

faltering ; singing praises to His holy name, and happy in His service for ever.

Man then will obtain happiness, and approaches perfection, in so far as he obeys the dictates of these distinct but inter-dependent loves exercised in their proper order ; all three working together for his advancement in goodness and towards truth, and to his spiritual, intellectual, and physical progress. Nor are they peculiar to human life alone, but will extend their influence throughout our immortal existence, form the basis and motive power of all life, and in whatever after state we may exist, they will still constitute its essence. For we cannot imagine, nor indeed is it possible, that we should ever be otherwise than dependent on God our Creator, on our fellow-creatures, and on ourselves.

The great importance of being firmly impressed with this conviction is then self-evident : for our immortal welfare depends on the well-regulated exercise of these three loves. We cannot escape, if we would, from the presence of God, nor from ourselves : and we can conceive no bearable state of existence in which we should not be in immediate communication with fellow-created beings.

The perception and acknowledgment of these truths must form the foundation of all really practical, as well as theoretical philosophy, useful to human beings individually, and for the conduct of human life in general.

Without these principles of free-will in our choice of love and truth, and of the existence of these three loves, man will find himself led astray into endless and useless disquisitions—will lose himself in vague and unprofitable theories which settle nothing, and will leave him still in doubt as to his own nature, his powers, and his purpose in the great scheme of universal existence.

But holding these principles, everything in the moral world, and the meaning of all human actions, becomes clear and comprehensible to us ; we learn to understand, to appreciate, and to rule ourselves in every phase of our daily life, to an extent which, without these principles, is quite impossible ; and our duties to God, to our fellow-creatures, and to ourselves, are explainable with a precision and clearness hitherto unknown to man : we can

now work in the full light of our understanding, the clear and unclouded light of the truth. By it the life of each individual is rendered capable of dissection, so to speak, and on the recognition of these fundamental truths depends the only true science of the anatomy of the soul.

To sum up : the doctrine of the Universal Church is—

1. That all human beings have free-will.
2. Without free-will the reciprocal love of God for man and of man towards God would be impossible.
3. That love to be perfect must be reciprocal.
4. That such reciprocal love is one great aim of man's creation, and forms, in its fulfilment, heaven.
5. To effect this reciprocal love man must be a free agent.
6. He could not be a free agent without free-will.
7. Without such free-will the service of the Lord would not be perfect freedom, but slavery.
8. Without free-will man could not be held responsible for his actions ;
9. Man being endowed with free-will is responsible for his actions.
10. And, being responsible for them, is, in consequence, punishable ;
11. But to what extent is known to his Creator, and most holy, just, and merciful Judge, alone ;
12. Because He alone is Omniscient, and does alone know the motives by which man has been actuated, and all the circumstances in which he has been placed.
13. That free-will is as necessary for the reception of the truth as for the love of God.
14. That the understanding in man is intended consequently to judge in freedom, and does so in its normal state.
15. That when free-will and love in man are in consonance with his free understanding, he enjoys perfect liberty, and then do love and truth dwell together in him.

16. But when he indulges the dictates of his will and love against the consent and approval of his understanding, or *vice versa*, he lives and acts in slavery.
17. That free-will must remain inviolable in any and every conceivable state of spiritual existence.
18. That God predestines all men, without exception, to heaven.
19. That any other belief in predestination is derogatory to the power and holiness of God, and is most pernicious in its results to man.
20. Consequently, if man does not enter into heaven, it is his own fault.
21. That heaven consists, primarily, in the union of God with man and of man with God, by means of freely-offered and freely-accepted love ;
22. And for this freedom of choice in love is free-will in man ordained, and established by his Creator.
23. Three distinct loves are implanted in man : the love of his Creator, the love of his fellow-creatures, and the love of self.
24. Liberty of selection in these loves is inherent in man.
25. The love of God tends to union with Him, to ever-progressing spiritual improvement, to happiness, to heaven.
26. The love of our fellow-creatures tends to universal and active charity, to social intercourse, and to civilisation.
27. The love of self tends to the wellbeing of each individual man, and to wisdom for a man's self only.
28. When these three loves are exercised in due subordination to each other, man lives and acts in order.
29. If man indulges his love of self and places it above love of God and of his neighbour, the result must be evil ; for it tends to reverse and destroy the established order and law of his Maker ;

30. Consequently, if man does not carefully observe the law of these loves; he introduces disorder, degradation, misery, and evil upon earth, and is a rebel in act against the government of God.
31. But we do believe that the great mass of mankind are naturally in a healthy state, through God's grace, and consequently live and act according to established order.
32. Man being a spirit, though embodied in the flesh, has a capacity for purely spiritual love, even on earth.
33. Some such have lived in all ages and amongst many nations, and such are truly the sons of God.
34. On the other hand, many have turned themselves from the love of God to love of self, and have lost the true love of their fellow-creatures, in love of the world: such are in a state full of danger to their future wellbeing.
35. Others have given themselves up to love of self entirely, and have lost all love of God or of their fellow-creatures.
36. Such have forfeited their heritage, which is heaven, are sure of ever progressing misery here and hereafter, and stand in peril of eternal death.
37. But their final destiny is known to God alone, and to Him, and for them, do we look perpetually for His Divine assistance, and their ultimate salvation.

CHAPTER V.

MORE ON LOVE AND FREE-WILL; ON HEAVEN AND HELL.

In the preceding chapter, relative to love and free-will, we have, for convenience sake, treated of love in man under three distinct headings, and have recognised three distinct loves in man, pointing out, at the same time, that though each, separately, was capable of being called into activity, still that they were all three intimately connected with each other, were combined systematically in man's spiritual organization, and were intended by the

Creator to be exercised in due subservience one to another, harmoniously and in their proper order.

But of these three loves, of God, of our fellow-creatures, and of ourselves, two only are primary and independent loves, namely, the first and the third—the love of God and the love of self. For love of our fellow-creatures is clearly derived from, and is dependent on, the other two loves, separate or together, and is consequently a secondary love: as may be perceived from this, that the love of God can be imagined in man as existing alone, and love of self likewise; but we cannot conceive in any manner, or by any means, that love of our fellow-creatures could exist or be exercised without reference either to God, on the one hand, or to a man's self on the other hand; but given, these two loves, and then the fact of the existence of fellow-creatures, and it becomes at once a necessary, a derived, and, consequently, a secondary love.

Nevertheless, so important an influence does this secondary love exercise on the course and conduct of man's existence, that we have been induced to place it in conjunction with the two primary loves. And although we have placed it next after love of God, partly from old established usage, and partly for convenience of treatment, still it must be well understood, and will be clearly perceived from the following chapter, that love of self does and must exert, equally with love of God, the most important and direct influence, in this world at least, on all our thoughts and deeds; in fact, on the development of the whole soul, on all its powers, qualities, faculties, affections and desires, forming in their entirety and in their activity the life of man.

We hold it as an article of faith, that in God are united infinite love and infinite wisdom. We have all heard and have been taught that—

1. "God is Love."
2. But inactive love is barren.
3. God's love is not barren, and is, therefore, not inactive.
4. His Divine love is an active principle.
5. And out of its infinite abundance did God create man;

6. And created man with a capacity for loving his Creator ;
7. Not for the Creator's sake, but for the happiness and welfare of the created ;
8. For love desires love out of itself ;
9. So love requires an object ;
10. For there must be reciprocity in love, and without it love can have no satisfaction, outlet, or exercise.
11. Love is only fruitful when reciprocal ;
12. And to be reciprocal must be free.
13. Thus love perfected, and to be fruitful, must be reciprocal, that is, freely offered and freely accepted.
14. God has created man with a capacity to accept, and, consequently, to enjoy His love ;
15. Therefore God requires man's love, but it must be given freely, and from choice.
16. For this reason the capacity for another love is given to man.
17. That love is love of self.
18. Thus there are two primary loves in man :
19. Love of God, and love of self.
20. To choose between these two loves, freedom of will is given to man.
21. Man is consequently at liberty to choose between these two loves.
22. Any and every other love is derived from, and depends upon, one of these two ;
23. And one of these two tends to heaven, the other to hell.

From the above propositions we arrive at the conclusion that man is endowed with a capacity for loving God alone, and for loving himself alone also ; and that his will is ordained to be free, that he may choose one or the other of these loves, as may seem most desirable to him. Now we have nature, reason, and revelation all on our side, when we assert, that out of His infinite and disinterested love, God created man with a view to man's final and perfect happiness, through the reception and appreciation of the Creator's love. And although, from

the very disinterestedness of that Divine love, man is gifted with a certain amount of enjoyment, such as it is, from the indulgence of self-love: yet the only possible means by which final and perfect happiness can be obtained is by the love of man to God, in contradistinction to such love of self: consequently, that God has implanted the capacity for such Divine love in man, and that as it is the noblest purpose, so must it be the principal aim of man's creation.

Moreover, that as man advances in this Divine love, so does he progress towards happiness and its completeness, perfection, and full enjoyment. That state in which the love of God towards man, and the love of man towards God, are brought into unison, constitutes heaven.

On the other hand, it seems equally clear, that—

1. Man may elect to love himself alone.
2. That otherwise he would not have freedom in his love ;
3. And that he would be obliged to love God perforce.
4. But we have shown that such an obligation, where no choice is given, destroys love ;
5. Because perfect love can only result from perfect freedom ;
6. And would be valueless without such freedom of choice.
7. Thus, the love of God and the love of self being presented to man for his free election.
8. If man elects love of self, he elects that love which is opposed to love of God ;
9. And the more he loves self, the less he loves God.
10. As God is infinite love, and consequent goodness ; infinite wisdom, and consequent truth ;
11. So as man turns away from the love of God, he turns away from goodness and from truth.
12. And if he turns away from love of God, he must, of necessity, turn towards love of self.
13. Now love of self is the opposite to love of God ;
14. And self is consequently opposed to God.

15. And as from love of God come goodness and truth, so from love of self come their opposites, evil and error.

Now we are assured by nature, by reason, and by revelation, that love of self, evil, and error, being by their very nature opposed to love of God, to goodness, and to truth, do and must tend continually to man's unhappiness, misery, and degradation, and to gradual separation from God our Creator, in whom alone are perfect love and perfect goodness, perfect wisdom and perfect truth, light, life, and love; the result of which separation is ever increasing love of self, ever increasing evil, error, contention and darkness, the final termination of which constitutes hell, and ends in eternal death. Think of this, O man, whosoever thou art; reflect well upon what is here stated; for if it be true, surely there is matter enough to make you pause, and consider seriously your own condition.

Yet even now many will say these views of man's nature are narrow, and not in unison with our experience of humanity: but we will extend our enquiry and proceed. The question then may arise, cannot man combine the exercise of these two loves, although in their nature opposed to each other, to his own advantage? Are not both of these dispositions implanted in man for his gratification? Does the Creator absolutely require him to make election of one, to the exclusion or annihilation of the other, or may he not exercise both? May not man, in fine, love himself and love God also? We reply, most assuredly he may; and indeed in this world it is clearly ordained; that these two loves are rendered compatible, and are conjoined by another love, derived from each or both: the love of our fellow-creatures, which connects and tends to harmonise both the other loves, the higher and the lower, the Divine and the selfish love.

But then we hold that man on earth exists in a comparatively imperfect and undeveloped state, and remains in that state for a time only; but when he enters into a more perfect state of spiritual life, he will inevitably be required by the very nature of love, as we understand it, and as it

has been already defined by us, to elect freely whether he will love and serve God above all things. For love of another implies love of self annulled ; and this pure love can be experienced even on earth ; and many, even here have felt and acted on it, and have tasted the holy delight which such unselfish love affords.

Upon this earth, then, we do hold, that man is capable of making this choice between love of God and love of himself, though it is hard to compass ; and the results of such choice, whether for good or for evil, whether for God or the devil, we have described in the preceding chapter, and have shown that the election of the love of God, as the first desire and great directing power of life, is found not to necessitate the exclusion or annihilation of love of self, but to induce the additional happiness of sympathetic love with all our other fellow-creatures, and to lead to a wise, a prudent, and, so to speak, an unselfish love of self :—all three, as we have before stated, to be exercised in their due order ; for no love of self can be wise or prudent which is not exercised in subservience to God ; and no love of our fellow-creatures can be real, active, and fruitful, which is not also founded on love of Him.

What we desire to make clear, what we wish to point out, amounts to this :—

That man *can* love and serve God in preference to himself ; and by such love and service is on the way to heaven ; and that by loving and serving himself in preference to God, he is on the way to hell ; and that it is of his own free election that he tends either one way or the other. Now heaven and hell are real, actual, and visible states of being, and not states or conditions of feeling only, as many have taught, and at this day would still induce us to believe.

We have no conception of a spirit existing without being contained and manifested in some form or other. It must assume a shape, or it is otherwise a mere vague phantasy—an idea and not a fact—a vaporous nonentity, and not an organised manifestation of life, such as we must and do hold every soul to be ; and we assert, as a logical deduction from the very nature of the Creator Himself, in which all men agree, that in such a soul

goodness, truth, and beauty can admit of a transient separation only, as found in our imperfect condition on earth, but must and will finally be conjoined and become inseparable; for goodness and truth are assimilated to each other, and both will be manifested in forms of beauty. The regenerate love, and the enlightened intellect of man, in his future spiritual state, will dwell within a form of commensurate perfection; and as all three advance in unison, all three will also advance in perfection and in beauty.

The external form will then correspond with the internal spirit; which in harmony with itself, and in unison with God, will finally enter, perfectly good, wise, and beautiful, into the abodes of everlasting bliss.

On the other hand, as all sin is evil, so is all evil incompatible with beauty; although such an abnormal combination of the two is frequently found during the soul's transient sojourn upon earth.

For who does not admit that evil is in itself a real deformity? As all goodness is in idea pleasing and beautiful, so is all evil repulsive and hideous; and doubtless, all men who are actuated by distorted, vitiated and perverted loves do appear, in the eye of God, as ugly, deformed and repulsive beings—ay, even as monsters—according to the extent to which they have loved vice and sin, have preferred ignorance and error to instruction and to truth, and have practised folly and iniquity of any kind.

How often, in our walks, do we come across poor, deformed and diseased creatures, in whom the very appearance of humanity is almost lost or destroyed, who cause us a thrill of horror when we see them, and from whom our first impulse is to avert our gaze. If, then, bodily deformity and disease thus affect ourselves, and fill our souls with a strange mixture of horror and pity, what must the deformed, diseased and distorted spirit appear in the eyes of that God who is Himself the perfection of godliness and goodness, and to whom all imperfection, to say nothing of deformity, must be displeasing.

Vice, sin, crime, and all iniquity, selfishness, folly, hatred, pride, wilful error, and all superstition, are real diseases of the soul, and do indeed produce the worst kind of deformity—that spiritual deformity, those spiritual

diseases which will be of infinitely longer duration, and infinitely more difficult to cure, than any deformities and diseases of the human body, which are frequently not of our own producing, and which are not chargeable to our account; which, at the worst, last only for our brief, worldly life, and will, in common with earthly beauty, be buried in the grave; when the man himself, the immortal soul, shall be borne on invisible wings to another sphere, higher or lower, nearer to, or further from, his God, according to the nature of his past life, and shall be endued with a form in harmony with his spirit; when his external appearance and internal life shall be in harmony with each other for ever.

Oh, my brothers, my brothers, if all this is true, and conscience, reason, nature and revelation, cry aloud to you, that it is the truth: how can you hesitate in turning towards your all-loving, all-bountiful, Divine and Holy Creator; who, with never-failing love—a love, beyond the power of man to understand—yearns towards you more tenderly than does a human father yearn to his foolish child, and asks only for your sincere and voluntary love in return for all His goodness to you. You, to whom He has already given all that constitutes life and happiness, and requires of you in exchange, one only sacrifice—that of self—of your own heart, that you may, before all things, long and seek to do His will, and become worthy of His divine and unspeakable love.

Repent, return, accept this proffered love; freely render yours to Him in return. In every thought, word and deed, regard His approval before your own gratification, before the verdict of man. Love, serve and obey Him only; then indeed shall those who have walked in darkness see a great light; then indeed shall the blind regain their sight, the lame shall run freely and swiftly, the dumb speak, and sing the praise and glory of their God. The sick and diseased shall become whole, and the world ring again with the glad outpourings of souls who have happily escaped from bondage, and from the terrors of death. Earth shall resound with the triumphant hymns of thousands and of millions of men, to God, the good, the merciful, the powerful, the first Creator and final Deliverer of all mankind. He, the mighty One, who will set free

from slavery, and snatch from death all those who place their faith in Him; in Whom alone we trust for our salvation, for the assurance of heaven, and for the blessed hope of everlasting life.

CHAPTER VI.

SPIRITUAL LIFE—IMMORTALITY.

THE spirit of man is immortal by virtue of its origin: its birthright is everlasting life: from God it came, to God it tends; and, after separation from its earthly body, will advance continually in the knowledge and love of God, and in voluntary obedience to His will, which constitutes heaven; or else to continual degradation in the knowledge and love of evil; in self love, that separates the spirit from the love of God, and which constitutes hell. The soul of every human being is immortal.

The fleshy body in which it dwelt on earth does indeed die, is burnt or buried, and returns to the elements of which it was originally composed; elements which are re-absorbed, re-constituted, transformed, and circulate again through various phases of material organization, but which are never destroyed, and may once more enter into the composition of human life on earth. It cannot be said, strictly speaking, that there is any such thing as resurrection; for the spirit of man does not rise again, in the sense of escaping from the grave or the tomb; since it has fled from the body before that body is finally consigned to earth, when the fact of its eternal separation is declared in the solemn words: "Earth to earth, ashes to ashes, dust to dust." Entirely vain and fraught with error is the belief of those who hold that the actual body of man, with which the spirit was incorporated during its brief sojourn on earth, will be revived in its verisimilitude, though in a glorified form, and be rejoined to the departed soul in an after-state of existence. Those who think thus hold opinions contrary to reason, to science, and to good sense; they voluntarily entangle themselves in the evils of endless uncertainty, speculation, and confusion of thought. Their belief rests on no good and sure foundation, and is calculated to lead men into

serious errors. The truth, the simple truth—and all great truths *are* simple—is hidden and lost beneath a mass of unmeaning verbiage; is covered over with clouds of words, clouds of dust, in which is no vivifying moisture; and all these vain efforts are made in the futile endeavour to twist and bend facts, in order to prop up and pin together some ricketty theological theories.

We believe the soul of man to be a distinct, complete, and individualised organisation, not dependent on its fleshly body, "*hospes, comesque*," for existence, but conjoined thereto for its natural manifestation and necessary action upon earth; the medium only of its communication with this world, and that its separation from the flesh takes place at what is called death, and is final; that it immediately re-exists in another form, but with the manner in which such a translation is effected, and with its precise nature, we are not, nor ever have been, made acquainted. Such knowledge has not been granted to us by revelation nor implanted in our nature, nor can it ever be obtained by science. Reason can afford us but a glimmering of the truth; and that also may lead us astray. Therefore, we may be, and are, assured, that it is not the intention of the Creator to divulge this mystery to us so long as we remain inhabitants of this world; but in whatever after-state the soul may exist, it certainly must assume a form of some nature, substance, or material; for to exist independently of some such form can be the attribute of the Supreme Spirit Himself alone, and not of any of His creatures, however high they may be in the scale of spiritual life.

Now this spiritual organization is in its very essence self-conscious; knows itself as a being distinct from others, and recognises the absoluteness of that fact by this consciousness of individual identity.

That which it knows, and which is unknown to others without its aid, proves that individuality. It is this, and not any external characteristic of form or feature, nor any attainments, nor even qualities, which it is possible we may have in common with hundreds of our fellow-creatures—it is this, we repeat, which renders our individual existence a distinct and indestructible fact.

Compare that fair, bright-eyed, joyous youth not yet

in his teens, with that brown, withered, blind, bow-backed old man; could you now by any means conceive that they are developments of form belonging to one and the same soul? You may well doubt indeed that they can have anything in common with each other: yet the old man knows all about that boy, his innocent hopes and fears, his joyous days of bounding health, of gentle happiness, and is aware that he is linked to him by a chain of feelings and events which can never be broken or cast aside. True, the old man may for a moment throw off the burden of years and of sin, and be for the nonce that boy again, forgetful of all else; but it is only for a moment, for a time, and the interim is ever present in his memory, ever present, though not always to be recalled at will, and forms a chain from which, as we have said, he would in vain seek to free himself.

Our friend may be absent from us for many, many long years, and if we chanced to meet again, we might, so far as form or features were concerned, have passed him by as a stranger, one we had never seen before, as some maimed, disfigured old warrior, let us say, so injured by sabre-cut and bullet that he may have almost lost the common features of humanity. No, we never could have recognised him! but we know that he is our old friend still when he speaks to us of a hundred childish pranks and pleasures which we have enjoyed together, of occurrences interesting to us both, and of which we alone possess the knowledge, a knowledge which could consequently not be assumed by another, and which establishes our mutual identity.

Put it in any way you will, if we re-exist, and that we do is one of our most assured and important articles of faith, we cannot lose our individuality without losing self-consciousness and memory—*i.e.*, the knowledge of thoughts, motives, words and deeds, which, except so far as we ourselves choose, can be known only to ourselves, which are imprinted indelibly on the memory, and which, however they may be obscured and lost to view for a season, can never be permanently forgotten, but are by means of the memory rendered as lasting as ourselves. There is One, and One only, who possesses this knowledge equally with ourselves; and it behoves us all to keep in mind that He never for-

gets, but knows us, our thoughts, our motives, our acts and our whole lives in an infinitely more perfect degree than we can know ourselves, and that it is only by the special action of His Grace upon us that unhappy memories can ever be permanently effaced.

Thus individuality consists in that consciousness of self which is inherent and cognate with man's creation, and which, without two loves—love of God and love of self—could not exist.* It is this which constitutes his inner, real life, and, in combination with memory, establishes a durable appreciation of the fact; although, in passing through various successive phases of life, the sense of it may be suspended, and, by God's grace, we do believe often is suspended, when the knowledge of it becomes too great a torment for the poor, wretched, remorseful sinner to bear.

Yet we must and do believe that it exists so long as the soul exists, and is the very essence of each man's individual life; and any other professed immortality is not, in point of fact, immortality at all. Absorption in the Supreme Spirit is tantamount to annihilation, and man must clearly live for ever as a self-conscious and individual being, or be a nothing—exist nowhere in the great scale of spiritual life. We have sought, then, to make it clear that not only is man an organised spiritual being, but that his individual identity is a fundamental necessity of his constitution.

The separation of the soul from the body involves a physical, not a spiritual change; and even as a physical change, we cannot consider it as anything but a development, not a transformation, of our present shape. But speculations on this point we do not think should be encouraged. One thing is certain, that so far as we know of life, it is marked by incessant motion, development and transition, productive of results which would have been inconceivable to us, which we never could have imagined, indeed, had we not seen them in action, as in the case of the child and the old man. And doubtless

* For, "without change, consciousness is impossible." And again, "changes form the raw material of consciousness."—*Herbert Spencer's PSYCHOLOGY*, ch. xxv.

this is one reason why men in former ages, uneasy, wearied, and even terrified at such perpetual restlessness and endless change, placed their hopes of eternal happiness in the sudden attainment of some definite and final state of perfection, as soon as their busy life here should be ended—or else in the attainment of complete and everlasting repose by absorption of the individual in the all-pervading spirit of the universe—and made some of the early Christian fathers, like St. Augustine, think that Paradise might consist in everlasting sleeping and dreaming.

But there is no ground for expecting, no valid reason for desiring, either of these results. God the Creator works eternally, and we should hope and pray to be made worthy servants, and active though humble fellow-workers for ever with Him; nor must we expect the perfection of our nature can be suddenly conferred as a gift, for that is ordained by God's own law to be only attainable through our own exertions, throughout our entire existence.

What we aim specially to make clear is, the actual, personal, and individual identity of every human being through every possible state of his existence, and to show that the body in which he is incarnate on earth has nothing to do with such identity, except for a period, and that even then it is no necessary corresponding manifestation of the soul, on which and in which alone, the real individuality of a man truly depends and permanently exists. And we do the more earnestly insist on this fact, because it is a common belief that some vital, some radical change will take place in every man on his departure from this life; some transformation, as it were, by which the sinner will be purified of his sin, his evil be changed into good, his iniquity into holiness, and his sentence of punishment be transmuted into a free pardon and immediate salvation; that he will shed his old filthy skin, as it were, and come out of darkness into light: fresh, happy, beautiful and radiant, into the glorious presence of that God who, throughout a great part of his life, he may have neglected, wronged and despised. In fine, that his entire nature will be transformed, and from a child of hell he will become an angel of heaven, if he will, even at the last moment, hold firmly fast to some particular

belief, profess his perfect faith in some particular church, and trust his soul to the intercession of some particular Mediator, to the prayers of the priest, and of those good people even who remain still on earth.

Such a creed is most tempting and full of charms to all men, for all men are sinners. There is none truly holy—no, not one. And though all men feel this, still they very naturally desire to go to heaven, and that, in the easiest way and with the least personal exertion to themselves. But we can hold out no such pleasant fancy to your soul, nor lull your conscience with any such belief. We teach that God requires deeds, not words, and regards the actions of daily life, not the periodical profession of any faith. Neither belief, nor creed, nor church, nor priest, nor prayer, nor attentive performance of Divine ceremonies, can save you or conduct you to heaven; but a good life only, founded on pure love of God and love to your fellow-creatures, by the sacrifice of your own self-will in their service and by walking before God in holiness and righteousness all the days of your life. You have heard that as the tree falls so will it lie; and this we hold to be so far true, that the spiritual state in which you have left this world will be that in which you will become a denizen of the next, and that there, as here, but on a grander scale, and with swifter course, you will advance ever onwards towards heaven, or sink deeper and deeper in your downward course to misery and to hell.

Being satisfied, then, that the spirit of man lives for ever as an individual organization, the questions naturally arise—where does the scene of his future existence lie, and what is the probable nature of his future spiritual life.

Now concerning the first question, God has not been pleased to reveal to us, nor do we desire to know where we shall awake to future life.

In calm and full assurance of His perfect goodness and wisdom, we leave that to Him; we will depart from this earth firm in our faith in Him, in His infinite love and mercy, and into His hands do we commit our souls unquestioning and rejoicing; full of hope and faith in Him, if we have done well on earth, but reluctantly, and in fear and trembling, if we have done ill.

As to the second question : it is certain that God has not, in any revelation,* vouchsafed to inform man on this point, further than to state broadly the fact of an eternal after-life of happiness or of pain—such as we cannot experience in an equally acute manner upon earth. No amount of investigation could enlighten us on this subject—it is beyond the province of scientific research. Reason can do a little, and but a little; by this “lantern of the Lord” we may obtain a glimmering of the truth, and conclude from analogy that, as there is no gap in the organisation of spiritual or of animal life on earth, but that as each is linked to each, and all are connected by most minute variations of constitution and character, and, as the same principle is seen to pervade inorganic as well as organic life, so we may and do hold it as an axiom, that, though there is an inconceivable distance between the infinite and perfect spirit of God and the finite and imperfect spirit of man, yet that there cannot be, and there is not, any actual gap between them; but that a similar linked chain of separate yet interdependent spiritual organisations is characteristic of spiritual life throughout the universe, as it is of physical life on this orb.

This, as a broad and general principle, we hold to be not only reasonable, but may be made as nearly demonstrable as the nature of the subject will allow from what we actually know of our great Creator’s law, system, and order on earth and in the heavens; nor is it at variance with the natural sentiment of man, nor with any revelations relative to the subject which have been vouchsafed to mankind. And as man holds a well-defined place in this scale of spiritual organisations, and as we do believe in the permanent individuality of his soul, so do we confidently look forward to a future life for him, differing only in degree to that which he experiences here; a life in which the sphere of his usefulness and his capacity for improvement will be extended and enlarged, in which,

* We cannot, and do not, take the relations of Swedenborg on these subjects, in his “Heaven and Hell,” as revelations from God: they bear too direct and evident traces of his own individuality. The same remark applies to the descriptions of future life, by Mahomet, in the Koran.

above all, his spiritual loves, and especially his love of his Creator, may increase to an inconceivably higher and purer degree than he can experience on earth, so that the soul shall progress ever and ever onward in greater development of all its qualities and faculties within the limits of the special organisation assigned to it by its Creator, and to constantly increasing love and happiness, knowledge, wisdom, and beauty, if it loves and obeys God and His divine laws ; but, on the other hand, to restricted power and diminished happiness, if it neglects and disobeys Him and His laws. In the first case, progressing perpetually towards a more ethereal body, a purer spirit, a more beautiful form, and lovelier features, to a life of perfect happiness and bliss, bright with the light and warm with the sunshine of God's ever-closer presence—a life of uses and of love, full of concord, harmony, and perfect freedom ; or, in the other case, falling into deeper and deeper degradation, assuming a body more and more dense and grossly material, more ugly and more deformed, more diseased, more revolting in feature as it sinks lower and lower, and goes further astray from the blessed presence of God into darkness, the ever-thickening darkness of hell, where are hatred, contention, strife, perpetual discord, and slavery.

It is not desirable, however, nor do we think it good, that any man should engage himself overmuch on meditations as to the future state ; he has assuredly enough to do with his life on this earth ; enough evil to overcome in himself, enough good to do unto others. The common sense of mankind gives its verdict in favour of those who perform diligently, with the fear of God before their eyes, and with the love of God in their hearts, those daily duties which may seem commonplace and even ignoble, but which are good for the man himself—serviceable to his fellow-creatures—and most acceptable to the Divine Disposer and Ruler of us all. Be sure, God has placed you on earth to do, first of all, the work which is set before you, and to do it under Him with all your heart and soul, in all cheerfulness of spirit, whatever your task may be.

Let it be an article of faith, in which no misdoubt shall arise, that you are an immortal spirit, though clad on earth in those fleshly garments “ which from the womb

you did participate ;” and when the hour of your departure comes, confide your soul with joy and thanksgiving into the charge of Him who made it, to do with it as seemeth good unto Him, and with your last breath say, “Lord, I commend my spirit unto Thee; into Thy hands do I commit my soul. Blessed be the name of the Lord.”

The creed of the Universal Church is, that—

1. The soul of man is, by virtue of its origin, immortal.
2. The body of man is, by virtue of its origin, mortal.
3. The two conjoined in this world constitute man;
4. Who has thus an immortal spiritual soul conjoined to a mortal material body.
5. What is termed death is only the disjunction of the spiritual soul from the material body, of the immortal from the mortal.
6. Love and intellect, which constitute man, belong to the spirit and not to the flesh ;
7. For flesh is made of earthy matter, to which it returns, which matter is not in itself sentient.
8. The soul of man is endued with a capacity for love of God and love of self.
9. To know what love of self means, it must also possess consciousness of self ;
10. And consciousness of self, to be permanent, must be accompanied with a capacity for remembrance or memory.
11. The soul is permanently conscious of self, and is, therefore, endued with memory.
12. Self-consciousness and memory constitute individuality,
13. Which is not only permanent on earth but to all time ;
14. Therefore the soul of man will retain its identity in any after-state of existence.
15. And this self-consciousness and memory can be obliterated by the power of the Creator alone, and not by the soul's own will.
16. Wherefore the nature of man's life on earth must

materially affect his life hereafter—if good, for good; if evil, for evil.

17. But the future of man's soul is in the hands, and at the disposition, of God alone, and must be confided to His charge on the soul's departure from earth, in full assurance of His great mercy, love, wisdom, and justice.

CHAPTER VII.

SALVATION.

SALVATION from Sin, from Death, and from Hell! How shall this be obtained?

Through past ages this cry still resounds in our ears. The cry of the bewildered, anxious, and terrified sinner echoes mournfully through our hearts, "What shall I do to be saved?"

The answer to all mankind has been, and still is, Repent you of your sins; reform your life, and become regenerate in God your Saviour. "Cease to do evil; learn to do well." "Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "As I live," saith the Lord, "I have no pleasure in the death of the wicked;" and, "When the wicked man turneth away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

Again and again have mankind received this most merciful assurance of salvation from God; but then the very gist of such a blessed assurance lies in the necessity of our becoming, as the Apostle says, "Fellow-workers together with Him." We should not have been commanded to wash and make us clean—to cease to do evil, and learn to do well—if it were not in our power voluntarily to do so, and we can; though so far have we fallen away from purity and truth, from innocence and

righteousness—so deeply have we entangled ourselves in the snares of the flesh and the world, that it is certain we must all, more or less, pass through much tribulation before we can enter into the kingdom of God, that God who will have *all* men to be saved—who is the Saviour of all mankind, without distinction of creed or colour.

We have, then, some work to do; we have duties to perform towards God before we can hope to be saved by Him; nor are we strangers to them. Many of us have been taught those duties in our youth; and if we desire salvation from sin, and reconciliation with God, we must perform them; and it is only by diligently performing them that we shall obtain the favour and forgiveness of God, in love of, and obedience to, whom our hope of salvation consists.

The following duties are, then, imperative on us all:—

We must believe in God, the one only living, beneficent, and just God, and love Him with all our heart, with all our mind, with all our soul, and with all our strength; worship Him, and give Him thanks; put our whole trust in Him; reverence Him, and do honour to His holy name; be grateful to Him, and serve Him truly and faithfully all the days of our life; seek out and hold fast all good and all truth, and be prepared to suffer all things for their sake.

These are some of our principal duties towards God; but we have duties also to perform to our neighbours and to ourselves, which we must endeavour to practise continually, and must succeed in so doing before we can possibly “cease to do evil, and learn to do well”—before we can obtain that salvation, or escape from selfishness and sin, which must preclude our hopes of heaven.

Those duties to our neighbours, to all our fellow-creatures, are:—To endeavour to love them as ourselves; to do to all men as we would they should do unto us; to love, honour, and obey our parents; to be faithful in marriage; wisely kind to our offspring; gentle to all; to relieve the distressed; to comfort the afflicted; to instruct the ignorant, and to be active in charity towards all men; to hurt nobody by thought, word, or deed; to be true and just in all our dealings; to be merciful and forgiving to those who have injured us; to bear no malice nor hatred

in our hearts; to keep our hands from picking and stealing, and our tongues from evil speaking, lying, and slandering; to act towards all men as towards brothers, being, as they are, all children of God, and all co-heirs with us of eternal life, and to be ready to give up all we possess—even life itself—for the sake of our country, and for the truth.

Our duties to ourselves, and these by no means the least important, even for our spiritual welfare, are:—That we should all learn and labour truly to get our own living; to do our duty diligently in those stations in life in which we are born; to seek to advance our own spiritual, temporal, and physical well-being in every way; to be cleanly in our persons, temperate in our habits, moderate in our pleasures; to be prudent abroad, freely hospitable at home; to keep a good conscience, and to resist all evil, injustice, and wrong, with a steady firmness, free from all uncharitableness; to prove all things, and hold fast that which is good and true.

It is, then, an article of our faith, that only by repentance and reformation, by a new birth and a new life, can salvation from sin, which leads to hell, be obtained.

Salvation from death has no meaning; the saying that “by sin came death into the world,” is but a saying; the death so spoken of is but a regular and pre-ordained incident in the course of the soul’s eternal life: there is no such thing as death for any human being. Only the body dies, the soul lives for ever, and there will be no change of soul; even such as its spiritual state was here such will be its state hereafter, and woe be to those who have led evil lives in this world, for their portion will be the bitterness of prolonged remorse. There is no real evil but sin, which arises from excessive and perverted love of self; and there is no real, permanent, and everlasting happiness but in the pure and humble love of God, and in love to our fellow-creatures springing therefrom, and fruitful in good works for them—in this and the sacrifice of our own will to that of our great Creator consist perfect happiness, unending bliss, and heaven.

It is absolutely necessary that man should voluntarily forsake and resolutely cast off all sin, vice, and crime; cast them utterly out of his heart and soul; that he should

detest and cease to practise evil of every kind, from the one single motive that it is hateful in the sight of God, and is from its very nature a bar and insurmountable hindrance to his reception into the kingdom of God, which is heaven. Every man, by God's good grace, has the power to effect this; even the most fallen need not despair; where the will is there the power is, and the success of that power is commensurate with the earnestness of the love, the strength of the will; so by God's unfailing help and their own exertions, may the most wretched of sinners still be saved, and obtain eternal salvation.

How many are there who have wandered so far into the forest of sin and crime that they have lost their way, can see no trace of a path by which they may extricate themselves; no glimmering of the blessed light of day piercing the horror and the gloom around them; all soiled, torn, and weary, bewildered, terrified, and sinking in weakness and despair, wounded and streaming with blood, they feel their last hour approach, and think with bitter regret and deep remorse on their neglect and scorn of that Divine Guide who from the first warned them of their certain and unhappy fate, did they so much as enter the mere confines of that dense and endless forest. Then do they cry aloud in their agony, "What can I do to be saved?" That cry is the herald of approaching aid. Then will the heavenly messenger of a pure and simple faith appear in bright effulgence before the lost wanderer, and lead or carry him back tenderly in his arms into the light of heaven; wait patiently and tend upon him until his wearied, wounded feet are again healed and strong; replace him on the one only path which leads to salvation, to the house of rescue; give him two trustworthy guides—love of God, and love of his fellows; furnish him with plain directions for his conduct on the road, and then wish him "God speed" should he still desire, and where is he who does not desire, to reach the land of eternal bliss in the celestial kingdom of God, and dwell therein for ever!

Our doctrine is that—

1. God loves all his creatures with never-failing love.
2. That it is the sinner who forsakes God, but God does not forsake the sinner.

3. To God, the holy, the righteous, the perfect, all unrighteousness, sin, vice and crime, are and must be displeasing, hateful and abominable.
4. That man has power to avoid and to cease to practise iniquity of any and every kind, because he has been commanded to do so by his Creator ;
5. That he must do so to obtain salvation ;
6. That he derives the power to do so from God the Giver,
7. By whose infinite grace, mercy and love, help is also rendered to him, to strengthen and encourage him in his efforts for salvation ;
8. That, consequently, it is only by God's love and power continually exercised towards man, and by man's own exertions arising from love of his Creator—from a longing desire and firm resolve to live in obedience to His laws—that salvation from sin, and consequently from hell, can possibly be obtained.

CHAPTER VIII.

ON THE PROVIDENCE OF GOD IN THE CREATION AND GOVERNMENT OF THE WORLD, AND ON THE ORIGIN OF EVIL.

WITH the most sincere humility, and with reverential awe, with a deep sense of our own incapacity to cope successfully with subjects so infinitely complex and extended, fully assured, moreover, of the insufficiency of the highest human intellect to appreciate fully, and thoroughly to comprehend the marvellous designs and workings of the great and wise Creator in the formation and final purpose even of this world and its inhabitants, and still less, then, the unspeakable, because infinite majesty and beauty of His wide and universal scheme of life, we do still consider it a duty which we are bound to perform to the best of our power, that we seek to obtain

the most just and reasonable ideas we can as to the nature and exercise of divine providence, and as to the cause of evil in the world.

It is the first article of our faith, that there is a Supreme Being, and that He is One. That from Him proceeds everything that is, and that in Him are conjoined perfect and infinite love, perfect and infinite wisdom, and that, being the Creator of this world and all that therein is, in this creation His perfect love and perfect wisdom are consequently manifested.

Now the thought must precede the idea, and the idea must precede the act. It is clear that the conception must precede the arrangement. Arrangement implies system, system order, order law, and all must precede creation, development, and completion; that there be no flaw, no imperfection, nothing unforeseen, nothing unexpected, nothing unknown, arise in the course of the great work undertaken.

Now the Creator is in His very nature absolute perfection; His wisdom is perfect. His wisdom has decided on the system of creation; that system, like the wisdom which directs it, must also be perfect, and, being perfect, must finally produce a perfect result. Such a result can only be obtained by providence or divine foresight, the pre-arranged, complete, and perfect adjustment of one part to another, of all parts to the whole; from the most minute atom of inert matter to the entire mass of the earth; from the most minute atom of vivified matter up to its highest manifestation on earth, man; and, finally, from the spiritual life of man on earth up to the highest development of spiritual and celestial existence.

Now it is evident that providence presupposes prescience, and the Creator is prescient, that is, He is omniscient, as well of the future as of the present and of the past.

Holding to the truth of these statements, as we do, we must admit at once, and do believe, and require no confirmation of our belief from scientific investigation, that throughout this world, having regard to it alone, or to its inhabitants alone, or to both in conjunction, we do believe, we repeat, that the divine providence has ever been exercised, is now exercised, and will continue to be

exercised so long as the world and its inhabitants shall endure.

Thus as God is perfect, so must His wisdom be perfect, His prescience be perfect, and consequently His providence be perfect. His Divine course cannot be influenced by impulse, or be affected by chance, but proceeds from deliberation and by arrangement, on system, in order, and by law; and this being admitted, it will at once be seen that His divine system of creation and of government is and must be based upon fundamental principles which are immutable, and must proceed and be carried out by laws, both general and particular, which are and must be also immutable; and that as He himself in His divine and perfect wisdom has definitively arranged them, so will they never be transgressed or changed, even by Himself, the Divine, the All-perfect, the Immutable, in whom no change of purpose or of action can occur: for such a change could only arise from the perception that some better course might be pursued, some more perfect law be devised, which would be logically incompatible with the acknowledged, perfect, and immutable wisdom of the Divine Creator.

Immutability, however, does not imply monotony, nor that an end is obtained in one way only. On the contrary, we know that an infinite variety of ways are pursued in various subjects of the divine creation towards the attainment of a common end; still, in each individual case, the way once determined on becomes law, and is then immutable. Nor does immutability imply invariableness, for variableness occurs in many of God's laws in Nature; but that variableness will be found, on complete investigation, to be also regular and immutable. So that the variety of means to one end only bears witness to the infinite power of the Creator, and does not evince uncertainty of aim, whilst the variableness of laws, in themselves invariable, is clearly the result of design, as their regularity proves, and not of chance, nor of failure in the directing Power; whilst law within law, law over law, sometimes in harmony, sometimes in opposition, are still productive of invariable and immutable results, all attesting the divine providence.

Therefore we hold it as an assured truth, that the provi-

dence and government of the Creator, as exercised in the visible universe, is well determined, unceasing, prescient, and perfect, and tends to the final perfection of all the material, as well as of all the spiritual, manifestations of His power.

As regards inert matter and purely animal life, into which free will and reason do not enter, it is clear that there can be no motive power beyond that of the Creator Himself; and as regards these sections of His creation *i. e.* this world itself, and the general development of animal life, we are assured, and find that scientific investigation continually tends to strengthen and confirm our assurance, that the means and the ends, the causes and effects, are governed by laws which are immutable and invariable, and that these laws of the divine procedure are of such marvellous delicacy, as well as of such overwhelming power—so perfect in adaptation to their purpose, and so infallible in action—as to admit of no conceivably higher, wiser, or better system.

The results, as known to us in the formation of the world, for instance, bear witness to a divine providence—an infinite patience, intelligence, and power, proceeding on a scale both as regards time, space, and matter, inconceivably wonderful and majestic, when explained and made clear to us by scientific investigation.

And as respects animate nature—or those creatures not endowed with spiritual love, intellect, and free will—we discover instincts and impulses which go straight to their aim, are unerring in producing the desired results; and that, moreover, in a manner so swift, so sudden, so sure, as to excite in us not only never-ending admiration of those powers or qualities as displayed in the creatures themselves, but cause us to feel, often very acutely, our own apparent inferiority in having to search out the courses most conducive to our interests by the slower and more uncertain processes of reason, reflection, and investigation.

We come now to that part of the subject which more immediately interests and affects ourselves as human beings. The divine providence of the Deity, as exercised in the government of mankind, and in the directing of human actions, and the disposing of human events.

Of the various theories which have arisen concerning the action of the Creator on the created, of God on mankind, two have especially occupied men's thoughts, and influenced their lives. One teaches that the Creator, having a final and predetermined purpose in view, does, and must, Himself influence and direct all the most minute and trivial actions of men to the attainment of that purpose; because results, the most important and vital, may arise from the most trifling causes, and thus the welfare of the whole world may depend upon the fall of a sparrow, or the turn of a single hair. On this system not only does the general issue of a battle result from the directing will of the Deity, but He must be, and is, regarded as directing each particular shot, as giving strength to each individual arm, and certainty to every single sabre cut. On this system He governs the throw of the dice, and influences, consequently, the fortune of the player. He is responsible for the loss of a farthing, and decides amongst children at pitch and toss.

In fine, He wields the directing and deciding power in every the most minute and petty incident of human life, not necessarily, indeed, by His own immediate action, but, at least, through His agents, by means of good and bad angels, spirits, demons, and other such wild creations of man's superstitious fancy. But it is clear that even thus the responsibility rests with the controlling power, and is shifted, but not got rid of, for it is a good maxim at law "*Quod facit per alium facit per se.*" He who commands and directs is clearly responsible, whatever agents he may employ to effect his purpose, and this is admitted by all mankind.

Moreover, those who hold this belief cannot but admit every bad act, as well as every good or trivial act of man, all idle, foolish, vicious, sinful, and criminal acts in particular, as in the concrete, must be either mediately or immediately due to the directing power of the Deity, to His intention, to His providence in fact, for, as He is prescient, He knew from the first that such acts would be done, or that man would endeavour to do them, and He did not care or will to prevent them, which is repellant to the natural good sense and good feeling of mankind almost without exception.

To avoid such a conclusion, the advocates of this theory have sought refuge in the doctrine that God only *permits* evil; but if He *only* permits evil, He may perhaps also *only* permit good; and, at any rate, the charge of uncertainty might arise as to His divine power or action.

But the whole theory breaks down by such an admission or assumption as that evil is permitted by the Deity, for if He permits evil, being all-powerful, we must conclude that He does not disapprove of it. Since being all-powerful, it is clear, that if He disapproved of it, He would prevent it, since evil is repugnant to His divine nature; and we cannot conceive a being possessed of the power, as permitting on any account that which he disapproves and might prevent if he chose. Moreover, He surely must direct each and every human act in order to keep the control over all human acts—the bad as well as the good; and if it is possible that He directs some only, it is clearly possible that He directs none of the acts of mankind at all, which is also repellant to the natural sense of mankind, to reason, and to experience.

From this theory arises the belief in destiny or fate, and in the exercise of a power or powers, divine or infernal, as may be, to the exclusion of any formative power or influence in man, who thus becomes merely a passive agent, although allowed a certain apparent power of action and disposal of himself, the which however is only apparent and not real, since a higher power has determined on results beforehand, both as regards individuals and all mankind, which it is entirely out of any human power, consequently, either to direct, control, or alter.

This, theoretically and logically, but not practically, is the doctrine of Christianity, although many members of most Churches disavow it. And it is both theoretically and practically the doctrine of Mahomedanism. It is pure fatalism, and can at best be modified, but not materially affected, by any reasoning the most astute, casuistry the most refined, or by the addition and adoption of certain assumptions intended to soften down its worst features. It is still fatalism, that benumbing creed which presses like an incubus upon the life of millions of human beings, and which, in depriving men of all sense of

personal freedom, and personal responsibility, exercises the most baneful effects on the welfare and progress, on the spirit, and on the intellect of those who hold it as their creed, whether individually or in the mass, paralysing their energies, and transforming them from free-men into slaves, from responsible living men into the mere helpless puppets of an inexorable fate. We admit that it is strictly logical in its reasoning, as resulting from a given cause, that is, necessity in contradistinction to free will; on the assumption that the power of the Creator is eternally and immutably exercised in the direction of all human affairs, to the entire exclusion of any co-operating or counteracting power, however small, on the part of the created, on the part of man; by which he is reduced to a kind of spiritual automaton, and a mere human machine. God wills not to be the Lord of slaves, and puppets, and mannikins; but of free, active, and responsible human beings, having worthy ideas of His divine nature, and seeking to render themselves worthy of His divine love.

But a belief in the existence of free will in man entirely alters our view of the whole subject, and we have before shown that free will in man does exist, and why it exists; and by means of this great fundamental truth of freedom having been granted to the will of man by his Creator, we are directed, as by a bright light, in all our investigations, and in this one especially, whereby the otherwise perplexing and confused obscurity is illuminated; and all our investigations serve in their turn to bring out in still clearer relief the grand results arising from the first great truth, and whilst we see men acting in liberty and independently of each other, and thus producing confusion and disorder in the course of human events, we still see, over all, the great Creator, who guides, guards, and moulds all individual action for individual good, and who directs, arranges, and disposes all human actions and events in the aggregate, to the advantage and welfare of mankind, temporal as well as spiritual; and we are convinced also to that of the entire universe. Man then, we hold, has freedom of will in his limited sphere of action, allowing always for circumstances which undoubtedly tend to modify and influence such action, but which cannot destroy the great primal truth; for love is free

and thought is free, even in a bond slave, or the poorest wretch chained in the darkest dungeon. Moreover, these circumstances are only transient, even if they should extend throughout man's earthly life, whilst the gift of freedom is permanent, and extends throughout all time.

Nor does this freedom of man's will, in any conceivable degree, affect the supreme power of the Deity, for man's will is very finite ; that is, limited in itself and in the powers assigned to it as agents, which are all derived from God, are not self-existent, and have power from Him alone ; whilst the will and powers of the Creator are infinite, self-existing, absolute and eternal, and extend their influence throughout the entire universe without the possibility of control.

Now as we have stated that freedom of will in man may lead him to act in a manner contrary to his own welfare, and, consequently, contrary to the supreme will of Creator, so freedom of choice in his love may lead him to select love of self, instead of love of his Creator ; and we fearlessly accept the result of our position, which leads us up to the conclusion that, without the exercise of such freedom, neither folly, sin, vice nor crime would exist on earth ; and that, as we recognise no other real evil but such as results from them, so the origin of evil is to be discovered in the exercise of man's free will and self-love acting in opposition to the will of God and to the love of God. And that this is not a mere fancy, but the truth, appears from this, that self-love in man implies self-indulgence in the appetites and affections, which means self-gratification, which leads to selfishness and sensuality, and sensuality tends to excess, and excess to vice, and vice to sin, and sin to crime. Again, self-love, as regards the intellect, implies satisfaction with self, which induces self-conceit, and pride ; and self-conceit and pride imply indifference to instruction, and thence indifference to knowledge, and, consequently, to the truth ; and thus readiness for error and for what is false as for what is true : and error and ignorance are the parents of all superstition and generate everything that is false. We shall here be met by the objection, that as the Creator gave to man freedom of will and love of self, whence evil origi-

nates, therefore is He still effectually the cause of that evil, and, consequently, that we have wandered round a circle, and have come back to the very subject we started from, and which we hoped to leave behind us altogether, viz., that God could possibly be the cause of evil.

Now whether holding the doctrine of necessity, or any other possible view of the Creator in relation to the world, to mankind, or to the universe, it is clear that, as all and every part and portion of creation proceeds from the will and power of the Creator, so all and every portion, whether good or bad, must owe their existence to Him, and can claim Him as their originator and final cause. Broadly stated, there can be no possible escape from this conclusion.

But a very important modification of it is at once obtained through the doctrine of God's gift of free will to man, and to man's consequent liberty of action, a liberty restricted within certain bounds, remember, and finite in its results.

There can be only one real, self-existing, independent, and absolute free-will in all the universe, that of the Creator himself, all other freedom of will can only be relatively termed free, must be clearly derived from Him, depends on His will, and is subject to His will; consequently the free-will of any of His creatures, must be a derived and secondary will, and limited for use to the sphere in which it is to be exercised; but within that sphere a motive and active will, possibly to be influenced by the wills of others, but subject only to some higher will, and most certainly subject to the will of God Himself.

Now, as the Deity is prescient, He, and He alone, knows how that derived power will act, and from His prescience, and owing to His infinite love and wisdom we are assured that He has provided for any results arising from such freedom as it possesses; and that also, in a manner conformable to His love and wisdom, and that any exercise of the creature's will must finally cede to that of the Creator, if such exercise tends to opposition to the divine will, and as evil is opposed to the divine will, so evil will be finally destroyed; but we are also assured that only in ignorance and through sin can such oppo-

sition arise, and that the natural tendency of man is to obey the Lord, when he once understands how much he owes to Him—how loving and how good He is.

But though this free will of the creature exists and is a fact by which alone can the relation between man and his Creator be understood: yet is it only a shadow as it were, whether as regards its degree or its nature, of the divine supreme will. Free, however, it is, as we have said, within the limits assigned to it, and within those limits has power to act of its own accord, and directs its agents, the love with all its affections, and the intellect with all its faculties, to carry out its directions, so far as power to do so is granted by the Creator, through the means He has placed at its command, and the circumstances in which it is placed will allow.

To sum up. The great object of the Creator in endowing man with this invaluable gift of free will, we have already shown to be no less than that man may freely and voluntarily elect to love Him; and He has vouchsafed this favour not for His own sake or advantage, for He can want nothing of us, and requires nothing, but our love and obedience, in which alone, we are told by Himself, can our happiness and welfare be found. Not then for Himself, but out of the super-abundance of His pure and disinterested love, has He created us freemen and not slaves, to be happy in the exercise of our free will.

Now this freedom of election implies, and indeed necessitates, a capacity in man for another love. That love is love of self; and in so far as he chooses not to love his Creator, just so far does he bring misery and evil on himself and on others, and he has been warned of this result by Revelation, and knows it in himself from experience.

The Creator then has freely endowed man with a certain amount of power, and if man abuses it when he need not do so, and if when he does so, he acts against his own conscience, against his reason, against the teachings of experience, and against Revelation, the evils which result from his wilfulness and folly must surely be considered as originating from himself so far as anything can be, allowing God still to be the Supreme Source of all things, and cannot be ascribed to the will or to the action of the Creator, but is directly opposed to His will, and therefore

cannot be His doing. In fine, all evil on earth arises from man's self-will and self-love, and not from the will of God, nor by His permission; and since evil has originated with man, by man must it be overcome and will be so by God's good help and grace; for any results effected by the creature, must be, by virtue of his very nature, limited and transient, and only the results produced by the will and power of the Supreme Being Himself can be permanent, everlasting and eternal.

But as in the case of moral evil we have pointed out an independent origin, and a result derived from man's free agency, which evil is controlled and made use of by the Deity, and turned to the advantage of each man and of all men, so far as it may be so turned by Him, we must now consider the operations of Nature herself, in which, if anywhere, the intentions of Providence are carried out at the Creator's will, such operations being certainly under His immediate control, as for instance, earthquakes, hurricanes, volcanic eruptions, lightning, floods, droughts, famines, etc.; surely, it might be argued, some instinct, power, or foresight, might have been implanted in men through God's providence, by means of which they might avoid the misery and destruction such events often entail on them. Yet it appears not to be so, for they sweep by and destroy us in crowds; as a mower with a sweep of his scythe destroys hundreds of insects in a field of grass, so does death the mower cut off thousands of helpless human beings with one sweep of his pitiless scythe, and thus some may, with a certain show of reason, ask "Where is the providence of God?"

Now we have already shown that God's divine course of creation and government is based on fundamental principles which are immutable, and is carried out by laws, general and particular, which are also immutable, and that being so, they are never transgressed by their Maker, for to do so would be to act against His own divinely ordered system and law, which all men will admit to be incredible, for it would destroy the assurance of His divine and perfect wisdom, and His consequent unerring and unchangeable course of action.

We now know that the world, although it has been fitted for the reception of man as an inhabitant from re-

mote ages, is still a world in course of creation and completion. The great scheme of the world and human life as regards their final adjustment to each other, is not yet perfected, and is still in course of development; and therefore he who should judge of the world and man by what he sees at present, or can learn from the past, is like a foolish fellow who should peremptorily decide on the merits of an unfinished painting: or of a statue hewn out of the marble, sufficiently indeed to give an idea of its general form and proportions, yet lacking much towards completion and wanting the last finishing touches of the master-hand.

In the meantime, the great laws of creation proceed in their unswerving course, and we know by sure experience and by reason that they must and do so proceed without regard to the presence of man, with a view not to present or to transient results alone, but to results beyond our ken—results permanent and final, to which man's limited perceptions can with difficulty reach.

Now, as we most firmly believe in the unswerving character of the Creator's laws in nature, and as firmly in the freedom of will, and consequent freedom of action granted to man, it is clearly man's mischance when he crosses the course, or comes within the range of nature's processes in the final completion of this orb; it is evident that he is not constrained to do so, but his doing so arises from that absence of foreknowledge or prescience of events which the Creator alone possesses, and which could not possibly be given him but to his own misery, and which, if offered to him—he himself, if wise, would be the first to decline. Nor could these laws in action be diverted from their course for his sake, since the interest of some hundreds of people—the interests indeed of half the human race—must cede and give way to the higher interests of the yet untold millions of the future inhabitants of the earth, to whose advantage and for whose convenience all the said processes tend. But even in such cases as these, men suffer again frequently from neglect in exercising such prudence and foresight as they actually are endowed with. Thus, although Pompeii and Herculaneum have before now been quite destroyed by volcanic agency, still men continue to build and dwell even nearer to the source of their destruc-

tion than ever, impelled principally by the desire of profit resulting from the excellent wines produced from the grapes of the neighbourhood. Thus also do fleets of fishing boats set sail from their safe harbours, year after year, to the wild and stormy northern ocean, though their owners know that continually do such fleets go forth a fishing, and that few of them at times ever return; but here again the desire of making money induces them to risk their lives, and surely if they so lose them it is their own fault. These are but two examples out of hundreds we might cite, and which will occur to everyone, in which man freely places himself in the way of suffering, and even of death, from crossing the well-known or probable course of nature's laws. Besides, it must be taken into account that these eruptions of volcanoes, thunderstorms, whirlwinds, etc., perform a purpose, and a most important one to mankind at large, and not to a few families only, or to one set of people, so that lesser interests must cede to greater, that is, they serve as vents to chemical subterranean combinations, which, if confined in the bowels of the earth, might rend the globe asunder: they purify the atmosphere, furnish fresh stores of electric fluid, so vital to earth and its inhabitants, and prevent noxious gases from stagnating, which might otherwise poison whole nations.

Moreover we must remember that the misfortunes inflicted on man by collision with the unbending and overwhelming progress of natural laws, are, as immediate ills, only those of bodily pain and lingering or sudden death. Now, as regards pain or suffering, these have, in all ages, been admitted by wise and holy men not to be evils in the proper meaning of the word; to the truly pious soul, afflictions, including all bodily disease and suffering are to be looked upon as benefits, and are in reality blessings in disguise: we all say with our lips, "Whom the Lord loveth he chasteneth," and indeed the path to bliss must be through suffering, it is the way ordained for us all: the wise man, the philosopher, the holy man, do all admit it to be so. We may suffer afflictions and repine, or suffer and rejoice: the good and wise man does the last, the bad and foolish the first; but repine or rejoice as we will, there are few who, when

their sufferings are over—and in years long subsequent to them, may be—but will perceive and acknowledge that such suffering has been to their advantage, and is even one source of their present happiness. As for death, to the good man, that is a gain, and to the bad man may be a mercy—a gate opened to him for escape from deeper and more deadly sin. In the eyes of God, it is nothing but a change of scene for the soul, and a change for the better, we trust, in the varying course of our immortal life, compared with which, we should remember and feel deeply, if we thought enough about it, that this our earthly life is but as one day, or as a dream of the night. But men do not think or act in respect to their immortality, though so constantly admitting it with their lips; they do indeed live and act as though they were to be immortal, but immortal on earth only. It is not our purpose, however, to “vindicate the ways of God to men,” far more able and more eloquent writers have done and will yet do that for the world; our only desire is that men should obtain a rational idea as to the nature and exercise of that Providence; that they should not, on the one hand, believe in pure fatalism, or an inevitable necessity, which uses them only as instruments, and transforms them from freemen into slaves, from living human beings into spiritual puppets; nor on the other hand imagine from their limited knowledge of events, and from a partial and imperfect view of life and the world, that all is confusion and chance, in which no supreme directing Power is to be discovered. Mankind must cease to regard the world as a vast chessboard, on which the Deity for ever plays a game of skill with Satan, using human beings as their pieces, those pieces which are taken to become the property of the winner; a game in which the human pieces fancy they move here and there of their own accord, but are in reality placed, arranged, moved, removed, and are finally carried off by an invisible hand which orders and directs all their changes; the whole scheme of which game has already been marked out and pre-ordained down to the most minute point by one of the great contending Powers, viz., the Deity, who is also capable of upsetting and annihilating his satanic adversary altogether, if he chose to exercise

his power ; but for some inexplicable cause, nevertheless, allows him to share the spoil with himself. Regarding such a view of human life, and the part acted in it by the Creator in any possible manner, it is difficult to say which strikes one most forcibly, its absurdity or its impiety.

But mankind must learn to perceive and recognise in the Deity their Great Guide and Leader, the Divine Marshall of the whole and vast host of human beings who are to follow and obey Him as such, freely and from love and from sincere confidence in His power, His wisdom, and His fatherly care, as He directs them in their difficult course towards the happy land, the land of promise, to His own kingdom, to the kingdom of God, to Heaven. Invisible indeed Himself on earth, but giving orders and acting through visible means, through His chosen officers, the churches, the governments, the great teachers, the wisest and best members of that host, who, under Him, are bound to organise, discipline, and bring into useful and combined action forces otherwise scattered and confused.

Nor does the Divine Leader demand more than every commander of an army would require, viz., that each soldier be at his post, perform diligently his appointed duty, and be ready at the call of battle or in the course of clearing the line of march, to sacrifice his life in the good and great cause. Nor does the Great Leader attend to the minutæ of each soldier's own duty, for the performance of which He has endowed him with faculties expressly adapted for the purpose ; arms and accoutrements are placed in his own charge, and he and he alone is responsible for their being kept in order ; he must learn not to call on his general to sharpen his sword or to clean his rifle, but to depend on himself for that, and expect to pay the penalty of neglect, when the enemy falls upon him, if he fail to do so. The banner of that vast army bears the motto, "Love of God," borne aloft in their midst ; and on the banner of the enemy, for an enemy there is, strong, obstinate, and crafty, but cowardly, is inscribed, "Love of Self," by whom each man in his march is assailed, seduced, or persuaded to forsake his Great Leader ; whom, however, to resist is to conquer ; though he causes much suffering, wounds thousands, cuts off numbers of those who do not obey their instructions,

who look to their general and not to themselves for assistance in personal combat, or who stray away far from the line of march, are cut off from aid, and are taken prisoners, perhaps without hope of release.

Both Providence and chance we have shown do exist, the latter being the result of man's freedom of action, arising from freedom of will; the former the result of the divine will, prescience, and power, directing, modifying, and arranging the whole course of human affairs as well as the result of each man's individual acting, to the final advantage, the improvement and happiness of each and of all on earth, and their spiritual welfare in a future state.

It being a fundamental article of our faith that man is endowed by his Creator with free will, which implies freedom of action, uncertainty, or chance as it is called, and confusion must inevitably result therefrom, as may be deduced from the following propositions :—

1. Every individual being free to will, must have objects on which to exercise his will, or such freedom is useless.
2. But his will would not be free if influenced by any other will; and it is, therefore, not so influenced.
3. Thus, different men may and do have different objects or aims in view, and are free to seek their attainment.
4. Their aims being thus different, they evidently have not one aim, do not act in concert, and their actions will thus almost inevitably cross each other.
5. But whether they will so cross each other or not is uncertain; if they do, it is not of their own will or intention; nor can it be (according to proposition 2) the will or intention of the Deity; and if they do so cross each other, it is therefore a chance, which the great Disposer of events may, or may not, make use of, according to His own divine will.
6. Thus one cause of chance is the fact of men thus acting without knowledge of, or regard to, each other's aims.

7. But we all admit and know that there is, and must be, one common object or aim (at least) for which the whole human race is created.
8. And as mankind are created by the Deity, and as there must be, at least, one main and common object for which they were created, that main object, if not kept in view by themselves, must be, and is, kept in view by the Deity ;
9. Who, without breaking through His own ordained law of individual free will in man, does and must clearly control and direct the results arising from the exercise of that free will, according to His own divine wisdom ;
10. Otherwise entire confusion would ensue throughout all human life, which would be in its entirety aimless and objectless.
11. But as we feel assured that it cannot be aimless or objectless, and since the Deity has a divine aim, it must therefore be directed and controlled by Himself alone ; and as He is allowed to be precise, so must He necessarily be also provident ; and His action, working to the attainment of this aim, constitutes His Providence.
12. That object is the advance and improvement, the welfare and final happiness of the entire human race, not only here, but hereafter.
13. For we all admit that it is He who hath made us, and not we ourselves.
14. And having made us, He must either love us, be indifferent to us, or hate us.
15. That He should hate us whom He has made, who are thus His children, is monstrous ; that He should be indifferent to us is incredible ; that He loves us is then most certain.
16. And as the greater number of mankind seek in freedom of independent action to attain their own individual objects alone, without regard to the great aim of their Creator ;
17. His divine Providence must and does turn all such independent action to account for the furtherance of His divine aim.
18. And His Providence being thus dictated by in-

- finite love for us His creatures, and guided by infinite wisdom, must tend eventually and surely to the welfare and happiness of the whole human race ; and this, as we have shown, without interfering with the individual free will, and consequent free action of each human being.
19. Now, as each individual is endowed with free will, and with self-love (as we have shown in Chapter IV.),
 20. It follows that he does not necessarily act according to the will of his Maker.
 21. And if he does not act in accordance with the Divine will, he acts contrary to it, and does so act continually ; and thus produces results opposed to the will, and consequently to the intention of God.
 22. All such results must be evil in themselves, and be productive of evil, because they are not in harmony with the will of God.
 23. Thus man is the cause of his own unhappiness, and does from himself originate evil.
 24. Now, that only is evil which tends to retard or destroy the advance and improvement, the welfare and happiness, of mankind ;
 25. Which it is admitted, all vice, sin, and crime, all error, falsehood, and superstition, do tend to retard or destroy ;
 26. And this not on earth alone ; but their malign influence may, and does, no doubt, affect man's spiritual well-being hereafter.
 27. And since the final result, as educed by the Disposer of all things, after this life is beyond the ken of mortal man, so, being assured of His Divine purpose, and equally assured of His Divine love and Divine wisdom, we do confidently yield ourselves up to His tender and providential care, from henceforward and for ever.
 28. Now, as we have pointed out (Axiom 12), that the advancement, improvement, welfare, and final happiness of the whole human race is the great aim which we must conclude the Creator to

- have ever in view as regards the exercise of His Divine Providence ;
29. And as the improvement, welfare, and happiness of all must necessarily include the improvement, welfare, and happiness of each—for in a perfect, entire work, each separate part must be perfect in itself ;
 30. It follows, that the perfecting, the welfare and the happiness of each individual is also kept in view by the Deity.
 31. But by His divine arrangement, such perfecting, welfare, and happiness of the individual must depend mainly on his own exertions ; because God has furnished him with means to the attainment of that end, and has given him orders to make use of them, and directions how to do so.
 32. And this welfare and happiness are not dependent on what are called accidents of birth, or on wealth, position, or intellect ; since the attainment of them is put within the power of every living man, each in his degree ;
 33. For it is admitted that every person, in whatever situation of life he finds himself placed, can advance his own improvement, welfare, and happiness, to some extent at least.
 34. And as the progress of all the human race is arranged and directed by the Prescience, and consequent Providence, of the Deity ;
 35. So the progress of every human being can be directed or advanced by the exercise of foresight and its resultant, prudence ; which, on a small scale, and in difference of degree, correspond to the Prescience and Providence of the Creator.
 36. And thus we must admit, that foresight in man having as its result, prudence, is one of the most invaluable endowments he has from his Creator.
 37. It is this leads him to make plans for his future course, and to act in freedom, so far as circumstances admit, from his own free will, producing results which he may, and does, ordinarily depend upon as probable, if not assured, unless crossed and contravened by the action of others.

38. Thus, by foresight and consequent prudence, man has it in his own power to advance his own interests ; and by their employment has also the power of obviating, in a great measure, the results of chance.
39. Now the main method by which foresight, and consequent prudence, are exercised by man for the control of chance, is by means of communication with his fellow-creatures ;
40. That they may be made acquainted with his aims, and he with theirs.
41. Thus he finds that intercourse with his fellows is necessary to his welfare and happiness ;
42. And that therefore the practice of social intercourse is a law of progress, and necessary to the welfare and happiness of all men ;
43. And that, as what is good for one is necessarily good for all, or what tends to the welfare of the individual must also tend to the welfare of the mass ;
44. So social intercourse tends to the welfare of nations, and if so, is ordained so by the Creator, and is one of His laws, and is consequently one of the means by which His great aim of the world's progress, welfare, and happiness is to be advanced.
45. And as the exercise of such intercourse, by means of which foresight, and consequent prudence, are utilised and made of effect, tends to diminish, alter, and control the results of chance, or the uncertainty arising from independent action in individuals,
46. So does it necessarily produce the same effect with nations ;
47. And thus hap-hazard events can be avoided, cross-purposes be reconciled, independent projects be made to harmonise with each other by means of communication and intercourse between nation and nation, between government and government.
48. And as all this tends to obviate confusion and disorder in the world, and as confusion and dis-

- order are clearly not willed by the Deity, who desires only our welfare and happiness, with which confusion and disorder are incompatible ;
49. So the exercise of foresight and prudence in man is required by his Maker, and the intercourse of nation with nation is shown also to be one of the great laws of His order, which it is the duty of all men to aid in carrying out.
 50. And thus, whatever influence the Creator exercises, His Providence must clearly act for the attainment of that purpose, and it is also equally clear that mankind are intended to co-operate with Him, have the power to do so, and are ordered to do so.
 51. And thus, that not by fate, or by Divine necessity, is the welfare of mankind arranged and carried out, but by the Providence of the Creator, assisting and directing the freely made and personal efforts of the created themselves, working in the order according to which He has created them, and exercising the powers with which He has freely and voluntarily furnished them, under the inspiration of love to the Giver.
 52. And as such intercourse tends clearly to the welfare of the human race, so are all the means which tend to the increased spread and prevalence of such intercourse desirable, and are indeed blessed.
 53. And that as the whole tendency of modern discovery is to facilitate and extend such intercourse, so does the advancement, improvement, welfare, and happiness of the whole human race, clearly depend on increased means of intercourse, thus bringing the foresight and prudence, the ability, the learning, the wisdom, the experience, the power and the wealth of all nations into a common line of action, harmonising the progress of each separate nation, making the interest of one the interest of all, and finally uniting all people and languages into one common course of action, having one main object in view—the great object of the Divine Maker Himself, the

holy and ever-present Parent of us all—viz., the advancement, improvement, welfare and happiness of the entire human race, progressing continually under the guidance of His providence, and through the voluntary efforts of those who are most deeply concerned in it; which is clearly not only the whole world itself, but every individual member of the human race, acting from free-will, and seeking his own welfare and happiness which, when directed by his love of God, conduces to the welfare of all his fellow-creatures.

Now we have commenced our investigation, it is true, by assuming certain points as facts, viz., the existence and nature of God; freewill and self-love in man; and from them we have come step by step down to what are admitted truths, and to conclusions in which all men agree; and the result seems to us to be as logical, evident, and unavoidable, as it is useful, encouraging and reasonable; evolving a belief consonant with the natural ideas of all men, unless warped or perverted by education, as to the character of the Creator and His undoubted exercise of power in the government of the world, and as to their own position in relation to the Deity, to their fellow-creatures, and, if we may so put it, to themselves.

It is our conviction, moreover, that by proceeding from the lowest to the highest, or from facts to theory, instead of pursuing our plan, which is just the contrary, the same results would of necessity be obtained.

CHAPTER IX.

REVELATION, INSPIRATION, AND PROPHECY.

WE do admit the possibility and likelihood of special revelation from God to man, from the Creator to the creature, from the Divine Parent to His human offspring, and we believe that such revelations have been accorded to certain individuals and people in all early periods of the

world's history, and amongst all nations, to an extent commensurate with the purpose had in view, viz., the instilment of certain great principles which man could not of himself ascertain, and commensurate also with the capacity of the people addressed, to understand, receive and transmit such truths.

But it is evident that even revelation itself must be subject to the verdict of human judgment, founded on the exercise of that inestimable and noble gift of God to man—reason; nor is it possible, except in a very low and incipient state of spiritual development, such as occurs in childhood or in an early stage of civilisation, that it should be otherwise.

When a man comes to his fellow-creatures assuming to himself the character of a divinely commissioned and special messenger, he naturally prefaces every statement with some such assertion as "The Lord said unto me," this or that; but it would be very unwise and unjust to God and to ourselves at once to take it for granted that such was really the case, without consideration and without the use of our judgment. No amount of authority, no unbroken tradition, no extent of antiquity, can render any asserted revelation actually true, unless it has been duly tested by the only touchstone of truth, viz., reason. Taking such confirmations of former credence as authority, tradition, etc., at their due value, we have at last only the assertion of the man himself that such divine revelation was expressly afforded to him, to induce us to attend to him; accompanied though it may be, with what seem miraculous or supernatural attestations of such revelation; and it is our bounden duty to receive all such assertions with willing readiness, neither in a sceptical nor in a credulous spirit, giving due consideration also to the attesting miracles, "proving," in fine, "all things, and holding fast only that which is good," rejecting the rest as bad or false—and if bad and false, as worse than useless to mankind, however eloquently put before them, and to be uncompromisingly thrust from us. In this case it is the truth alone which can be good, and it is the truth therefore, and the truth only, which we desire to obtain, and not the confirmation of our own ideas nor the destruction of other persons' belief, and we must in this particular

case of asserted revelation be more than ordinarily wary, careful, and free from bias, knowing how prone man is to delude himself and others, and to believe himself inspired when he is only deranged.

Now there are three principal tests of the probable truth of any asserted Revelation which we are bound to apply, the ordeal through which every such assertion must pass before it is received and approved as genuine; these are—

- 1st. It must be worthy of the Divine source from which it is said to be derived.
- 2nd. It must not be opposed to such knowledge of God, His truth and His laws, as we are already in possession of.
- 3rd. Its application must be clearly conducive to the spiritual welfare of all mankind.

In respect to the supernatural or miraculous occurrences adduced as corroborative assurances or proofs of asserted Revelations, we think their value has been sufficiently considered, under the head of "Miracles."

Some of the principal revelations from God, as related in the Old Testament, are expositions either of His nature, His process of creation, His actions, or His precepts.

The prophecies, which are also substantially His revelations of the future, and those which relate to the Church only, may be separately considered.

We shall proceed now to select a few instances from the Jewish Scriptures which may serve to illustrate our principles. And first as to the nature of the Deity.

It is written in Genesis, vi. 6, 7, "And it *repented* the Lord that he had made man on the earth, and it grieved him at his heart, and the Lord said, I will destroy man whom I have created from the face of the earth, both man and *beast* and the *creeping things* and the *fowls of the air*; for it repenteth me that I have made them."

Again, in Genesis, viii. 20, 21, "Noah offered burnt offerings on the altar (beasts and fowls), and the Lord *smelled a sweet savour*, and the Lord said in his heart, I will not again curse the ground any more for man's sake."

Again in Exodus, xx. 5, "I the Lord thy God am a jealous God," and in xxxiv. 14, "For the Lord

whose name is Jealous, is a jealous God" (the Lord himself is supposed thus to speak). Again, in Exodus xxxii. 9, *et seq.*, "And the Lord said unto Moses, I have seen this people, and behold it is a stiff-necked people; now, therefore, *let me alone*, that my wrath may wax hot against them that I may consume them," but *after expostulations* from Moses, it is stated at v. 14, "that the Lord *repented of the evil* which he thought to do unto his people." Again in Genesis, ix. 8, "And God spake unto Noah and to his sons with him," revealing the fact that the rainbow was a token of His covenant with Noah and his descendants, that He would not again destroy the world with water, and the Lord proceeds to say, "the bow shall be in the cloud, and *I will look upon it, that I may remember the everlasting covenant,*" etc.

It is needless to multiply instances; we have here sufficient descriptions of God's nature, stated to be given by Himself, which are entirely at variance with our ideas, our knowledge indeed, of the Creator, and cannot be imagined to be revelations of His character afforded by Himself to man, but are clearly expressive of the ideas of human beings, and those, moreover, of men in a very untutored spiritual state, as to the nature of the Deity whom they regard as a powerful being endued with similar passions, tastes, and weaknesses to themselves.

These ideas, then, are opposed both to our first and second tests of divine revelation, as they are neither worthy of their asserted source, nor agree with such knowledge of God as we do possess.

Next in succession come the accounts of God's proceedings in the creation of the earth and heavens, which can hardly be called opposed to the assured knowledge which we now have as to those proceedings, seeing that they bear very little relation to the ascertained facts, either as regards periods of time, successive order of formation, or the purposes for which various parts of creation were made; indeed, it may safely be asserted, that were it not for the assumption of their divine revelation, they would not be worthy of any notice whatever, and as divine revelation they are measured by our second rule, tried by our second test, weighed in the balance and found altogether wanting. Still so unwilling is man to part with old ideas

and to receive truths opposed to them, that men of great intelligence and learning are still found who will twist and turn a simple story, alter this, retain that, explain some things literally and others allegorically or spiritually; refuse to plain words their plain meaning, argue, deny, affirm, and fancy, just as suits their desire and purpose to make out a thing to be something different to what it is, and all because they have been taught it to be divinely revealed; and this they are at all hazards determined to believe and prove, though against their own reason, good sense, honesty, and innermost convictions, because they wildly deem it is for the honour of God, and vital for the existence and credibility of their dear religious theories, which alone, and not the divine truth, are all in all to them. Let them then continue to read out publicly in their places of worship the contents of these Jewish books, and if they would particularly edify the congregations, and give them models for imitation, they perhaps will find none more striking and characteristic than are to be found in the book of Judges, which we recommend to their devout perusal, for in its comparatively few pages is compressed such a record of villany, iniquity, bloodshed, lawlessness, filth, lying, and fable, as can be found in no other sacred (!) book, thank heaven ! known to the world. Let all good Christians meditate thereon, and let all good Jews give praise. We are sick at heart to read such lawless devilry, and sick of those who still profess to extract a spiritual meaning from such atrocious stories, and dare to call them inspired.

We are acquainted with all the shifty arguments and explanations by which the repulsive or ridiculous features of these ancient books are sought to be softened off. Whether there is an allegorical, symbolical, spiritual, celestial, or any other supermundane and supernatural sense in which they are to be received matters little, they are books printed in the ordinary language of living men, and addressed to them as living truth, and as such they must stand or fall. There is no one of you all that would seek even to deny that the events related in those books did not really occur, and that, moreover, under the immediate guidance or direct sanction of the Deity. You who give to them the most mystical meaning of all, still assert

that the facts are literally true, and the whole system of your interpretation rests strictly upon the literal rendering, even to the minutest word; and we repeat it, such relations as we meet with in those books are not fit to be read in places dedicated to the true worship of the Creator, and shall not be read in our Church without the supervision and authority of the Ecclesiastical Council, for we do admit Revelation, but we also see that it is combined with the mere history of men, and that of men, moreover, very different in their nature to ourselves. Great principles and great truths are contained in those books, like gold mixed up with dross as it comes from the mine, and it is the duty of our council to separate the dross from the gold, and by their decision the Universal Church will abide. Our Bible shall not be a book in which everyone will seek his opinions, and where everyone may find them. Not a book full of wild fables, false genealogies, lying histories, absurd rituals, obscure prophecies, obsolete superstitions, and foolish traditions: a book full of the vain-glorious boasting and bragging of a race distinguished by an utter want of good principle, a systematic disregard of truth, the most perverse tendency to idolatry and superstition; by alternate fraud, violence, and by meanness of every kind, all rendered the more sickening as purporting to be done under the immediate direction and constant supervision of the Deity himself. Never surely was the Lord's name so abused!

We will now consider some of the actions of God, as asserted to be his through revelation.

Numbers xii. "And Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married, for he had married an Ethiopian woman. And they said, Hath the Lord, indeed, spoken only by Moses; hath He not also spoken by us? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, 'Come out ye three unto the tabernacle of the congregation;' and they three came out. And the Lord came down in the pillar of the cloud and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came. And He said, 'Hear now my words:

If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. (If?) my servant Moses is not so, who is faithful in all mine house? With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them, and He departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow. And Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, 'Alas, my Lord, I beseech thee, lay not the sin upon us wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.' And Moses cried unto the Lord, saying, 'Heal her now, O God, I beseech thee!' And the Lord said unto Moses, 'If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again.'"

This tale, purporting to report the actual words and deeds of the Deity, and showing his manner and conduct as supposed to be revealed by Himself, requires no comment. It clearly contravenes two requirements as to its truth, for it is utterly unworthy of the Deity, and in the sudden punishment of leprosy transgresses the physical laws by Him established.

Again, an incident of the magic contests between Moses and Aaron and the Egyptian sorcerers (Exodus, c. vii., v. 19). "And the Lord spake unto Moses, Say unto Aaron, Take thy rod and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, upon their ponds, and upon all their pools of water, that they may become blood. * * * * And Moses and Aaron did so as the Lord commanded, * * * * and there was blood throughout all the land of Egypt."

The second test of truth is herein flagrantly transgressed; namely, that any relation purporting to be divinely revealed cannot, and must not, nullify and make void God's laws in nature, for if it does, such relation is absolutely false.

As to God's commands, professed to come direct from Him, as given in the Jewish Scriptures, they are numberless: many of them wicked, many cruel, unjust, inhuman, immoral, trivial, and even filthy. But one example out of the number will suffice. In Ezekiel, iv., God commands the prophet to "take a tile and lay it before thee, and pourtray upon it the city, even Jerusalem, and lay siege against and build a fort against it," &c. "Lie thou, also, upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of days thou shalt lie upon it thou shalt bear their iniquity." Again: "Take thou, also, unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel and make thee bread thereof; according to the number of days that thou shalt lie upon thy side, three hundred and ninety days, shalt thou eat thereof. * * * And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man." Ezekiel hereupon remonstrances against this injunction, and the Spirit replies,—“Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.”

Who, we ask, could for a moment allow that this command came from God? Its purely human origin is evident; and it affords, moreover, a curious instance of the destruction by effigy of an enemy applied to a city, as practised from the earliest antiquity by sorcerers up to within the last few centuries, even in Europe.

As regards laws and precepts, so many and so numerous are those which are neither good for the spiritual or temporal welfare of mankind, that it seems almost unnecessary to give any particular example. That the law of retaliation is not the law of God is admitted by all; and later precepts, inculcating salvation by belief, predestination, poverty, celibacy, the non-resistance of evil, and neglect of ordinary moral and human duties in the service of God, and for the sake of the soul's immortal happiness, are contrary to sound sense, reason, conscience, and the best interests of the human race.

On looking over the Books of Genesis and Judges, we cannot refrain from adding two or three more relations, as illustrative of the nature of the Deity worshipped by the ancient Jews, that God whom modern Europe is still so desirous of claiming as its Deity also.

Judges vii. 2. "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying,—Mine own hand hath saved me." * * * Gideon is then directed to request the fearful to leave the army, and two and twenty thousand return home, leaving ten thousand to fight the Midianites. "And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there." * * * "So he brought down the people unto the water; and the Lord said unto Gideon,—Every one that lapped of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand, and let all the other people go every man into his place."

The result of this was, that the chosen three hundred routed the Midianites by stratagem, and out of their host slew altogether "an hundred and twenty thousand men that drew sword" (Judges, viii. 10). So each Israelite, on an average, slew his four hundred Midianites.

It is to be remarked that the Israelites, however gifted with imagination, were singularly deficient in the organs of number and size. We distrust their arithmetical calculations very strongly, and suspect that if certain little oval figures were cut off from their dividends to an indefinite amount, their quotients would be nearer to truth. Or let us say that, if strong at addition and multiplication, they were still very weak at subtraction and division. In a general way, however, taking a charitable view of their arithmetical style, we may admit that they use expressions of number and size merely as a *façon de parler*; as when they killed a good many men they put it down, as a rule, at thousands, *ad lib.*; or if one lived to a good old age, it was a hundred years or so; or if men were tall, other men looked like grasshoppers beside them (Numb. xiii. 33).

Genesis, xviii. 26, *et seq.* "And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." And Abraham answered and said, "Behold, now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous, wilt thou destroy all the city for lack of five?" And he said, "If I find there forty and five I will not destroy it." Abraham proceeds to diminish the number by fives at a time, until he says: "Oh, let not the Lord be angry, and I will speak yet but this once; peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way as soon as he had left communing with Abraham."

Again, after Abraham had passed off his wife Sarah upon Abimelech, king of Gerar, God came to Abimelech in a dream by night, and ordered him, on penalty of death, not to touch Sarah. And Abimelech replies, "Said he not unto me, She is my sister? and she, even she herself, said, he is my brother: in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart, for I also withheld thee from sinning against me, therefore suffered I thee not to touch her. Now, therefore, restore the man his wife, for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know that thou shalt surely die, thou and all that are thine."

This may be the God of Abraham, and Isaac, and of Jacob; this may be the God recognised and adored by their descendants at this day; but it is not our God, cannot surely be the God of Christians, not the God of educated men, not the God of any good, just, and honest men at all. Nor should such descriptions of the Deity be permitted to be read in any place where men assemble for spiritual instruction and devotion; and yet so great is the perverse blindness and wicked wilfulness of men, such descriptions as these, such stupid relations, such blasphemies, are read out every week in the churches dedicated, as they dare to assert, to the worship of an infinitely loving, just, immutable, and holy God.

No, this thing shall no longer be, this disgrace to us

and to our age; we will not have the good sense and reason of our men thus insulted and mocked; we will not have the feelings of our women, their sense of modesty and chastity outraged by such filthy stories as these books contain; we will not have the innocence and purity of our children thus sapped and destroyed in the very places which we have dedicated to God's glory and to his worship; to the spiritual advancement and refinement of our fellow creatures.

The cry of the day is, let us reconcile revelation with science. Yes, do this if you can; but we demand first, and before all, that you reconcile such stories as these books contain, with common morality, with common sense, and with common decency, with our reason and with our faith; nor will we any longer permit this dishonour to, and mockery of, the great and holy name of our great and good Creator to be perpetuated within the jurisdiction of the Universal Church.

It is a favourite assertion and plea of the orthodox that the old Jewish Scriptures, or revelation, as they term them, will be found to agree and harmonise with scientific truth, and that what appears now contradictory only arises from our imperfect scientific knowledge. We venture to prophesy that they *will* indeed agree when sense and nonsense shall be held in equal esteem, when fiction shall be treated as fact, when truth and falsehood shall kiss each other, when beauty and deformity shall lie together in unnatural love; then shall the world be peopled by a monstrous progeny of hybrid falsities, engendered by this reconciliation of true religion with superstition, of profanity with holiness, of sensuality with purity, of fables with science.

Let us not be misunderstood, however; we do not include in our condemnation the *entire* contents of the old Hebrew Scriptures—the Psalms, for instance, shall stand out to all time as the noblest, grandest, tribute of praise and thanksgiving ever hymned by the soul to its Creator, God, and King. Job, Proverbs, and other selected portions of these writings also may be retained in the sacred books of the Universal Church; but as regards such histories as that of Esther, for instance, it were as well, so far as instruction is concerned, and better indeed, to read out in the temple some story from the Arabian Nights' Entertainments.

These books may please the modern Jews, unless they are, as they ought to be, ashamed of them, but can have no possible interest to us who are men of a different stamp, and of another calibre. Whatever is false and impure we reject, whatever is true and good we will retain. Truth is clear and precise, speaks direct to the point, and is not double-tongued, and from the only Source of Divine Truth itself, can we recognise nothing as revealed which is not equal to the simple, perfectly reasonable and just tests, which we require for its acceptance. Let us remember that God in making use of certain men as the medium of revelation to their fellows, could only use them as they themselves were serviceable instruments. It is as though a skilful player were to sit him down to an unfinished or imperfect instrument, and claiming Divine inspiration for his performance, were to play a noble piece of music; but the instrument itself is out of tune, some notes are discordant and some fail to answer at all to the touch of the master, nevertheless the audience, according as they are credulous, or unskilled in music, declare the whole piece to be divinely perfect, and if some one of them, more critical in temper, less credulous, and quicker of ear than the rest, declares that here and there are faults and shortcomings, they would revile him and cast him forth as a miscreant. They assert that being Divinely inspired it must be faultless, and, in addition to their natural obtuseness, are wilfully deaf to the dissonances and discords of the composition, and as none are so blind as those who will not see, so none are so deaf as those who will not hear. We know, moreover, that the mass of the world is insensible to the melodies of Divine love, and to the harmonies of Divine truth, and is very apt to judge of the merits of such Divine music merely according to the noise it makes in the world.

As regards the hidden sense to be attached to the old Bible language, it is, if not spiritual, at any rate allegorical or metaphorical, we admit, and may be regarded as a system of phonetic hieroglyphics, or symbolic language, a kind of noble sacred *runes*. Swedenborg has constituted it into a science—that of “Correspondences,” as he terms it, and has thrown great light on the subject, although we cannot but think he often shoots wide of the mark, and is frequently over-fanciful in his interpretations.

Speaking as unlearned folk, we can imagine that in an early stage of civilisation the practice originated thus : man takes his similes from natural objects, and applies them direct to the subject in hand : thus, the great and mighty are "mountains," and ordinary people are "hills," and people of lower degree still "little hills," and the poor and of low estate "valleys." Such is or was the language of the North American Indians : such the metaphorical system of the old Jewish writers, and doubtless of their contemporaries as well.

In the next stage men are not indicated directly by such names, but are described as being *like* a cedar of Lebanon, an olive tree, a green bay tree, a gourd, a reed, hyssop, etc. Whilst in the present stage of language, both the original object itself and the similitude are frequently given up, and men speak of the *qualities* or *characteristics* of such objects only, as "a sharp person," "a profound mind," "a green youth," a "deep," a "blunt" man, and so on, retaining, however, the preceding systems as well in a greater or less degree of completeness, and according to the spiritual power of the speakers. But more will be found on this subject in our chapter on "Symbolism."

It is not our intention to argue the incredibility of parts of the Jewish Scriptures. We know that the great mass of them, especially the earlier portion, are not at all inspired, and have no claims to be called sacred : their fate is sealed, and it merely becomes a question of time as to their rejection from among the sacred Scriptures of Christians, and from the sacred writings of the Universal Church they are now expunged. This does not apply to the purely prophetic or symbolic writings, nor to the Psalms ; but even these will require selection and revision by the council ; and as regards such prophetic visions as those of Ezekiel, Daniel, and John, they are to be held only of any value according as the council may decide. But as regards these Apocalyptic visions, we must remark that if they were revelations from God himself they are very obscure ones, and have led to no beneficial result, nor can lead to any such result ; they form interesting studies for visionaries and for speculative men perhaps, who have given to them all sorts of interpretations, and all, as

yet, falsified in their predictions. They are remarkable for a family resemblance, which affords evident traces of a common descent. Daniel and Ezekiel are reproduced in John, combined with the Christian ideas which filled his brain; and John again is reproduced in a very diluted state by Hermas, in his vision (similitudes), held by many of the earliest fathers as canonical. All such visions are fairly explainable from natural causes, and, to our mind, present nothing Divine or celestial in their composition or character. They certainly have been productive of more harm than good, as they have been made use of to frighten mankind at different periods with baseless fears of the Day of Judgment, and the destruction of the world being at hand: giving birth to false and foolish predictions, in which men, otherwise intelligent, intellectual, and educated, would never have allowed themselves to be involved, and which, in our time, have rendered learned and eloquent ministers of several Christian Churches ridiculous in the eyes of men, and have served to bring all Revelation into disrepute by bringing such Apocayptic revelations into discredit. Moreover, we reject them on principle; for we teach, as all men know, that God has not vouchsafed the power of fore-knowledge, of præscience to man, and this for his own sake, and to his own advantage and welfare; and since this is His law, we cannot suppose or admit that, by an after-thought and by side action, as it were, the Creator seeks to modify His own firmly established and immutable orders; and still less do we believe it, when such prophecies are so obscure as to be partly unintelligible, and even if fulfilled can have no beneficial effect on mankind, and are of no possible use to us, and, as the Creator does nothing without an useful purpose in view, they cannot emanæ from Him; the only use they can be of is to confirm the asserted claims of the Jewish Scriptures to plenary inspiration; and if they depend on such prophecies for their reception, with men, as sacred, they depend on rotten reeds in truth.

Such obscure oracular visions may mean anything, everything, or nothing, as men choose to view them, to credit them as divine, treat them as dreams, or regard them as the result of natural causes. Whenever the best men of the Reformation were obliged to refer to them,

they did so reluctantly. Luther publicly stated his belief that John's Apocalypse was neither apostolical nor prophetic; and the Roman Catholic Church, which holds it as canonical, also holds to the rejected books of Tobit, Baruch, the Maccabees, etc. The leading idea of John may be good, and his visions, as regards imagery and language, do indeed present a certain wild and chaotic grandeur and picturesqueness of character, but this does not alter the fact of their being founded on the foregone visions of others, and expressing the visionary's own opinions and ideas, nor affect their worse than uselessness as regards the welfare of mankind, either spiritual or temporal, which they are professedly intended to influence; and we hold them to be, in common with all other asserted Divine revelations of the hidden future, pernicious in principle, contrary to the established law of man's nature, to whom his Creator has denied, and happily denied, all prescience of the future, and calculated to lead men into serious errors and false views of themselves, of the world, and of God. But in this, as in all other scriptural matters, the ecclesiastical council will finally decide.

Although we reject the supernatural conception and consequent Divine origin of Jesus Christ, we still believe in his divinely inspired mission, and placing on one side his claims to being God Himself, or a God, or the Son of God, we hold fast by his doctrines generally, and they form the basis of the ethics and moral teaching of the Universal Church, of which we regard him as one of the main supports, and most powerful of advocates. As for the various Churches which profess his tenets, they have usurped his name, and take it in vain; they are all more or less apostolical, traditional, not Christian, in the strict sense of the word; and we claim to be far more practical followers of Jesus than most of those who assume his name, but deny him in their lives, and unblushingly carry out in daily practice, almost every principle which he most earnestly denounced and vigorously assailed, and especially that formal and respectable but hollow system of external holiness and internal rottenness, his denunciation of which was doubtless one of the principal causes which led to his crucifixion.

We have admitted the fact of Revelation from God to

man in various phases of the world's history. What men could not know or discover, for certain, by means of their own researches and the exercise of intellect alone: those great fundamental principles and truths which all men hold more or less distinctly, have, during the infancy of our race, been revealed to our forefathers, so far as they were capable of appreciating them. There are revelations in the Jewish bible, though the book itself is not a revelation; and the same remark applies to other sacred writings, especially to the Zendavesta of the ancient Persians. But the leaders of the human race are now so far advanced as to need no further revelation; what great truths we have received, we will and do retain; but we hold that the mission of Revelation is now finished and past: it is superseded by science and philosophy, by knowledge and by experience. When we were children, it was required; now we are men, it is no longer needed. Reason has at last become mature amongst us, and we are now on the way to know our Creator and to understand Him by our own efforts. Science has revolutionised all former religious doctrine; there is hardly one point of simple and purely religious thought—that is, of what relates to our connection with the Creator—but is completely changed from what it was. We are no longer the only living beings in the universe, the only inhabitants of one world, on whom the attention of the Creator is solely directed; the pivot, as it were, on which all creation hangs, and for whom the universe was made. We know now that all things were not made for us, but that we are humble members of a vast army of created spiritual beings, all tending continually to union with their Creator—all members of one Universal Church.

Mysteries of religion henceforth there can be none, except such as result from our imperfect and limited intelligence.

Of such mysteries mankind has already sufficient, and must continue to be content with them as such, as mysteries which they cannot thoroughly comprehend, though they have some conception of them; such are the nature and providence of God, the existence of evil, the immortality of the soul and our future state.

We consider that the mission of our Church is two-fold,

first to maintain the necessity of faith, a reasonable faith, in such problems as are beyond the power of reason to solve, and to preserve and inculcate such articles of faith as form the great fundamental principles and truths on which the welfare of the human race on earth, and its hopes and prospects of future life and happiness do and must depend. On such questions we advise and would require the simple trust of a confiding soul, nor do we encourage what must always prove to be more or less unavailing discussion and inquisition into such subjects, being as they confessedly are above man's comprehension, whether revealed to him by the Deity or not, and once involved in which, experience teaches us, that the highest and clearest intellects may become inextricably involved, and finish with intellectual derangement and insanity.

But this object of the Church's existence cannot be separated from the still more important purpose of the Church's mission, which is to insist upon and to impress upon all people the supereminent necessity of leading good, active and useful lives, each one to the utmost of his power avoiding and hating evil and all iniquity in himself from one only motive—that such evil tends to separate and estrange him from his Creator, to whom all evil, wickedness, and folly must be abhorrent; performing his duties to his fellow-creatures in any station of life in which he may find himself, whether a bond slave or an emperor, from the sincere desire of being of use to them, and living a life of active and unostentatious charity so far as it is in his power; and finally paying all honour, and having all due regard to the nobility of his own individual nature, and to his own well being on earth; prudently and zealously endeavouring by every means to advance and improve himself, spiritually, morally, temporally, and bodily, without injury or ill-will to any fellow-creature. Such a life as this, we teach, is the only passport to future happiness; such a life as this is the only one which deserves the name of holy, for no life is to be called holy which is not marked by labour useful to others. Sound principles of present life are more precious than uncertain principles of a future; healthy precepts, better than unhealthy speculations; practice is better than profession; deeds better than words; and we do regard more critically

in all things your daily acts than your professed creed. If your knowledge, your conduct and daily actions were in harmony with your creeds and revelations, we should not attack or oppose them; but it is an acknowledged fact, that the professions of Christianity, of Mahometanism, of Brahmaism, and of Buddhism also, are all more or less hollow at heart; the most educated members of all the present churches of the world are, more or less, unbelieving, shaken or indifferent; even among the priesthood there is a falling off, there are waverers and doubters; the vital question, Is this true, God's truth, that we believe, really and truly so, or only partly so; is it mixed up with human error and with ideas now past and obsolete? presents itself to all men, even among the semi-torpid souls which dwell at the extremities of the earth.

Such may not be the case amongst the great mass of mankind, the poor, ignorant, hard-working labourers of humanity; but it is so with most of those who are instructed, who are educated and enlightened, who reflect, think for themselves, and are not frightened at their thoughts; with those in fine, who form the advanced guard of the army of human life, and who should pioneer the way which the main body has to follow them in.

We appeal to all such, Think, speak! is this your own doing or willing? Have you intentionally sought the positions in which you find yourselves placed? Is it a pleasant or an easy matter to shake off old and time-honoured beliefs? Through much internal conflict and many external obstructions have you not arrived at last in view of the truth? Have you not outgrown your spiritual vestments, and do you not long for others, fresh and suitable to you? Are you not hungry and athirst for goodness and for truth; for safe and sensible rules of conduct, for noble and reasonable principles of faith? Do you sincerely desire the welfare of your fellow-creatures and your own; and have you, can you have, any pleasure in misleading them to their hurt? Do you not feel, do not you know, are you not firmly assured, that it is God who guides and directs you now, even as He has guided and directed your fathers before you in their struggling, difficult march onwards towards truth, upwards towards Him? In fine,

do you not see and admit that the Divine influence is again at this day powerfully exerted over all the world to the very ends of the earth? Yes, the Holy Spirit again moves with vivifying force over the souls of all mankind; men are moved they know not how; doubt against their desire, question against their will, and waver in spite of their faith; and all such men should deem themselves happy, for they hear and answer to the trumpet-call of conscience, the *reveillée* of reason and of truth, they respond to the voice of their Creator, who through them and by their means will breathe a new birth and a new life into the souls of all races, nations, and classes of men, without distinction of creed, colour, or place. Your various revelations, your various religions, your various little creeds, their purpose being now accomplished, shall no longer form stumbling-blocks in your way, shall no longer serve as barriers between nation and nation, nor make man an enemy to man; they shall all disappear and roll away like the mists of murky night before the sun of cheerful day. The morn now dawns, its rays of light and heat already tinge and beautify the highest mountain peaks, and all men shall yet hail each other as brothers upon earth, children of the one great, good, and holy Parent, co-heirs of one glorious and endless future of everlasting bliss, subjects all of one great eternal King, and all shall be members of the one, true, universal, and everlasting Church.

We appeal to all kinds of men. What we teach is as easily understood by the poorest and least educated as by the mightiest and most intellectual. Go where you will, a good and holy life commands the respect and insures the love of all mankind. You have been told, and must hold it as a truth, that though you have faith so that you could remove mountains, yet, lacking charity, you are nothing; and that of these three—faith, hope, and charity—the greatest still is charity; and this verdict the common sense of all mankind endorses. Paul knew it, and felt it deeply, in spite of his other doctrine of justification by faith. But we add more to this yet, and tell you that this is not enough either; and that nothing will avail you at last but a life of active goodness. This is the only real passport to heaven: all others are counterfeits. And this life of active goodness depends on, and can be

exercised from, one only motive—the love of God. We do not preach to you mere virtue—the cold and selfish morality of the ancient philosophers. This, indeed, like faith, will avail you nothing. Though you lead the life of a perfect saint, and do all good deeds to others or yourself; are observant of religious duties, abundant in charity; a good citizen, a good parent, and blameless in your life; yet, all this, if not prompted by love of your Creator, by a constant regard to Him, and an earnest desire to make yourself worthy of His Divine approval, His Divine love can count as little, count as nothing; for no other motive, neither hope of heaven nor fear of hell can be good, nor be other than love of self, however disguised it may be. Many men are by nature comparatively good; and to lead a blameless, nay, a praiseworthy life in the eyes of men, is easy and natural to them; yet, the idea of God and His goodness may never so much as enter their thoughts, much less affect their hearts. Such men have still all to learn, and all to suffer, before they can hope for an assured future.

It is this sense of the greatness, the goodness, the power, the love, the justice, the mercy, the perfection of the Deity, and the longing desire thence arising to become a worthy, though humble, dependant and servant of Him, which constitutes a religious man. Intellect will not do it; nay, intellect, without love of God, puffs a man up with pride, and fills him with scorn of his less gifted fellows. The noblest imagination, the greatest wisdom, the most acute reasoning powers, the highest abilities, the deepest learning, the widest knowledge, the most extensive charity, the purest morality, are of no account in this respect; but what is requisite for the perception of Divine truths is, first of all, love of God, then a good heart and a good head, good feeling and good sense; whence come humility, tenderness, and honesty of soul; the desire, and thence the power to obtain truth, to avoid error, to know right from wrong, and to distinguish good from evil; and having these, to love God is to know Him; to know God is to love Him; loving Him is to love your fellow-creatures; and loving Him and them is wisely to love yourself; to be humble and truthful, and to lead a life conformable to the dictates of such Divine love, of

Divine goodness and Divine wisdom. We have faith in the existence of such powers and such desires in the souls of all human beings, because we have faith in God, who made us all. Men long for what is good and true, and will act up to what they know and apprehend, so far as is practicable for them. That all spirits are not equally gifted or happy in their nature, we admit; yet all may be touched and kindled into useful and religious life by instruction, by example, and in time. We must not be impatient or desponding, but persevering and ever hopeful; and as all we seek for is the welfare of our brethren alone, next to the honour of God, so are we firm in our assurance that the objects of our mission to them will in due time be successfully attained, and that the rusty chains of obsolete creeds, with which their souls are now bound, fettered, and pressed down in dark dungeons, will be loosened and cast away at the all-powerful call of truth and good sense, adjuring all men to arise and come out of obscurity into the blessed light of day; commanding all men to receive truth in place of error, and facts instead of fictions; to prefer sense to nonsense, science to ignorance, the actual to the fanciful, the possible to the impossible, the proved to the unproveable, religion to superstition, light to darkness, love to contention, and finally, spiritual life to spiritual death.

Some years ago, a great thinker and writer spoke in these words, and they are still so applicable to the world that we can do no better than conclude this chapter with them :—

“ We confess that the present aspect of spiritual Europe might fill a melancholic observer with doubt and foreboding. It is mournful to see so many noble, tender, and high-aspiring minds deserted of that religious light which once guided all such; standing sorrowful on the scene of past convulsions and controversies as on a scene blackened and burnt up with fire, mourning in the darkness, because there is desolation and no home for the soul; or, what is worse, pitching their tents among the ashes and kindling weak earthly lamps, which we are to take for stars. This darkness is but transitory obscuration, these ashes are the soil of future herbage and richer harvests. Religion is not dead; it will never die. Its dwelling and birthplace

is in the soul of man, and it is eternal as the being of man. In any point of space, in any section of time, let there be a living man, and there is an infinitude above him and beneath him, and an eternity encompasses him on this hand and on that, and tones of sphere music and tidings from loftier worlds will flit around him, if he can but listen, and visit him with holy influences, even in the thickest press of trivialities, or the din of busiest life. Happy the man, happy the nation, that can hear these tidings! that has them written in fit characters legible to every eye, and the solemn import of them present at all moments to every heart! That there is, in these days, no nation so happy, is too clear; but that all nations, and ourselves in the van, are with more or less discernment of its nature struggling towards this happiness, is the hope and glory of our time. To us, as to others, success at a distant or a nearer day cannot be uncertain. Meanwhile, the first condition of success is, that in striving honestly ourselves we honestly acknowledge the striving of our neighbour; and that with a will unwearied in seeking truth we have a sense open for it, wheresoever and howsoever it may arise." Such a will and such a sense we have faith in, as existing in the great mass of human beings. To them we appeal for an impartial hearing; to their immortal souls we address ourselves; into their hands we fearlessly commit our cause. Honest ourselves, we believe in others' honesty; full of love ourselves, we have faith in others' love; earnest ourselves, we count on earnestness in others; longing for truth ourselves, we feel and know that the same longing exists in others. By faith in man, we are assured that truth on earth shall yet prevail; by faith in God, we are firm in our conviction that it shall take root and flourish—not on earth alone for an age, but be spread throughout the wide universe, in all spheres of life, now and for ever.

BOOK II.

THE CONSTITUTION OF THE UNIVERSAL CHURCH.

As love without intellect, and as the will without intelligence, can produce no results; as the spirit of man requires a form to dwell in, and his soul cannot act without a body, so truth without an organised constitution through which it may be spread and made public, loses more than half of its fertilising power for good, and remains comparatively barren of useful results. Thus, for its practical application to the wants and requirements of men, it is necessary that it should be contained and kept alive in a visible, active, and organised body.

That body is constituted by a congregation of men who hold the truth, and form what we at this day understand by the word "Church"; and it is by means of the Church that the truth is preserved and extended, flourishes, and is made fruitful. For this purpose it is necessary that the Church should exist in a visible form, and that its organisation should be as compact, firm, and durable, as human wisdom can make it; and besides this purpose of storing up and giving out truth, from which it may be regarded as a granary, it is necessary also that it should be fortified like a castle, for purposes of attack and defence against the forces of error and superstition, which are ever active against the spiritual and temporal interests of all mankind throughout the world, and would deprive it of the only wholesome food for the soul, viz., truth. Impressed with the absolute necessity of such an organisation, we have sought by experience of the faults and weaknesses, and by perception of what has given strength and durability to other bodies, corporate and churches, to avoid the first, and to combine what has seemed good and suitable for our purpose in the last; so that our Church may serve as a fortified granary and castle of refuge, containing inexhaustible wells of pure water, and good store of wholesome food, and that the truths which we preserve therein—the precious nourishment of the soul—may be safely and speedily carried to all such as hunger and thirst after

righteousness, to the saving of their lives, to the advancement of the world's welfare, and to the honour and glory of our great and good God, the only source of all Divine truth now and for ever.

The organisation of the Universal Church consists, then, of the following constituent parts :—

1. The Directorate, or Head Council, numbering five members.
2. The Ecclesiastical Council, numbering about 100 members.
3. The Temporal Council, ten in number.

The Directorate or Head Council of the Church consists of one director in chief, who is elected by the members of the three councils in conclave assembled, and who should have been previously a president of the Ecclesiastical council. The remaining members are, three belonging to the Ecclesiastical council, selected by the members of that council in full assembly; and three belonging to the Temporal council, selected in the same manner from among their own number. The members so selected are bound to keep themselves acquainted with the views of the councils which they respectively represent, and to make themselves true, faithful, and impartial exponents of all parties in such councils. The election in every case to be by ballot, and the office to last for life, with permission, however, to resign if desired. If the Church should become a National State Church, the Head of the State is also to be Head of the Church, and take his place as adjoint with the regular director in chief.

THE ECCLESIASTICAL COUNCIL

Consists of various office-holders in the church ministry, selected proportionately from among the members of each class:—viz., the bishops, deans, and ministers, by themselves in full assembly congregated; election to be made by ballot. The duration of office for this council to be three years.

THE TEMPORAL COUNCIL

Consists of laymen, distinguished by intelligence and

probity in their respective pursuits, which should be such as bear upon the questions which will be brought before them; as, for instance, those relating to law, finance, political connections, and general social advantage. They are elected by a convocation of laymen only; the required number for such a convocation to be settled amongst themselves. The duration in office of this Council is three years, and election takes place by ballot.

The duties of the Directorate relate to the general organisation and regulation of the entire Church, both in matters ecclesiastical and temporal; and in all such questions the Directorate constitutes a final court of appeal. It decides on all matters of internal government and external action; it selects the ministers of every grade, bishops, deans, vicars, rectors and curates, and arranges their stipends, but only such as are actually in the ministry, *i. e.*, none under curates. All internal differences of every kind are to be referred to the Directorate for decision, and all measures and regulations recommended by the Ecclesiastical or Temporal Council have to receive this approval of the Directorate before they can become law; but no regulations originating with the Directorate can become law, unless approved of, and passed, by the ecclesiastical and temporal councils also.

The duties of the Ecclesiastical Council relate to the regulation of worship, the care of the church buildings, the forms of liturgy, and the selection of writings for use in the churches themselves, for the libraries attached to the churches and for general publication. On them devolve especially the collection and propagation of the best portions of the sacred books of all nations; the reprinting of good books fallen into oblivion, and classified extracts from the best authors of all creeds, placed under such headings as "Regeneration, Salvation, Immortal Life, Humility, etc.; all comprehended under the main headings of—Spiritual, Moral, Scientific, and Physical Doctrine. From this council emanate all recommendations relating to the arts connected with church building and decoration; and all regulations concerning church creeds, services, discipline, rites and ceremonies, church extension, repairs and ornament. On all these matters its decisions are to be respected, and are subject only to the

approval of the Directorate. For the ordering and carrying out of all such decisions, the council can resolve itself into permanent or temporary committees, as may seem best to itself.

As regards financial matters, this council has no power beyond that of the disposal of funds appropriated by the Directorate, or devised by laymen for the advantage of the Church, either for particular or general purposes : such disposal of funds is to be recommended by the Ecclesiastical Council, and must be approved of by the Directorate. The appointment of home missionaries, of sisters of charity, of organists, choir leaders, etc., and all office-holders of the class beneath curates, rests with this council, on the recommendation, however, of the ministers of any parishes in which they are to act.

The duties of the Temporal Council relate to finance and law mainly, but also to all matters which bring the church into connection with the world. They advise the Directorate as to the stipends of the various ministers, including bishops and curates, missionaries and organists, and all who are regular paid servants of the church. They have the charge and supply of funds for missions, colleges, schools, church literature, and indeed of all moneys required for church purposes of any and every kind—such supplies being placed at the disposal of the Ecclesiastical Council, and applied and modified by them as may be deemed most suitable and good.

All moneys required, however, for temporal purposes connected with the Church, such as infant schools, infant asylums, etc., are to be entirely at the disposal of the Temporal Council, which in these, as in all matters within its province, represents the whole body of laymen, and is required, above all things, to have regard to the interests of each and every congregation which is therein represented.

The Directorate forms a permanent Head Council, which meets every week ; it has also one secretary, who is an *ex officio* member, with a salary of £800 or £1,000 per annum.

The Ecclesiastical Council meets every three months ; it elects its own secretaries, as may be necessary, who are also *ex officio* members ; their salaries to be fixed by the council.

The Temporal Council meets every three months, electing such secretary or secretaries as it may require, who are also *ex officio* members; their salaries to be fixed by the council.

There is one Annual General Meeting of the three councils above-named, for the purpose of preserving common and harmonious action, for hearing complaints, appeals, etc., and for discussing matters not already decided upon by the Directorate; decisions to be valid by a majority of votes obtained by ballot.

The duties of these three councils are to be performed honourably, faithfully, impartially, and gratuitously.

Every three years a convocation of the entire Church—that is, of the councils, ministers of all grades, and the laity—shall take place, at which the members of the Temporal Council will be elected by ballot, on the recommendation of laymen only. Free discussion to all is allowed. The opinions and suggestions of the laity are to be requested and received; and the three councils of the church, through their secretaries, will furnish complete and full accounts of the proceedings and position of each council since the period of the last convocation. If the numbers of the various congregations should become inconveniently great for the purposes of convocation, each congregation is at liberty to elect such a number of members as it deems necessary to represent it in convocation.

In fine, three main objects are to be kept in view; and any modifications of system which may appear to be in their favour are always desirable, and are to be carried out in the most prudent but efficacious manner possible. These objects are:—

1st. That the entire body of the faithful should be fairly represented in the government of the Church; and that the final exercise of power should be vested in the laity, subject to whose approval, obtainable in general convocations assembled every three years, the authorities of the Church are constituted, are confirmed, and make laws.

2nd. That such constituted authorities should answer well the purpose of their formation, viz.—the successful propagation of truth; *i.e.*, the doctrines of the Church and its permanent establishment and assured advancement throughout the world.

3rd. That the ministers of the Church should be kept free from worldly interests and cares, free from possible suspicion of interested motives, obtain office from personal character only as far as possible, and be placed in a position to perform their duties in a manner honourable to themselves, and satisfactory to their congregations.

This constitutes the form of government for every national church, modified, as may be found necessary, in each particular case. The great principle of free and popular government must, however, in every instance, be sacredly preserved; nor can exclusive power, or worldly aggrandisement, be permitted to the clergy on any account. The laws and proceedings of the Church are not to be all cast in one mould, but to vary in form, as may be found best suited to various nations: only its fundamental principles and rules of life are to be strictly preserved, taught, and inculcated in each. Thus is it modelled on the example of Nature herself, in which the greatest latitude and variety of development is permitted, but all tending to a common end—that of utility, for each and for all, and the reciprocal interdependence of all forms of life, of beauty, and of use.

CLASSIFICATION OF THE CHURCH.

The congregations of the Church are arranged under three heads, constituting in succession—1, a Parish; 2, a District; 3, a Diocese.

Each parish consists of 2,000 members, possessing a parish church, for Sunday service only, served by one minister, who is called the Rector, and one assistant, the Curate, one home missionary, and such Sisters of charity as may be found necessary. In each parish the rector must see also that one public pulpit be erected in such a spot as he may consider best suited for the purpose of open-air preaching, to be used by himself or his curate during the week days, or at such times and seasons as the rector may deem best. In each parish is an Infant school and asylum connected with the church building, to be served by Sisters of charity, under the direction of the rector, and a Home for the aged poor, also tended and looked after by the sisters of charity.

Each district consist of ten parishes, containing 20,000 members, possessing one district church, capable of containing about 5,000 persons, and to be as centrally situated as possible. It is served by one minister with the title of Dean, and one assistant, a Vicar, with such other assistance as they may find necessary, and as the Ecclesiastical Council judges fit. Under their charge is placed the general inspection of the ten parishes forming the district, and through them communication is kept up between the parish ministers and the Bishops of their several dioceses; the said ministers to assemble every three months, under the presidency of the Dean, for the purpose of mutual information.

Services are performed in the district church on week days as well as on Sundays, as the dean may think best, under the approval of the bishop; and such services may be arranged between the dean and his vicar as may best suit themselves.

Each diocese consists of five districts, containing 100,000 members, to be under the charge and supervision of a Bishop, who, with his assistant ministers, as appointed by the Ecclesiastical Council, shall officiate every Sunday and every week-day as may by the said council be required.

The diocesan church or cathedral must be fitted to contain a congregation of 10,000 people, and its situation is to be decided on by the Ecclesiastical Council; it is to be kept open to the public all the week, and at such hours of the day as may be decided on by the Ecclesiastical Council. The Bishop has charge of the entire diocese, and is responsible for the effectual execution of the orders of the Ecclesiastical council; and the bishop will meet the deans of the districts within his diocese every six months, to receive information and report the wants of the various parishes to the Ecclesiastical Council. The bishop moreover is bound, once every three months, to visit and inspect, without giving previous notice, the several parishes placed under his care, and to report the result of such inspection without delay to the Ecclesiastical Council.

The bishop also must call together and preside at a general assembly of the deans and vicars, rectors and curates, missionaries and sisters of charity, to give his annual charge and exhortation.

These divisions are intended to apply to cities; but when their adaptation to the country, or thinly-inhabited districts is required, such changes and modifications are to be made as the Directorate and the two Councils may decide upon as most suitable.

In all cases the clergy are subject to the laws of the lands they live in; their conduct, however, in regard to such laws is to be ruled, when difficulties of practice or of conscience arise, by the Directorate. Certain privileges are accorded to all ministers of the Church; such as exemption from the performance of any duties which would interfere with the proper exercise of their office, they are not liable to serve on juries, nor to act in any temporal capacity. They are, on the other hand, not permitted to engage in any business, profession or trade, and cannot serve in any public political capacity.

The remuneration of ministers must, at first, depend on voluntary subscriptions from all the members of the Church; but when once a parish is constituted, a rate is to be levied on the rental of every member's house in the parish.

Those under £50 a year to be rated at 10s. per annum.

Those at £50, up to £100, £1 per annum.

Those over £100, up to £150, £2 per annum.

And those over £200, at £5 per annum.

The proceeds to form a general fund for the remuneration of ministers and all other requisite parish purposes connected with the maintenance of the Church.

REMUNERATION OF MINISTERS.

As it is desirable, above all things, that the pecuniary affairs of the Church should not come within the jurisdiction of the ecclesiastics, who, by the nature of their sacred calling, are better kept aloof from any difficulties or abuses which might arise therefrom, it is ordered that all remuneration of office-holders in the Church, and all financial matters generally, shall be placed in the hands of the Temporal Council; who, knowing the state of the Church funds, will recommend such arrangements as to stipends, etc., as they find the funds can best afford.

It is also most desirable, and is indeed one great object

in the organisation of the Universal Church, that no emolument should accrue from any post held by its members as would render that post an object of ambition for the sake of the pecuniary advantages attached to it; and, moreover, that all immediate connection as regards money matters, between the ministers and their respective congregations, should be entirely avoided.

But, on the other hand, the Church desires that its ministers of every grade should, all in their respective positions, be duly and decently provided for, so as to be enabled to bring up their families respectably, if they are married, and so as to render them independent of the world, that they may fearlessly, and without hope of gain or fear of loss, perform their duties to their parishioners, and be able to discharge, in a satisfactory manner, those social duties which their position inevitably requires of them.

It is desirable that all ministers above the grade of curate should be married men; and all office-holders in the Church should remember that, though they vary in grade, yet, from the bishop to the curate, all are equally ministers only, in the service and for the benefit of the Church; and all the members of the clergy are equally with the laity subject to the regular recognised laws of the lands in which they live.

PROPOSED REMUNERATION.

To every bishop of a diocese, who must be a doctor of theology, and a member of the order of preachers, the sum of £1,200, to £1,500 a year.

To every dean of a district, who must be a doctor of theology, and a member of the order of preachers, the sum of £800 to £1,000 a year.

To the vicar, who must be a master of theology, the sum of £600 to £800 a year.

To every rector of a parish, who must be a master of theology, and a member of the order of preachers, the sum of £500 to £700 a year.

To the curate, who must be a member of the order of preachers, the sum of £250 to £400 a year.

No fees for the performance of any duties devolving on the ministers are allowed, except from those who, not being

members of the Church, may require baptismal, funeral, or marriage services.

To every home missionary £100 a year.

To every sister of charity £26 a year, with food and clothing.

And to other office-holders as the Ecclesiastical Council may recommend.

The above stipends are only meant to be approximate, and may be increased or diminished as the Ecclesiastical Council may recommend, and as the Temporal Council may find it in their power to provide. But in all cases, the claims of a minister for increased remuneration are to be considered first of all in reference to the number of his family. No rights of lay presentations are possible in the ministry of the Church, and any such falling within the jurisdiction of the Church authorities, are to be transferred to the Directorate by mutual arrangement to that effect.

We again repeat it, the Church desires that neither wealth nor power should be obtainable by any minister; but that all ecclesiastics should be placed in such independent and good circumstances as will enable them to do their duty, and exercise the offices of their ministry, earnestly, zealously, devotedly, and effectually, not from interested motives, but impelled by a deep sense of the important and sacred nature of their vocation, without a sincere feeling of which it is better they should not enter the ministry at all. On this account every minister, from the curate upwards, before he accepts office, will be required solemnly to declare in the presence of the Directorate, by whom he will be invested, that it is his sincere desire and intention zealously to work for the advancement of true religion, and the spiritual welfare of all who are placed under his care.

As regards the permanency of a rector's or dean's position, we would recommend that it should be, as a rule, for life, allowing naturally for such changes as may arise from advancement, from agreement between the minister and his parishioners, and the ordinary effects of time. The affectionate respect, and the mutual interest in each other's welfare, arising from a long-continued connection between the minister, his parish, and his congregation, are productive of excellent results, and tend to

produce a warmth and kindness of feeling between them, which is in every way to be encouraged.

On the other hand, it must be admitted, that human nature likes timely change ; novelty stimulates and attracts souls, which without it, are apt to become indifferent and sluggish. Motion and constant circulation in all bodies prevent stagnation. For the above reasons, whilst we decidedly approve of permanent rectories, etc., yet we do as decidedly desire to see a body of unattached preachers formed, who, either by request from the rector himself, or by direction from the Ecclesiastical Council, are always available as preachers in any locality where their services may be required. This fresh blood constantly permeating the body of the Church, as it were, will tend to keep it active and vigorous, and form an important impelling element in the advancement and spread of religious feeling and knowledge. Our wish is to unite the advantages of the systems, practised respectively by the Roman Catholic, Greek, and English Churches, and by the Dissenting Churches, especially the Wesleyan Methodists, who, in many matters relating to Church policy, present various points worthy of attention, if not of imitation.

A fine and powerful preacher should never be allowed to confine his mission to one spot, or to form as it were a pet and special congregation for himself ; it is bad for both preacher and people ; he should be kept moving by the council, that all may derive benefit from his abilities. If he desires to have a chapel to himself he must leave the Church (as a paid minister), and will then inevitably place himself in the degrading and revolting position of those popular preachers of the day, in this country and in America especially, who sell religion for gold to the highest bidder, and, like street mountebanks, send the hat round for a certain sum to be collected, without which they assure their beloved audience they cannot really afford to perform before them, or attend to the good of their souls.

THE UNIVERSITY

Consists of two main divisions—the College of the Ministry and the College of the Mission.

The College of the Ministry is open to students at the

age of fifteen, who, after passing the necessary examinations, can be inducted into the ministry at the age of twenty-three. After their induction, and before they arrive at thirty years of age, it is desirable that ministers should be married men.

The various educational classes will be regulated by the Ecclesiastical Council, but may be broadly separated into those of the dead languages, living languages, science, philosophy, and theology.

Degrees are only given in the last named three classes, and are respectively :—

Student of Science (S.S.), Student of Philosophy (S.P.), and Student of Theology (S.T.), Master of Science (M.S.), and Doctor of Science (D.S.), Master of Philosophy (M.P.), Doctor of Philosophy (D.P.), Master of Theology (M.T.), and Doctor of Theology (D.T.). In connection with the College is a School of Sacred Music in which the degrees of M.S.M. (Master of Sacred music) and D.S.M. (Doctor of Sacred Music) are obtainable by competition. There is also a School of Preaching attached to the College in which only one degree is obtainable—P.C. (Preacher of the Church).

All appointments to office are, as before stated, made by the Directorate on recommendation from the proper authority of the Ecclesiastical Council, and are to be decided on from character principally, and not by competition.

The College of the Mission forms the most important division of university education.

The courses consist of modern languages, each class being specially dedicated to a particular language, or to such languages as are calculated to be most serviceable for particular missions, which missions are to be included under the four main heads of European, Asiatic, African, and American.

Theology also forms a special course of education, according to the destination of the student for any mission included under either of the above headings. For Europe, Christian theology; for Asia, Brahmaic, Mahometan, and Buddhist theology, and so forth; for it is imperatively necessary that the missionary should be thoroughly informed as to the religion of those he seeks to convert, that

he may be able to attack them on their weak points, and understand the character of the men he addresses, as formed by their respective creeds.

Schools of preaching and literary composition, of argument and discussion (dialectics), are also annexed to this College, open to the students of the College of Ministers as well.

Classes also for rudimentary instruction in medicine, by which the missionary may obtain a knowledge of the nature and use of the most important drugs, such as may stand him in good stead for his own and other persons benefit in distant missions. Classes for bodily training, swimming, horsemanship, farriery, carpentry, etc., are also desirable, as calculated to be of use in the course of the missionaries' expeditions to remote lands and savage races.

The degrees obtainable in this noble army of soldiers of the true faith, of the church militant, correspond to those of the ministry, and are S.C.M., Soldier of the Church Mission; K.C.M., Knight of the Church Mission; G.C.M., General of the Church Mission, of which last there is one appointed for every separate mission, whose post will be at the principal city of any country to which the mission is sent. By him the country will be divided into districts, each having a central station, under the charge of a knight. An annual report of progress must be furnished by every soldier, to the knight of each station, and from the knights to the general of the local mission, who is responsible to the council of the mission at home, as constituted by the Ecclesiastical Council, by whose decision the missions are to be extended or re-arranged, as may seem most serviceable for the advancement of the Church, only subject to the approval of the Directorate.

It is desirable that not less than two missionaries should, as a rule, commence the preaching and spread of the faith, the one mainly to preach and minister, the other to write and look after the distribution of tracts, establishing a journal, or any similar means of spreading the doctrines of the Church, and especially superintending a weekly illustrated cheap paper, on the model of the old "Saturday Magazine," to explain ordinary scientific truths, and inculcate good moral and religious principles. From such a

journal we expect important results, for uneducated and ignorant people are like children, and it is from our own experience of the great benefit we received when children, from such papers as the "Penny" and "Saturday Magazines," that we desire to see similar publications addressed to the grown-up children of Asia and Africa. No missionary is to be admitted into the service under twenty-five years of age, and every such missionary or soldier of the Church must enter on his duties prepared for any sacrifice of self, even to the loss of life, in the discharge of his office, and must make a declaration to that effect, before he is sent as a missionary on active duty.

It is desirable that every foreign missionary should be unmarried at the commencement of his work; but as each mission is intended to be permanent, and when a sufficient number of proselytes are obtained, a church will be established on the regular plan, as before described: marriage, under such changed circumstances, is equally desirable abroad as at home, for the missionary will then become a minister, and, as a married man, may find, perhaps, the sphere of his usefulness extend. Still, it is evident that the main body of the army of missionaries should commence their labours and warfare, for such it really is, without any encumbrance.

The stipends of the foreign missionaries will be settled by the Directorate on the recommendation of the General of each Mission, and it is most desirable, when possible, that the soldiers and knights of each mission should be natives of the country which is the scene of their labours, as it is clear that they will better understand the character of the people with whom they deal, and possess greater advantages in preaching and discussion than any foreign missionaries are likely to enjoy.

A complete history of former missions, including those of the apostles of Jesus, should be written, showing the grandeur and nobility of their aims and results, eloquently set forth; and the art of success in this holy war should be deduced and systematised from past experience.

It is clear, that at the commencement of the good work, when the Church is not yet organised, the first duties will devolve on the ordinary members, who must regard themselves as missionaries for the time being, and will have to

divide and proceed to execute such duties, in the manner they may resolve upon as being most suitable to themselves, and most efficacious for their purpose. Even at the very outset, however, we recommend that the same plan be carried out in principle as that laid down for the Church when established; or the Wesleyan system may be adopted, with "leaders," stewards, and preachers organised for classes of from twenty-five to thirty members each.

All metropolitan or other cities, but especially those which are the chief centres of modern civilisation, should be so many head stations, each one superintended by a committee of five members, including the chairman. Every such city is then to be divided into sections or parishes containing each a population of 2,000 souls; let each such parish, or neighbourhood, as the name implies, possess a house set apart as the head-quarters of the Mission in that parish. This house should be sufficiently large to contain a lecture-room or hall, furnished with pulpits and an organ, so as to be adapted for congregational worship. The first missionaries must be ready to preach in the open air on Sundays, and, indeed, whenever and wherever a good opportunity should appear, and must never fail to invite those of their audience who are impressed with their words, to call at the house of the Mission, the address being distributed freely on stout printed cards; also information that the published doctrines of the Church, and such books as are thought most serviceable, will be distributed gratis. The hours of congregational worship must be also stated, at which the public are earnestly invited to attend.

When 2000 members can be reckoned on they will be required to erect by voluntary subscriptions a Church fitted for the due and proper performance of public worship, and to support a regular staff of ministers and assistants as indicated beforehand in the description of a parish; and those who devote their lives to the work, as such ministers will be required to do, deserve proper remuneration, which at first must depend on the means of the congregation.

The good work, however, must be commenced by the gratuitous exertions of lay members, if necessary; and when they judge it suitable to form a parish, even if they have but a few hundred members in the Church, they had

better, if they possess means, establish the Church systematically on this small scale, institute a regular minister and have it governed by orderly and regular laws.

Once fairly established as a Church with its three councils on a small scale, it is open to such councils under the sanction of the directorate, to modify the whole or every part of the system so as to suit local requirements and habits, and without being all things to all men, they must yet learn that the highest wisdom is to accommodate their style to the people they address, altering and varying laws, liturgies, rites and ceremonies, according to national and even to local feelings and tastes, but never paltering with nor surrendering one tittle of the great fundamental truths on which the Church is based, and which they are bound to preserve intact and to spread unadulterated.

The first formed parish will have, besides its minister, its directorate containing ecclesiastical and financial committees, the same in principle as already indicated in the councils, which, as parish is added to parish, will act for them collectively until ten parishes are formed, when their direction will be confined to those ten parishes alone, which will then be constituted into a district, as before described, and a fresh formation go on for another ten parishes, until the number of the members amounts to 100,000, which will render the organisation of the Church complete, and the three councils as before described will act for them all.

This is one and clearly a necessary course to pursue for the propagation of the faith; but there is another which must not be neglected, and that is to seek proselytes from among the wealthiest and highest of every place where it seems desirable and possible to commence the good work on a large scale; and this is clearly a most important object, for by such means the mass of the people will be attracted by natural curiosity, by love of novelty and show, and if once a hearing is obtained we do not doubt but that the result will be good. For this purpose a sacrifice of self on a royal scale is required from wealthy members, and we shall not be satisfied unless from among a hundred such each one will subscribe £1,000 to be devoted to the erection of a cathedral worthy of the purpose to which it will be applied, *i. e.*, the worship of our great Creator and Giver of all good things, to extend His honour and glory

amongst men, and to promote the enlightenment and spiritual welfare of our fellow-creatures.

It now only remains to speak of the monasteries or mission houses, and the sisterhoods of charity.

As regards the first, such united bodies of laymen or regular missionaries as may desire it can take the resolution of acting as pioneers of civilisation on the confines of wild countries, to teach and instruct the uneducated people in religion and the arts of life, setting in themselves examples of temperance, charity, and labour. They are not to be bound by vows of any kind; celibacy is required, not enforced; and any member may leave at will; no one is admitted to the fraternity under forty years of age, and every one must serve a probationary year. In other respects, as regards internal laws and regulations, they may be founded on the model of some of the more liberal brotherhoods of other churches, and both from the Moravians and Roman Catholics useful examples and hints may be taken and applied.

In all cases no particular costume is allowed, except for the purpose of each member knowing another by some distinctive, unobtrusive badge; but the costume of the brothers should resemble those of the people amongst whom they will have to work. Rich and poor, in these brotherhoods, high born and lowly, are equally considered, and all are kept from a common fund.

A sisterhood of mercy may also be established where required for the purpose of spiritual teaching and consolation to such as the missionaries may find it difficult to reach, *i. e.*, women and children; these may wear a distinguishing costume according as they may decide upon, subject to approval of the council; their services are to be gratuitous.

The ordinary sisterhoods of charity are to have one general home in every diocese, but practically they are transferred to every parish for such services as may be required of them; they should receive proper education for the purposes they have in view, attention to the sick poor, the alleviation of pain by ordinary remedies, the instruction and care of infants and children, and such general charitable offices as the Ecclesiastical council shall direct.

They are to be unmarried, and none admitted under the age of forty; will have to pass through a certain course of rudimentary and special education, and must serve a probationary year before entering the sisterhood, their stay in which is voluntary. No particular costume is allowed, only some plain distinguishing badge for recognition; those who cannot do good except in fancy dress or uniform are not needed in any body connected with the Church. No nunneries are on any account to be permitted—woman's true mission is to be the guardian angel of man and the well-beloved mother and directress of her household. But if from circumstances elderly women should be left without family ties or duties to perform, they can then enter a sisterhood of mercy or of charity, according to their position in life and their ability to do good, but none are to be admitted under forty years of age.

To the mission, then, is confided the conduct of the holy war carried on by the Church against error and superstition. Wherever commerce makes a path, soldiers of the mission should be near at hand: for commerce serves as a plough in the cause of the Lord, to plough up, turn over and prepare the fallow soil; and the Church is the sower of the Lord, following the plough, and casting good seed abundantly abroad over the face of the earth. Wherever man can make a way, stimulated by desire of gain and self-advantage, surely the missionary will be found; and even further still, in countries yet unexplored, inspired as he is by the far higher and nobler love of God, and of his fellow-creatures.

Next to Europe we would point to Asia as the most promising field of operations for the mission.

The dead in Europe are dead indeed, and their resurrection out of the grave wherein the astute and potent ghoul of Rome battens on their souls, seems to us a work of even greater difficulty than that of calling the people of Asia to life.

In Mahometanism we meet with Unitarians of our own creed; and we have faith that the doctrines of the Universal Church will be first spread over those countries which were once, and not many centuries since, filled with spiritual life, but which are now sunk, but not lost, in spiritual torpor.

Temporal, physical, and spiritual instruction must, however, go hand in hand. As regards the Greek Church, all that has been said against that of Rome, applies to it also in a greater or less degree; and, if possible, it is in a still lower and more degraded state. It is best attacked through its principal and most potent support, the Tzar.

PRIVATE WORSHIP.

As we admit and recognise that all we are, and all we have, is immediately or mediately derived from our great and holy Creator, so is never-ceasing gratitude, love, reverence, and worship, clearly due to Him; and as morning and night typify the birth and death of man, so is it fit and desirable that he should, each morning and night of his daily life and death, raise his voice to the Lord—who has created him, and who through the day sustains and preserves him—in praise, thanksgiving, and in prayer.

It is not that God demands this, since we teach that in our daily life He only requires to see us fulfil our duties, whatever they may be; and with the hard-worked labourers of the earth—with single and lonely people—such service is frequently difficult, and indeed impracticable. But in respect to the masters of households, and fathers of families, who are by God's providence placed in a position to offer up this daily incense, it is their first and bounden duty to observe that family worship which is most serviceable, most sacred, most natural, to man, and, we believe also, most acceptable in the sight of God. Pride, vanity, and hypocrisy can hardly find an entrance here within this little hallowed circle of human beings; bound together by the tenderest love, by the warmest affection, by the sweetest hopes, by the highest aspirations. Here, if anywhere, is worship pure, and pleasing to God, and, we cannot but think, most fruitful in good to man.

In the truly sacred conjunction of two souls in marriage, holy from its perfect truthfulness and perfect love, the father and the mother are not only begetters of living and immortal beings, but they should stand also to them

actually in the relation of angels, or messengers from their common Creator. It is from their mouths the little children will first hear words of reverence and thanksgiving to God ; it is from them they must receive their first ideas of immortality ; it is from their precepts they will first be made to understand the duties of life. The master of the household is constituted, in fact, by nature—*i.e.*, by his position, and its undeniable duties—the priest and minister of the domestic church or circle, within which all who are engaged in the service of the family or house are to be considered as included.

In large establishments, where the master has means at his command, it is desirable to set aside one room or hall in which the morning service can be performed without obtruding itself on visitors, or other temporary members of the household, who may not wish to join in the service ; but it is not desirable that a paid minister or private chaplain be retained, as that necessarily takes away from the meaning of the custom ; but in case of the illness of the master, the duties of the household service should be performed by the mistress ; and failing her, by the next in position, according to age. Such domestic worship is not to be established by ritual, although the Ecclesiastical Council may issue a set form, as it may deem most suitable for general use ; still, the essence and very soul of such worship is, that it should be left free to the judgment of each responsible member of the community. Its general nature, however, may be stated as consisting, first, of a hymn of praise, read aloud by all, where want of musical ability does not permit of its being sung ; thanksgivings, prayer for spiritual improvement ; and at the close, we recommend a few minutes' silent meditation, before rising to the feet ; as we have often been pained by the sudden transition in this service from the most impressive and sacred words to remarks the most trivial and worldly.

As regards evening worship, this may be shorter ; consisting of thanksgiving for the day, and consignment of the soul during night to God's care ; ending with a hymn. In every well-ordered household these services should be observed, and, indeed, by every member of the Universal Church should be regarded as sacred. They are due to

our great and good God. They are calculated to keep ourselves in remembrance of His omniscience and power, to act throughout the day as a safeguard and guide, to render our night's rest peaceful and calm; and they are most powerful in forming, purifying, and elevating the young immortal souls committed to the parents' charge.

Moreover, thanks to the great Giver of all things should be always rendered up at the commencement of the morning and evening meals, as at the beginning and close of each day's life. The grateful heart will never neglect this outward and audible sign of an inward and spiritual recollection and acknowledgment of the Creator's bounty. Thanksgiving after meals we do not regard as so necessary. Moderation and cheerfulness are the best acknowledgments which can be made of their utility, and the pleasure they afford. Nor do we approve of too frequent or too set a form of thanks for temporal enjoyments; such are to be taken as granted. Nor do we think that on occasions of extraordinary indulgence, as at social or public dinner parties thanks should be offered up. These are occasions in which much more is served up than man requires: his love of sensual indulgence and luxury is principally gratified by it: perhaps the less said about this unusual profusion of good things, the better; and the persons who give such entertainments will best evince their sense of gratitude by seeing that some of the poor of their neighbourhood shall always be made partakers of the superfluous good cheer.

PUBLIC WORSHIP.

All important as we regard the regular, reverent, and sincere observance of private worship, as being the best safeguard of personal honour and of domestic purity and love, still it is certain, and acknowledged by the practice of all nations and people, that congregational worship is natural to man, and is highly conducive to the general welfare of the community; the presence of so many human beings, all engaged in the consentaneous worship of their Creator, powerfully excites the imagination and fills us with sentiments of devotional sympathy. There is an electrical force, evolved from, and diffused

through such assemblies, which educes most powerfully and with extraordinary energy the love of divine things latent in the soul of every individual, and the warmest emotions of each human heart. Sacred and sweet as are the delights of family worship, there is a feeling springing from congregational worship which, in some respects, transcends it—the feeling which leads us out of our little circle of relatives and friends, and causes us to feel and know that we are members of a much more important and more widely-spread family—the entire human race, the great family of man—that we are all fellow-members in God of this family, and all equally, the poor man as the wealthy, the slave as the king, the mean as the noble, the sinful as the just, the ignorant as the enlightened, children of one Father, before whom we are all equal, who is no respecter of earthly grandeur, place, social position or personal ability, and in whose infinite love and impartial justice we can all equally confide.

But it is unnecessary to dilate further on the advantages and excellencies of public worship, where all do with one mind and one accord join in praise, thanksgiving and prayer to their Creator: no God-fearing people could, would, ever did, or ever will, desire or consent to pass through life without public meetings for the purpose of worshipping their Deity; and therefore the only question is, as to the due and profitable ordering of such worship. With this end in view, we consider that one day of the week should be set apart for Divine worship; and that the seventh, as at present established, should be that day. The order of the service shall be fixed by the Ecclesiastical Council, but it is in the very nature of our creed that prayer should form the least portion of it, praise and thanksgiving the most important portion. The service should begin and end with a psalm, in which all the congregation should join, accompanied by such musical instruments as the Church can afford, and by the trained choristers, who voluntarily, and without payment, form the choir of the assembly. The congregation to join aloud in certain prayers and in praise, but no intoning to be allowed. Indeed sacred music should enter largely into the services of the Church: the deepest, warmest, sweetest feelings, the highest aspirations of the heart find

their only expression in music, for music is the very language of the soul; words the language of man. And when noble words are set to noble music, and both are united in praise and thanksgiving to God the Giver, then does man give life to his words, and employ the highest means of expression in his power. Preaching forms an indispensable element in our ministration, and should occupy about half the time appropriated to the entire service, but this will naturally depend on the abilities of the preacher; and the texts of the discourses are not required to relate purely to the connection between man and his Creator; but may, at will, consist of expositions of His power, goodness, and wisdom, deducible from scientific research; and consist of explanatory discourses on the laws of God, as conveyed to us in the operations of nature, in the system of the universe, and on sciences relating to the spiritual and mental progress of mankind.

The hours of service are from 11 to 12.30 in the morning, commencing and ending with a song of thanksgiving and praise—organ, choir, and assembly—this service consists of worship and a discourse.

Before the beginning, and at the close of each service (except afternoon), sacred music on the organ; from 3 to 4 in the afternoon a discourse only, opened with a psalm; and from 8 to 9 in the evening, consisting of worship only, with full choral and instrumental accompaniment as in the morning.

Our reasons for fixing on these hours and these regulations are, that those who desire to attend morning service only may have the remainder of the day, as far as possible, at their own disposal, and that an opportunity should be given to all during the course of the day to join in the service, allowing ample time to all classes to take their ordinary meals, that even the oldest people and invalids may be suited; and especially that those who are closely employed in laborious and monotonous work during the week may have time for that rest and recreation which is an important object in the institution of the day. As regards the Scriptures, which the Church holds sacred, and which are to be read out at stated times and occasions to the congregation, no mere descriptions of historical occurrences, nothing relating to purely human

laws and actions of the past or the present shall be permitted, or shall be retained in any books, whether of service or for instruction, as sanctioned by the Ecclesiastical Council of the Church: nor shall such find place within the precincts of buildings devoted to the true worship of God; not even in the library attached to each Church, which shall consist only of such works, and extracts of works, duly classed under their respective headings, which inculcate the spiritual duties of man towards God, his fellow-creatures, and himself—which tend to fill his soul with the noblest and purest ideas of the nature of his Creator, of His divine love and wisdom. In fine, nothing which does not directly teach or tend to advance spiritual improvement in man, or has regard alone to his immortal soul.

SUNDAY, OR THE LORD'S DAY.

It is immaterial whether we term this day the Lord's Day, the Sabbath, the Day of Rest, or Sunday; whether we regard it as the first day of the week or the seventh day; only not to needlessly disturb ancient or established custom we do always speak of it as the seventh day, and always regard it primarily as a day set specially apart for public worship, *i.e.*, the Lord's Day. We do not feel bound by any precedent as to its exact observance, nor seek for any other reason for its institution and continuance, than the evident propriety and usefulness of setting one day of the week apart for purposes of special public acknowledgment to God our Father, for all his goodness towards us, for rest to wearied working men and women, and for any such serviceable and beneficial recreation to mankind as may be derived from its observance, and is in harmony with the essentially holy character of the day.

In the first place, then, the church services of the day have already been spoken of in the article on Public Worship. Those who desire to devote the day entirely to the worship of God, will thereby have every opportunity of doing so afforded to them. Those who desire logically and thoroughly to carry out the strict observance of Sunday as a day on which no labour of any kind, except such as is required for spiritual exercise and improvement, shall

be permitted, can do so, only it must be clearly perceived that, however the possibility of such strict observance may be made compatible with individual interests, it can never be kept, having due regard to the public welfare. But in no case, except in actual illness, can there be any excuse for failing in attendance on at least one public service on this day, and it is most desirable that both morning and evening service should be equally observed as the fittest beginning and ending of this special day.

Next in importance, it is to be regarded as a day of rest from temporal concerns; from those labours and occupations of the week which are necessary for the well-being and social advantage of every family, and of every individual, but which tend to attach us overmuch to the world and to our worldly interests, interests—good and beneficial in themselves, but which must never be allowed to make us forget our higher spiritual interests, our soul's eternal welfare. To the value of one day's rest from such pursuits, all who have been sedulously engaged in them during the week will bear willing testimony; that rest however is not meant to consist in mere indolence, but in such quietness and desistance of active labour, as each person may find most suited to his nature and to his circumstances, and most calculated to refresh the worn energies for their renewed exertion.

On this account we desire that no public labour or occupation of any kind should be allowed on the seventh day; but this result cannot, and ought not, to be made binding on the community at large. It is enough that those who sincerely hold this conviction should, in their own persons, and in their own families, be careful not to encourage or allow of such occupations, and, as far as in them lies, obviate the necessity, on the part of others, of being employed in their service, or on their account.

But, to a great number of human beings who are closely engaged in labour during the week, thousands, nay millions, who work for six days together, pent up in stifling rooms, or sit bending over desks, or are kept close at sedentary pursuits, working in noxious atmospheres even, and working, moreover, from early morn to late in the day, who are prisoned, caged, and cooped up in cities, and shut up in warehouses and workshops: this day must, by the

very nature of their existence, be regarded as a day of freedom and liberty from painful or irksome duties ; for recreation of the worn-out, overtasked body, as well as for the improvement of the soul. Sunday, then, is to be regarded as a day set apart for special and public worship of the Creator, and for repose and recreation for the mind and body of man ; it should be, therefore, an essentially cheerful day. As regards music, it is not to be approved of in public places, since we desire to hear only sacred music on Sunday and there will be enough of that, and good, in the church services. If music is allowed in places of public recreation, the people, especially the young, will desire to hear and will only be pleased with dance music, operas, etc., which have no beneficial effect on the soul or mind, and may even lead to injurious results, such as dancing, which we hold, however innocent or serviceable in itself, is not suitable to the character of the day. We desire, however, that not only all parks and places of public resort for air or exercise should be freely open, but also, if it can be conveniently arranged, that all the public museums, galleries of paintings, and other exhibitions tending to refine and improve the mind of man, should also be open to the public on the only day many people, working folk especially, can get the opportunity of visiting them ; say from two to five p.m., so as not to interfere with the principal hours of worship, or as the Ecclesiastical Council may think proper.

PLACES OF WORSHIP.

These have already been classed under three heads—The Diocesan Church or Cathedral, the District Church, the Parish Church.

The Cathedrals of the Universal Church are intended to be erected on a scale of magnificence equal to the noblest buildings of the class which the world has yet seen. They are buildings especially dedicated as monuments of man's devotion to his Creator, for all the benefits and favours received by him, the greatest of which is the inestimable gift of immortal life ; some fitting memorial and emblem of which shall be left behind him on that earth which has been his cradle, and is the grave of that body which is meant

to be the living temple of the Lord, whilst man is an inhabitant of this world. These buildings are in no other respect sacred than as being built with this intention, and as being hallowed by the devotion and worship of mankind.

They are dedicated to God alone and to His worship, and are not to have the name of any human being, however saintly, attached to them as a distinction. They are not churches dedicated to any so-called saint, famous or obscure, but to God only.

None but the most valuable and durable materials of every kind required shall be used in the construction of the cathedrals, which will principally engage all funds devoted or bequeathed by members of the congregations to building purposes, unless they specify that such moneys are to be applied to the use of a district, or of a parish church, named by them. Marble, and not stone or brick, shall be employed as a general rule. A central dome will form a main feature in the design, but combined with such other forms as the architect may devise. No symbolism beyond that of the dome and the circle, together with a dark or dimly-lighted hall, before entering the body of the building, is required in the plan; but utility is mainly to be considered, symbolism being principally confined to carved work and other decorations. The lower portion of the internal walls, up to a height of about twenty feet, is to be solid, and reserved for fresco, or oil paintings, illustrative of the lives of the most deserving of those who have passed away from earth, and who have exercised a vital influence on the spiritual welfare and intellectual improvement of their fellow-creatures, or who have been remarkable for self-sacrifice and charity towards mankind. The subjects to be selected, and the designs to be approved, by the authorised Ecclesiastical Art Committee, consisting of six professors, viz., two architects, two painters, and two sculptors, to be nominated by the Ecclesiastical Council as occasion may require.

Without having recourse to mythical or uncertain epochs of our history, which are generally to be avoided, numerous examples of such persons as deserve a memorial, the portrayal of which is calculated to affect others for

their good, will occur to all. Foremost among them may be cited Wickliffe, Huss, Luther, Cranmer, Knox, Zinzendorff, Wesley, Penn, Swedenborg, &c.; Howard, Coram, Oberlin, Neff, Bernard Gilpin, Borromeo, Xavier, Vincent de Paul, the Abbé de l'Épée, &c.; Bacon, Newton, Copernicus, Brahe, Galileo, Galvani, Oersted, etc.; Locke, Descartes, Montesquieu, Buffon, St. Pierre, Cuvier, Linnæus, Humboldt, Kant, Fichte, etc.;—the list being confined to leaders and teachers of religious truths, to men of science, to philosophers, and to men remarkable for their spirit of self-sacrifice, their charity, and for goodness of life; all those, indeed, who have acted favourably for the advance of true religion, either by their writings or by their personal example. We have not included great authors in fiction, or poets, in this list, as they are too numerous, and too well known, to require enumeration.

Interspersed with these pictorial representations should be placed such private or public monuments as it is desirable should be preserved within the building. The upper portion of the main walls should be left as open as possible to the light, and are to be filled in with stained glass, as may appear most suitable; but not so as to produce darkness in any part of the building where service is performed. The roof, also, should be mainly of glass, also containing subjects suitable to the situation.

The pulpits are to be two in number—one for reading the service, and one for preaching. The latter should, in all cases, be large enough to allow the preacher free movement for some distance in every direction.

A college, with a theatre attached to it, for the performance of the highest dramas only, and for use as a lecture room: a library, to contain only such works as are calculated to improve the soul, and instruct the mind; *i.e.*, books on religion, philosophy, science, and morals only: and a museum, consisting of remarkable specimens of animal, vegetable, and mineral nature—should be attached to, and form portion of, the main edifice, in which those members of the Church who desire it may at any time (Sundays included) recreate and improve themselves.

The cathedral should be situated on the highest acces-

sible ground within half a mile outside the boundary of the diocese, if possible; the intervening space being arcaded, so as to render it convenient of approach in all weathers. It should be entered through a spacious and handsome cloistered court, adorned with fountains, statues, paintings, &c.; and should be surrounded by groves of cedar, cypress, yew, holly, myrtle, and other evergreen trees and plants; and with gardens ornamented with statues and fountains, forming altogether a park in which the people may walk and converse both before and after the appointed services. The diocesan cemetery may adjoin it, if convenient; but the park itself is not to be used as a burial ground on any account. The cathedral, equally with all other places of worship, will be kept freely open to the public during certain hours of the day, and is to be used for sacred concerts, and such other purposes as the Ecclesiastical Council may approve of.

The district church will correspond with the above description generally, but be on a smaller scale. Its extent and richness will naturally depend on the voluntary contributions of the inhabitants of the district. It will be situated within the district itself, and in a central-spot. There is no park and no college attached to it, but a museum and library, as described above, and a preparatory school for students of the universities.

As the parish church is intended for parochial purposes only, and cannot, from the number of parishioners, be expected to be very important, either for size or ornament, it had better be built in the form of a theatre or a lecture-hall; no college, museum, or library will be attached to it, but infant schools for poor children only, and infant asylums in connection with them.

The services of all the churches will be conducted by the ministers, habited in vestments, varying in various countries, but so far fashioned on those to which the people are already accustomed, as to present to their minds the idea of religious service. The question of vestments is, however, in the hands of the Ecclesiastical Committee, and is further treated of in the next chapter.

We will now describe a temple, which will not appertain to any particular diocese, but is intended to be national, and to be on a scale of such grandeur and mag-

nificence as far to surpass any edifice yet erected by men in honour of their Creator, and to their own credit likewise.

It should be situated within easy distance of the metropolis of the nation by whom it is erected, and should be placed on the highest ground suitable for the purpose, and carefully selected for the beauty of its surrounding scenery.

Everything that wealth and art can effect to render it a glorious and beautiful work should be lavished upon it, for it is intended not only to be the national temple of Divine worship, but a Walhalla, or hall of heroes and worthies, in which will be raised fitting memorials of the greatest benefactors, not of *one* nation alone, but of every nation under the sun.

The arts of architecture, sculpture, and painting, with their tributaries, will find in this temple scope for their noblest application.

There should be one grand outer cloister or court, arched and adorned with fountains, statues, and frescoes. A complete museum of the productions of nature. Four separate circular halls, richly designed and painted with the proper emblems and representations illustrative of the seasons, and other halls of the sun, the planets, etc., painted emblematically. An international university for the religious and scientific education of the ministers and missionaries of all the peoples of the earth, at which examinations will be passed and degrees conferred; grand campaniles, bell-towers, and observatories of great altitude for the purposes of astronomical study, will form fitting adjuncts, and give effective grandeur to the entire design.

Every Sunday one full choral service will be performed, and four times a year, the great national religious festivals of the seasons will be held there, besides such other state ceremonies as the government may desire to appoint on special occasions.

rites and ceremonies, etc.

Although the Universal Church teaches that true religion can dispense with all set forms and ceremonies, and

that individuals may best worship their Creator in spirit and in truth, by constant and watchful obedience to His will, and by performing diligently the daily duties of life, with never-failing regard to His supreme approval. Still we should be deaf to all the teachings of the past, and blind to what goes on around us at this very day, if we did not perceive the important influence that the externals of life, the rites and ceremonies of the various churches of the world, exercise on the great mass of men, especially upon those who are not sufficiently spiritual minded, or sufficiently educated to value them at their true worth, but regard them as essential to public worship; whether from these reasons, or from others of a higher and more rational nature, from feelings intimately and closely bound up with the æsthetic tastes and natural dispositions of the great mass of mankind, the fact is patent that human beings are, as a rule, deeply impressed by external appearances, and we hold it consequently to be desirable, and even necessary, that the outward form in which our Church presents itself to the world should be worthy of its grandeur, dignity, and importance; and that since public worship, rites, and ceremonies, etc., are instituted, and form part of the visible constitution of the Church, they should be carried out on such a scale, and in such a manner, as to impress not only the mind but the senses of men with feelings of satisfaction and pleasure, and that everything beautiful and becoming should be combined with them.

To many people the externals of their religion are more dear than the religion itself, and many an ignorant priest would as soon give up his creed as his costume. Trivial as this matter may appear at first, yet a little reflection will teach us its value. The question of a surplice has before now caused serious dissensions in a church, and over the respective importance of *mumpsimus* and *sumpsimus* have such quarrels arisen as to rend a church in twain. Imagine what would be the result of an order for Popish priests to officiate in plain clothes, or an attempt to introduce their magnificent vestments into the chapels of dissenters! the patriarch of the Greek Church would be moved to tears and to mutiny, should he be required by superior orders to wear only a grey gown and a skull cap;

whilst the Mahomedan priests would go fanatically mad over any alteration of vestments. These matters, though so interwoven with men's ideas of their creeds, are really of no importance whatever, and it is well to retain them in a measure, whilst we seek effectually and radically to change the spiritual vestments of the soul, and introduce a new style of principle and action, rather than of dress and ceremony. Therefore it is that we recommend the externals of the Universal Church, in all such matters, to be fashioned and conformed to the usages of all the nations among whom it is planted; nor do we apprehend any danger to our principles from such concessions. England and Germany are not less advanced because they retain the names of their ancient pagan gods for their week days, as the French and Italians retain those of the Greek mythology for the same purpose.

Public processions, sacred music, pictorial art, costume, and all things which are calculated to attract the attention and excite the admiration of the human race—of whom, we should remember, women and children form a large and influential section—are legitimately applicable to the purposes and aims of the Church, even if not regarded from a higher point of view; such as that everything entering into public ceremonies in honour of the Deity, should be performed in the most attractive and excellent manner in our power. Thus we are not unwise, so it appears to us, nor do we compromise our principles in any way by combating our adversaries with their own weapons, and in taking lessons even from our foes.

Some natures, however, especially those rendered sick and disgusted with the idle ceremonies and mockeries of religion, practised as matters of vital importance in some Churches, especially in the Church of Rome, may desire to escape from them altogether, and are pleased with the purest and simplest forms of public worship; such as these will find all they require in the parish churches, and in chapels which should be specially set apart for the very plainest description of public devotion. Our instructions as regards the form in which the Church presents itself to the people, are founded moreover on the recognition of the power over man, of his senses and imagination, as well as his reason; the last should be satisfied, and the two first

should be exercised and gratified in all ways consistent with what is good for the soul.

The ceremonies of the Church, then, should be adapted, we think, to the usages of respective nations; premising that our model of what is fit and becoming in such services for ordinary occasions is to be found in the Church of England, especially in its cathedral services, as presenting a just medium between the extreme simplicity of the Lutheran and Dissenting Churches, and the excessive splendour of the Papal Church. Thus, in Roman Catholic countries, our ceremonies, where they admit of it, should be conducted in a style such as the people are already accustomed to, and the vestments of the ministers should not differ widely from those already in use.

As the Church will be established in all countries of the world, in Asia, Africa, and America, as well as in Europe, the importance, nay, the absolute necessity of pursuing this course, as a general principle, will be admitted, we think, on reflection, by every one.

As regards vestments in particular, their shape and quality are comparatively immaterial; but they should tend to give dignity and impressiveness of appearance to the ministers, and the proper emblematic colours are to be carefully attended to and universally adopted.

The emblematic colours relate to purely spiritual, and to spiritual and human qualities.

DIVINE, CELESTIAL, AND SPIRITUAL.

1. White or silver. The emblem of spiritual innocence, purity, and truthfulness.
2. Yellow (gold). Spiritual goodness and wisdom.
3. Red (vermilion). Divine and spiritual love.
4. Blue (azure). Spiritual hope and faith, founded on truth.

SPIRITUAL AND HUMAN.

1. Crimson. The emblem of active human love and charity.
2. Purple. The emblem of authority and dignity.
3. Green. Youth and immortality.
4. Blue grey. Service in hope of freedom.
5. Brown. Meditation and repentance.
6. Black. Humiliation and mourning.

Besides the vestments worn by the ministers during public worship, they will have particular robes belonging to their respective degrees in the universities, which are to be worn at will when preaching. As regards missionaries and sisters of charity, it is not desirable that they should have peculiar dresses, but should wear those in ordinary use; for, as before stated, those who think a uniform of any kind requisite to doing good, we wish not to know even; but as both classes above named may be often placed in positions of peril and difficulty, and as it is moreover desirable that they should be enabled to recognise each other wherever they meet, a small crimson band may be worn round the left arm, or some such unobtrusive yet distinctive badge as the Ecclesiastical Council may consider fit.

The banners of the Universal Church are two in number: one in honour of God alone, the other descriptive of the Church's mission.

The first is square in form and vermilion in colour, inscribed with these words in Greek, "Theos, monos, Pantokrator;" a deep golden fringe surrounds this banner, and the letters, worked in gold, may be arranged within a circle of gold, or set diagonally.

The second banner is of oblong shape with a blue (azure) square next to the standard, in the centre of which square is worked, in gold, a sun with alternate rays of flame and light; beyond this square extend three parallel stripes, of red (vermilion) above, white in the centre, and blue (azure) beneath, typical of divine love, light, and truth; and along the white stripe are worked in gold the words Love, Light, Truth, as the opposites of indifference and hate, ignorance and darkness, error and falsehood, which it is the mission of the Church to destroy; these words are to be written in different languages, according to the locality of the Church mission. The stripes may terminate in golden points of flame (love), and of light (truth), the whole being surrounded with a golden fringe. The standards of each of these banners are surmounted: one with a globe of gold and a dove with outspread wings (the Holy Spirit watching over the earth); and the other, a similar globe with an eagle, also with outspread wings, above it, emblematic of the Church as soaring highest towards heaven,

strongest of wing, quickest of eye, and the most courageous of its class.

The seals of the Church Councils should each be different, and may be determined by the Councils themselves, each, however, consisting of emblematic bearings and a motto.

ORDINANCES OF THE UNIVERSAL CHURCH.

1. *Public adoption of children* as members of the Church at ten years of age, annually in April, or at a time decided on by the Ecclesiastical Council.

2. *Public profession of faith*, at fifteen years of age, annually in May.

3. *Public confirmation in the faith*, at twenty-one years of age, annually in June.

In these three cases the young people will be previously taught and examined by the ministers of their respective parishes.

4. *Public communion* of all members of the Church over twenty-one years of age, in autumn annually.

5. *Public exhortation by the Elders*, or members of *both* sexes, if desired, over sixty years of age, at the close of every year.

The churching of women, baptismal, marriage, funeral services and ceremonies, will be modelled on the usage common to most Christian countries, only the services will be re-arranged by the Ecclesiastical Council, to harmonise with the principles of the Universal Faith.

Knowing from experience, that excellent principles and feelings in young people are often left to die out for want of sufficient care and frequent encouragement, the public adoption of children as members of the faith is instituted to give more solemn effect to those principles which they have had instilled into them by their parents during the time of childhood. Again, at the age of fifteen young people are capable of understanding and appreciating the beauty and value of good teaching, and are to declare their resolve to practise it.

At the age of twenty-one, both young men and women may be considered as launched on the sea of life, and capable of acting as their own pilots; it is a solemn and a serious trust they undertake, and it will be good for them

publicly to profess the principles of their faith, and affirm their determination to abide by them and act upon them, in their course throughout life.

The value of public communion all will appreciate. Before such communion, every one should carefully examine him or herself, and sincerely feel that, to the best of their ability, they have done their duty to God, to their neighbour, and to themselves.

The intention of "exhortation by the Elders," is, that the devout and earnest-minded of each parish should, if so disposed, join together, and in the place where for years they have worshipped, which is thus rendered sacred in their eyes, should, before all the younger members of the congregation, profess their own adherence to the faith, and exhort others to keep in the right path, to follow their example, and to prepare themselves for the last hour, as they themselves are prepared, and to join in full choral worship in praise, thanksgiving, and in prayer with them.

All these ordinances may be conducted and carried out with every regard to effective display, and with suitable richness and pomp of circumstance, especially in those countries and amongst those people who are naturally disposed to, and are by custom confirmed in, their love of such display. But all of them will be carried out under the superior direction of the Ecclesiastical Council, who will adapt their character to the different dispositions and usages of the people for whose behoof they are instituted.

Sunday is the best day to select for each of them, as it is not desirable, nor profitable in any way, to interfere with the daily duties of men, during the work days of the week.

As we have before stated, the liturgy for all the churches is to be arranged and ordered by the Ecclesiastical Council, which will also appoint such week-day services as it may consider seasonable and useful.

Only four annual public festivals are recommended, to be held as before directed, at the commencement of each of the seasons. These are especially in honour of the Creator, and will consist of public processions, worship, praise, and thanksgiving, as may be arranged by the Ecclesiastical Council.

BOOK III.

THE SPIRITUAL AND ANIMAL NATURE OF MAN,
WITH SOME NOTES RESPECTING ANIMAL
ORGANISATION.

 MAN AS A SPIRITUAL AND MORAL BEING.

IN consequence of the vague manner in which the words descriptive of man, as regards soul and spirit, are used, we will endeavour to fix their meaning in a more definite manner, and proceed to do so in the present chapter. Moreover, on reading the various works which treat of the constitution of man as a spiritual and moral being, we have been struck with the confusion which appears more or less to envelope the subject, owing principally, as it appears to us, from regarding man, as an immortal yet mortal being; as a spiritual entity and as an animal at the same time; thus making no distinction between the two natures, which, although constituting a human being on earth, are yet clearly separable, and must be separated and studied as distinct and only transiently united natures, if we wish to arrive at a proper perception of man as a spirit, as an animal, and as a human being, combining the qualities of each. Such a division, dissection, and separate study of man, we adopt only for the sake of obtaining, if we so may, a clearer conception of his concrete nature; and having taken the instrument to pieces, and studied the machine in parts, we shall know then how it acts, what agencies have been at work in its composition, and our end being obtained, we can re-constitute it in its actual, concrete, and living form. For we recognise three separate studies bearing on man, which may be termed natural or physical philosophy (ontology), mental and moral philosophy (psychology), and spiritual philosophy or pneumatology and theology.

Now, what are we to think of that science—we allude to moral philosophy—which professes to study the moral nature and constitution of man, and commences with the assumption, that religion has no connection with such a

study, and is, indeed, a something, which the student must eliminate from his ideas of the subject to be studied, at the very outset of his investigations!

Is it not as though an anatomist were to say to his pupils, here is the body of a man for you to dissect, and obtain a scientific knowledge of his constitution thereby, but, first of all, you had better cut off the head, for it will only be in your way? Or is it not as though the same intelligent professor were to study the nature and state of the blood, and seek to account for its circulation without taking any notice of the heart?

It seems to us, that in no slight measure do those students of man's moral nature so act, who study it without any recognition of the living power of religion in all human beings, more or less consciously acting on them. But we do not mean by religion so much particular dogmas, as certain broad and deep underlying principles, and particularly that quality, without which no religion can arise or exist, and without which man is only a superior kind of animal, namely, the capacity for divine love. Nay, let us put it as *love*, pure and simple.

To treat of man as a moral being, but to take account of the intellect only, and its organs or means of action—to prate of passions, desires, affections and appetites, and to class them all, as impelled by the will or understanding alone, as in Locke's great work—to make no mention of love, or to make no distinction between self-love, or love of God, is curiously to ignore the very source of impulse, by which all the powers, qualities, faculties, and affections of man are set in motion. And yet, we believe, that search moral science through, and no account is taken of the influence on mankind of religious feeling, or of Divine love, as forming a portion, and that moreover the noblest and most important one, in his composition; but its very existence is ignored, and is treated of as quite a separate and distinct study, from that of man's moral nature—his moral, and consequently mental constitution, and his moral duties; none of which, we contend, can ever be justly and rightly understood, until the great principle, the fundamental fact, of love existing in man as a motor, is recognised; and what is more to our purpose still, until the vital truth, of the separation of that love into two distinct

faculties, love of God and love of self, is distinctly perceived, acknowledged, and made to form the basis of all investigation.

It may be said, that this is a mere assumption, a supposition, superstition, call it what you will. If it lights us on our way in an obscure mansion—if it brightly pierces into and exposes dark corners and yawning pits—if it is found to be a key which unlocks secret chambers, into which we have seen spectral forms vanish out of sight—if it forms a clue, the only clue, by which we can find our way through the labyrinth of the human soul, can get at its very centre, and pass in and out at pleasure, or, placed upon a high pedestal, as it were, enables us to trace the windings, the complicated ins and outs of the whole plan—we care little what you call it, or us; our end is attained. What was hidden in darkness is brought to light, what was confused is made clear, what was entangled is now unravelled, and what appeared complex, without a plan, is found to be simple—formed on a very wise plan, and for an all-important purpose.

Our position will, perhaps, be better illustrated, by taking some condensed and generally accepted account of what moral science is; and for this purpose we will take a brief, but clear and well-worded article, to be found in the "English Cyclopaedia," (C. Knight's, 1860), from under the heading "Morals." We give the following extracts, and our comments upon them in parentheses:

The word *morals* "has been employed, together with the expressions *moral philosophy* and *moral science*, to denote the whole field of knowledge relating primarily to the mind of man, and in this sense it is co-extensive with the word *metaphysics*. To this use of the word there are many objections, and it has accordingly now almost entirely ceased.

"*Morals*, as well as the expressions *moral philosophy* and *moral science*, denotes specially the science of what is called man's duty; what he ought and what he ought not to think, feel, say, do, (but does not religion point this out too?) In this sense of the word, morals is one department of metaphysics, mental philosophy, or mental science, or psychology (psychology includes the entire soul, of which the mind is but a portion, and must treat of love

as well as of intellect, to deserve the name,) which, (psychology) as we shall see presently, is a necessary foundation for morals." (Psychology, then, or study of the soul, is here admitted to be necessary to the study of morals.)

Morals, then, is a name for "the science which teaches what it is a man's duty to do, and not to do;" or that "which teaches what is respectively virtue and vice. . . . It is man's duty to do, or he ought to do, or it is right that he should do; or, lastly, that is virtue which, on the most general view possible (how so without religion?) of the tendencies of a disposition or an action, conduces most to the happiness of mankind. (Who, now, could pursue such an investigation prior to committing any action, or could be sure he was right even if he had time and ability to do so?) That which, of any two acts thus viewed, conduces the less to this happiness, (who can foretell this?) it is his duty not to do, or he ought not to do, or it is wrong for him to do, or, lastly is vice." Thus, "conduciveness to the general happiness of mankind is the criterion of duty or virtue." (Now, who can possibly decide on such "conduciveness?") Private actions, we admit, as an abstract truth, do and must affect public welfare; but who could expect any man to square his actions by such a vague, uncertain definition, or with such an aim alone? Or, how is a man capable from himself of determining what is absolutely right or wrong for him to do? what positively vice? what virtue? Who can judge truly in his own cause? *Malè verum examinat omnis corruptus iudex*: saith HORACE, and every individual acting as such a judge is more or less corrupt; or, if not corrupt, biassed and partial; which, in a judge, is still a vice, and prevents his judging correctly. Religion, we submit—or that principle of it in the Universal Church which consists in the recognition of two distinct and opposed loves in man: love of God, and love of self—can alone decide; and its judgment is simple in principle, swift in decision, sure, definite, and infallible in its result.)

"Two questions now arise, to which, before we proceed further, some sort of answer must be given.

‘What does human happiness consist of? and what renders the pursuit of human happiness man’s duty?’ (Happiness, welfare, and duty, are here confounded. We submit that, as regards the individual, happiness, in the ordinary meaning of the word, has no necessary connection with duty or welfare; and we hold that religion affords the only sure and true solution of what happiness is. But let us proceed.) It is man’s duty to strive to increase the general amount of human happiness, because he knows, both from the adaptation of the external world to that end (how should men generally know this?), and from express revelation of God’s will, that God desires the happiness of mankind. (How can man know this without religion and without theology? He clearly cannot; and yet, just before we were told that, as studies, they are best kept apart from morals. The writer goes on, nevertheless, to state that) “the full and detailed establishment of this proposition belongs to theology in its two departments of natural and revealed religion. Thus are morals connected with theology (we add, *inseparably bound up with theology, and dependent on religion*, which defines the nature of the relations between man and his Maker; in the appreciation and understanding of which, and in obedience to the laws thence founded, true happiness can alone be found). Some writers—as Paley for instance, who defines virtue as ‘the doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness’ (!)—have directly referred virtue to an expectation of these rewards and punishments. (But no virtue can exist in man if influenced by such motives.)

The writer in the “Cyclopædia” also very justly points out the incongruity of such a motive with virtue, and thus proceeds:—“The other way in which the provinces of morals and theology have been confounded—and here the confusion is complete—is by deriving all duty directly from the revealed will of God (meaning the Old and New Testament). Those who consult the Bible only, as being the depository of God’s revealed will (which the Universal Church does not) for a complete enumeration of their duties, clearly reject morals as an independent science, and merge it entirely in theology.

It is needless to observe that the Bible—which, as Burke observes in a well-known passage, ‘is not one summary of doctrine regularly digested, in which a man could not mistake his way’—cannot take the place of, any more than it can be superseded by, a science which systematically treats duty on the principle of conduciveness to the general happiness of mankind. (We admit this, so far as the Bible is concerned, which is truly a confused, perplexing, and very fallible guide in such an investigation—a book by which very varying codes of morality have already been formed, and from which such men as Jeremy Taylor and John Milton have asserted and taught the doctrine of justifiable falsehood. If religion depended on the Bible, then, we would say, morals and religion had better keep aloof from each other. But we deny that the principles of true religion depend mainly on the Bible, or are only to be discovered therein; and that, if true and just principles of religion are discoverable, and capable of being defined, then morals, as a science, cannot be otherwise well grounded, but must harmonise with, if not depend upon, religion entirely).

“The question, What does human happiness consist of? remains to be answered. And here, too, we can only generally indicate the mode of answering the question, rather than provide in detail the answer itself. (But true religion can, and does answer it very concisely, simply, and distinctly—viz., life-long action in harmony with the will of God; in deeds actuated, firstly, by love of Him; secondly, by love of our fellow-creatures; and, lastly, by love of self; in loving and seeking goodness and truth every moment of our lives. But the writer’s idea is different to ours).

“Man,” he continues, “is so framed as to be susceptible of certain pleasures and certain pains. These pleasures and pains are of two different kinds—physical and intellectual.” (But are there no *spiritual* pains and pleasures—and those, too, of the most powerful and acute description? But this belongs to the department of religion which has been eliminated from man’s nature for the purpose of more clearly comprehending that nature!)

“Now generally, the greater the number of pleasures gratified, and the greater the number of pains avoided,

the more is man's happiness consulted. (On this principle utter selfishness is the surest way to happiness). And when there is a necessity of choice between pleasures and pains of different kinds, this happiness is consulted more in proportion as the pleasures and pains respectively gratified and avoided are more enduring and extensive in effect." (This can only mean that the deeper and more far-seeing the selfishness, the more sure and lasting the happiness; there is not a word here about duty to self, duty to others, or duty to the Creator, as conducive to happiness; these it seems may or may not be so conducive; the *summum bonum* is merely to know how to avoid pain, how to obtain pleasure. Is this the result or not of eliminating the religious element from man's soul?)

"Those writers, who merging altogether moral in mental science, derive all duties from what they call an independent moral faculty, which, by way of making the thing clearer, they name *conscience* or *moral sense*, or *right reason*, commit the error of mistaking the effect for the cause." (In this we agree, for we hope to demonstrate further on, that *conscience* is a result, not a cause, and is a judgment arising from right reason.)

We will pass unnoticed for the present the special qualities and duties which the writer proceeds to enumerate, as classified and inculcated by "morals," making only a few more comments on separate passages of the article.

Thus he says, "We shall treat of a man's duties first, as they regard *himself* individually; and secondly, as they regard *others*." (The italics are ours, to point out more distinctly that duties towards our Creator, owing to religion not being considered, are entirely omitted, and yet we contend, that without first performing your duties to Him, you cannot properly or truly perform your duties to yourself or to others). He proceeds also to say, that "the vices opposed to *sympathy*, pity, generosity, gratitude, and charity are *selfishness*, hard-heartedness, or cruelty, avarice, ingratitude, and malevolence or uncharitableness" (but we submit that the last four vices are only modifications and special developments of selfishness, and that selfishness may be predicated of each and all, *i. e.*, all spring

from self-love, as opposed in these special cases to love of others, whence flow the virtues; and moreover, that the writer thus contradicts his own previous assertion, that happiness depended on avoiding pain and knowing how to attain pleasure, and that without any proviso, as respect for other people or for God, consequently in a purely selfish manner). As regards *courage*, he states that "Mr. Mill indeed has treated of courage as a particular form of prudence" (a definition he dissents from, and a definition which we altogether reject; nor can we think highly of any person as a man or as a philosopher, who could propound or hold it as true, although we, and most men we expect, admit, as the cyclopaedia writer puts it, that courage should be governed by prudence). "It remains," he proceeds, "to speak of *humility*. This is perhaps not so decidedly a virtue as its opposite, *pride*, is a vice." (But we submit, that take away religion, and humility can hardly exist. Humanly speaking, humility can neither be a duty or a virtue, for it can only arise from a sense of inferiority, and, therefore, the more highly gifted the man, the less can humility be felt by him, and it is no virtue to profess what he cannot possibly feel; nor can pride be a vice in him, for he has reason for his pride, and very justly holds himself proudly up as superior to crowds of lower people. Neither humility as a virtue, nor pride as a vice, can, we contend, exist, unless religion is brought to bear on the subject; and then we see at once, that humility is a virtue, because it arises from a sense of our own littleness in comparison with God, and an admission of our absolute dependence on Him for all we are and all we have; whilst pride is a vice because it proves forgetfulness of God and glory in ourselves, both of which are more indeed than vices, being spiritual crimes, as we believe, teach and assert).

Again, "As the general happiness is best pursued by each individual making his own happiness his own chief object (!), and again by each body of individuals making the pursuit of their own separate interests their chief object (!), patriotism, *properly tempered* (a proviso here to chief object), or the desire to benefit one's own country, so long as this is not done in such a manner as to injure other countries (ay, there's the point), is one valuable

means of promoting the general happiness of mankind.” (The writer here makes positive assertions in one breath, but modifies them in the next, and wisely, for if his assertions were taken *au pied de la lettre*, the world would soon be a scene of general confusion and strife. We contend that “morals” lend no aid here, and that religion alone can set the balance right if thus disturbed by selfish lust of personal or national happiness, as he terms it; in both cases our regards are first due to God, and then to our fellow creatures or to ourselves, in such proportions as the highest wisdom, which is obedience to God and His laws, may dictate.)

(We will now conclude this tedious criticism—for such we feel it must be, though important in respect of making good our position—by showing what “morals,” according to this writer, inculcate regarding man’s relation to his Maker; it is this):—“Generally we may say that man ought (!) to entertain feelings of reverence and gratitude to God by reason of His superiority (what an expression!), and of the blessings He has conferred upon us. But the duty of entertaining these feelings, in this particular case, flows at once from the general duties of gratitude to a benefactor and reverence towards a superior.” (Benefactor and superior! not a word about Creator, and only Source of all life and well being! Why, less emphatic expressions could not be used by a poor man, who should be given a pound or two by his wealthier neighbour, or by a tradesman to a lord. Surely if anything would prove the absolute necessity of religion being made the basis of “morals,” this cool and indifferent style of expression from the creature towards his Creator would serve to establish it. If this is the result of the present system of studying and practising morals, defend us from such cold-blooded, soulless results, say we; for we are assured that if we knew nothing more than the grandeur, glory, and love of our Creator, and practised nothing less than feelings thence resulting would dictate, we should be more safely on the way to insure our own happiness, and to advance the welfare of all our fellow creatures, than any amount of such “moral science” could effect.)

What we have written may be deemed foolishness by the worldly-wise and the politic, or be denounced as mere

stuff by philosophers and men of science. We neither pretend to worldly wisdom nor to scientific knowledge. We can only go straight on in our course, satisfied that we see our way clearly, and have "a plain unvarnished tale" to tell, which we shall relate in the simplest manner and in the plainest language that we can command; and will proceed without apology or further preface, to explain our views of "morals," and to dissect, as well as we may, the physical, moral, and spiritual constitution of man; pointing out, to the best of our ability, how all human actions are influenced by two main motives, and that the happiness of man depends not on any merely selfish and artificial system of morals, but results from eternal principles of goodness and truth, of right and wrong; principles which underlie all human, nay, all universal life, and which flow from two main sources, to wit—love of God, and love of self; the one principle leading to virtue and happiness; the other to vice, sin, and misery.

We have only further to make a few remarks on the present state of psychological science: in this instance we have taken one of the latest and most approved works as our informant—Herbert Spencer's "Psychology," remarkable for its close and sustained reasoning, its philosophical spirit, and its endeavour to reconcile the realistic with the transcendental theories of life. It would be impossible for us, even had we the ability, to find space for the criticism and reflections involved in its perusal, and will, therefore, content ourselves with asking, What is to be thought of a science of the soul, in which every quality receives minute attention and is closely reasoned upon, except love, the life of the soul, which is briefly noticed and summarily disposed of in a chapter headed "The Feelings." (!) Surely this resembles an elaborate inquiry into the play of "Hamlet," in which the part of Hamlet is left out or only briefly alluded to at the close. Moreover, in this work no mention even is made of the love of God in man, which is, surely, to omit a most important feeling. But we are satisfied to quote some of the author's own last words: "Psychical changes," he submits, "either conform to law, or they do not. If they do not conform to law, this work (his work), in common with all works on the subject, is sheer nonsense: no science of psychology

is possible. If they do conform to law, there cannot be any such thing as free will"—which appears to imply: If I, Herbert Spencer, and others of my kind, cannot discover and make clear the laws which direct the soul's life, I forbid and refuse free will to you all. But surely, in the first instance, he may aim at a power which he does not and cannot possess; and in the second case, his proposition would lead to volumes of argument—it is but a proposition; not a closing truth, to shut up all mouths and stop all pens on the question for ever. Then, as regards the definition of life, Mr. Spencer gives this as "the broadest and most complete; *the continuous adjustment of internal relations to external relations*" (p. 374). Arguing on this assumption, he concludes his chapter on "The Will" with these words: "Respecting this matter I will only further say, that free will, did it exist, would be entirely at variance with that beneficent necessity displayed in the progressive evolution of the correspondence between the organism and its environment. That gradual advance in the moulding of inner relations to outer relations, which has been delineated in the foregoing pages—that ever-extending adaptation of the cohesions of psychical states to the connections between the answering phenomena, which we have seen to result from the accumulation of experiences—would be arrested, did there exist anything which otherwise determined their cohesions. As it is, we see that the correspondence between the internal changes and the external coexistences and sequences must become more and more complete. The continuous adjustments of the vital activities to the activities in the environment must become more accurate and exhaustive; the life must become higher and the happiness greater—must do so because the inner relations are determined by the outer relations. But were the inner relations to any extent determined by some other agency, the harmony at any moment subsisting, and the advance to a higher harmony, would alike be interrupted to a proportionate extent: there would be an arrest of that grand progression which is now bearing humanity onwards to perfection."

Now, we hold that the harmony at present subsisting in human life, and the advance to a higher harmony, are so interrupted through the agency and influence of man's

will, and that by its means this "grand progression of humanity" is not indeed arrested, but is materially retarded; that the successive and perfect evolution of life progresses ever orderly in animals, precisely because they are not endowed with the will or power to counteract or thwart it; and finally, that freedom of the will is a distinctive characteristic of man, and through the perception and acknowledgment of its existence can the history of mankind alone become comprehensible, and the great object of human life be understood and appreciated.

We say, then, that regarding man as an immortal being, which we assume as granted, the science of psychology or ethics, to be of any value to him, must keep that immortality in view; nor can you, nor ought you, to separate the study of morals from man's immortality, except for purposes of study in regard to his temporary human life; but religion, of which the immortality of the soul is one of the fundamental principles, must form the basis of all science, spiritual, political, and moral, whether relating to the individual or to society. Such science, to be worth anything, must be grounded in the perception and acknowledgment, that the fear, love, and knowledge of God constitute the beginning of all true and fruitful wisdom, of what kind soever, and that all metaphysical science, in which we include all but the exact sciences, must have regard to immutable principles of Divine truth, of everlasting right and wrong, and to universal life.

THE SPIRITUAL ORGANISATION OF MAN.

We start, then, with the assumption, or supposition, that man is an immortal being, and that his soul is a spiritual organisation.

That he is a *spirit* by virtue of the immortal life with which his *soul* is endued.

That, consequently, when we speak of man as a spirit, we allude solely to him as a being possessed of immortal life; but that when we speak of him as a spiritual organisation, we allude to the spirit and soul in conjunction. When we speak of him as a soul, we mean a being with

an organisation, independent of his bodily organisation, quickened by the immortal spirit proceeding from the Creator himself, the Supreme Spirit, and source of all derived spiritual existence; and, as we have pointed out, his spiritual organisation arises from both in combination.

This invisible but complete organisation as an immortal soul, is combined on earth with another, but material and visible organisation, the body, of which the brain is the seat and throne of the soul, and its various organs are the soul's actual agents. The body, the brain especially, is the instrument through which the soul thinks and acts, in a more or less perfect manner or degree, according as the body is more or less perfectly organised. The soul also acts not only through, but upon the body, and the body acts also on the soul. There is reciprocal action and reaction between both. The body, as an animal organisation, is possessed of wants and appetites in itself, quite irrespective of the soul, which is too apt to regard them with contempt, as inferior to its own affections and desires, and yet wrongly and unreasonably so; for, on the due satisfaction of such bodily wants, the health of the body depends, and a healthy state of body is closely connected with a healthy state of the soul.

The soul has life in itself from the spirit, and the body has life in itself from a vital principle, which is not the spirit, however, and which depends on particular organs of the body for its continuance and perfect development, and on the final disarrangement, injury, or loss of such organs, ensues its decay and final disappearance or disjunction, whence comes what we term "Death." This vital principle in man's body is known as "animal spirits," "vitality," "vital force," "nervous energy," and does not necessarily imply any corresponding amount of activity in the spiritual principle which vivifies the soul; nor *vice versâ*, as may be seen by the fact that, the soul is often most active when the bodily vital power is weak; whilst, when the latter is most powerful, the spiritual activity of the man is comparatively inactive. Indeed, it would appear as a rule, that this correlative activity and sluggishness is general, and it is not very common to find a perfect soul and a perfect body working in harmony, though, when they do so act, man is in his most perfect state.

Thus, the material human body is a medium or instrument, as it were, by means of which the spiritual soul manifests its powers. Every faculty of the soul works through a special organ of the brain, which, if well constructed or developed, answers freely to the call of the soul's special faculty ; but, if not well developed, responds imperfectly to such a call, and but partially, or not at all, carries out each desire of the soul, when required. And that this is so, may be perceived from the fact of so many persons having a great desire, and feeling within themselves a great capacity for painting or sculpture, music, poetry, science, or philosophy, who yet cannot put their feelings and desires into bodily, visible, or effectual action. Just as a person may have a complete sense of music, and even be a composer of beautiful songs, yet, not being gifted with the material agent, a good voice, is incapable of singing his own compositions ; and many who can sing, and that too, with great feeling, yet from a similar organic imperfection sing out of tune, and that, may be, without perceiving it themselves, unless they are told of it by another. Thus, also, many people who could not sing or whistle any tune whatever, yet are conscious of tunes, and can hum them, as it were, spiritually, or internally, to themselves ; and even those who can sing, will, before having learnt an air so as to reproduce it by voice, go through it spiritually, to themselves, quite perfectly, yet, directly they attempt to embody it in sound, fail to do so, until memory (the agent) has got good hold of it.

Thus, to be a great arithmetician, a great painter, a great musician, and so on, does not necessarily imply any greater power of soul for such purposes, in each respectively ; only that the organs through which the soul produces such results are more perfectly constituted or developed in some more than in others ; thus it is that we often meet with persons of extraordinary *mechanical* ability, in the arts especially, yet in whose productions are to be found little of what is popularly called "soul," whilst others who are but poor executants, even after much teaching and practice, produce effects, poor perhaps in themselves, owing to imperfect material organisation, yet expressive of much more spiritual power, sentiment, taste, feeling, and soul, as we have said, than the productions of the

former. Thus, a man may have a most justly logical feeling, and yet, wanting the proper material organ, be unable to reason logically; and have a deep appreciation of mathematical truths, yet be quite unable to perform the first problem in Euclid; love philosophy, yet be unable to understand Newton; delight in poetry, yet not be able to tag a few verses together; and admire eloquence, yet be unable to express himself in the manner he desires and conceives, as a little child. During life on earth, this incongruity and inequality between the soul and the body must continue, though development by discipline and practice may effect much. In an after state of existence we may reasonably look forward to a more complete adjustment of soul and body—of spirit and the medium through which it acts.

We may compose our synopsis of man as a human being, then, in the following order:—

The Spirit of God vivifies

THE SOUL,

an organisation which consists of

THE WILL.*

kept in a state of freedom, so far as the very consequences of that freedom, exercised also by others during life, will permit; the will holds, as it were, the handle of the door leading to

LOVE and INTELLECT,

a door which opens both ways, and moves in whichever direction the will may desire.

Love has innate consciousness, and intellect innate memory; and when life in action has once taken place, memory retains the perception of events, and with consciousness produces permanent *self*-consciousness, or the sense of individuality.

The soul is presented with two objects on which it may expend its love:—

1. THE CREATOR. 2. SELF.

the choice of a voluntary love being thus offered to the soul.

* The will is, perhaps, not a separate power, but a result of the combined approval of love and reason, and brought into action by their consentaneous impulse. Nevertheless, the effect of willing is so important, and its power so great, that we still give it the first place in our scheme of the soul.

Between these two primary loves is placed a third love, dependent on each of the others, and made so as to form a connecting link, by which they may be conjoined and brought into harmony, viz. :—

LOVE OF OTHERS.

We meet thus with three loves in man, which may be thus arranged :—

The highest,	LOVE OF GOD.
In the middle,	LOVE OF OTHERS.
The lowest,	LOVE OF SELF.

All the affections of man can be classed beneath one or other of these loves. The soul in its perfect state, or living in the Divine order by which these loves are instituted by the Creator, loves God over all ; next to Him, its fellow-creatures ; and lastly, itself. All other combinations of these loves in practice are more or less out of order, according to the different degrees in which they are mixed up with each other, such degrees in life being of inconceivable variety ; the very lowest, and most dangerous to the soul's welfare, happiness, and possible continuance of life, being when the only love indulged and enjoyed is—love of self.

We will now proceed to results flowing from these loves respectively. First arise from

LOVE OF GOD,

awe, reverence, veneration, wonder, gratitude, self-sacrifice, humility, tenderness, hope, and faith. Next, from

LOVE OF OTHERS,

sympathy, compassion, pity, affection, generosity, benevolence, the desire to be of use, social and family love and charity ; from

LOVE OF SELF,

desire of approbation, self-indulgence, self-conceit, vanity, pride, ingratitude, levity, disrespect, indifference to others, contempt, hardness of heart, ambition, avarice, envy, hate, irreverence, and irreligion.

Love acting on the animal organisation of man produces *appetites*—on the imagination, *sentiments*—on the reason, *desires*. Each of these respectively, when carried to excess, becomes a *passion*, most powerful, however, in

the lowest (appetites), and least powerful in the highest (desires).

Love from one human being towards another leads, as we have seen, to affection, varying in its character and intensity according to the sex of the person loved, and to the characters of the persons between whom affection exists.

Finally, free will—better termed, freedom of will—is not a power formed of two combined qualities, but rather a state of being by which the will—which is a power influencing both the love and intellect of man, and influenced by them in turn—is preserved in a state of liberty and independence by the Creator, so far as is possible, for the purpose explained in the chapters on love and free will.

Some may demur to our assertion of the love of self as opposed to love of God, being the lowest state of love in which man can exist, and as being dangerous to future permitted existence. They may say, Have we not been taught, and do we not see that love of self, wisely exercised, is productive of good to man? and have not philosophers and poets treated it, indeed, as the only love in man by which he is ordained to rise gradually to love of his Creator?

Such questioners or opponents we refer to our chapters on Love and Free Will in Book I. We would only point out that we have never described human beings generally, as fallen to so low a state as to be absorbed solely in self-love; only that the proper order and distinction of the loves implanted in man are by man confused, neglected, perverted, or abused.

Let us now consider, briefly, self-love in its most favourable light. Say that a man has lived single and alone, working for selfish purposes only, almost all the world would agree in condemning his isolated existence, however prosperous, as selfish and unnatural. Well, suppose he marries, and becomes a parent, his selfishness now is in a measure given up, and from mere love of self, he enters into a higher state—love of his family. This leads in time to the necessity of social intercourse, and as he mingles with mankind, he learns to like them and becomes interested in them; he has now risen to a higher

state still—love of his fellow creatures. But inasmuch as his love of self is still the basis and source of his affections, he can get no further than loving others as they may interest or please him; he has no love for those who do not so; self-love has only taken extension, and is self-love still, nor rises nor can rise to real love of mankind, or to love of God; his sphere of love is still confined within visible and tangible limits, within which self is still the main object to be gratified.

But let a man once see clearly that all he has and all he is, is derived immediately or mediately from his great Creator, and that from pure disinterested love such results, so all in all to him, have arisen, and that this Divine love is extended to all mankind as well as to himself, then does a new world of affection and love, quite unselfish, open up to him; then, and then only, is love of self appreciated and wisely practised, and gives way to feelings of gratitude, humility, and love, which transform his nature and put him right with himself, with the world, and with his God.

Having investigated the nature of love in man, and the results produced by it, we will now proceed to consider man's intellect; and here we may remark that we have selected this word as most suitable for expressing the nature of this division of man's spiritual constitution, in preference to the old words "understanding" or "mind," which we think less explicit and more liable to misconception. What an important element love is in man's spiritual nature, we have seen; but, however, powerful it may be, and is, in forming man, intellect is rich in results of no less value. Nevertheless, each without the other would be most imperfect and devoid of aim. Love without intellect would become a mere vague fruitless passion, and intellect without love would lead to a cold frigid exercise of powers, without result as they would be without aim. Those who love without reason, and those who reason devoid of love, are equally imperfect, equally wrong, equally far from happiness, and from producing those useful results which afford the highest sense of happiness. When a fine intellect is exercised in the service and for the love of God, then indeed has man arrived at the highest perfection to which he can attain. Intellect

without such love, leads to mere mental exercise at the best; neither love of God, nor love of truth, influences it. Wordsworth describes such an one, in "A poet's epitaph," as

"A reasoning, self-sufficing thing,
An intellectual All in All,"
 "A fingering slave,
One that would peep and botanise
 Upon his mother's grave."

Whilst, on the other hand, love without intellect to guide, instruct, and discipline it, assumes the form of a vague, passionate, wearisome efflux of ecstasy, without meaning, order, or any real appreciation of the object loved, such as we find amongst the Roman Catholic mystics of the worst description; a foolish tissue of ah! and oh! and "ecstasy," sickly sentimentality, ideal swooning, and imaginary death.

Placing on one side all considerations of purely human desires and merely bodily wants, we are of opinion, moreover, that no human soul is complete in itself. We see in the male and female human being two distinct characters; love of others and imagination, dominant in the latter; love of God and reason, dominant in the former; and we do hold that the spiritual, that is, the real union between these two, is necessary to render every human soul (and that not on earth alone) complete, perfect, and rich in good results. That such is the case on earth at least, we are assured, and we cannot but believe that such happy unions will be effected, if not here, then hereafter; what we desire and long for, we cannot but by our very nature believe, and such is our belief.

The intellect has no love or affection in itself, since it is, by its very nature, impartial, does not regard the personality of others, and is only endowed with desire—the desire of exercising the various faculties or qualities which together constitute its form or nature, and the desire of obtaining results known as *knowledge*, when relating to the intellect purely, and as *wisdom*, when relating to love as well as intellect: productive *then* of results which form a guide or guides to the conduct of life in the individual and in the aggregate. Wisdom is thus, not innate, but a result derived from the knowledge of truth, and feeling

or appreciation of good, determined on from experience, and put into actual practice, and is thus seen to be the effect of intellect guided by love.

Equal with love in its results then we place:—

INTELLECT,

which may be divided into three main constituent parts:

REASON,

as it were in the centre.

IMAGINATION AND MEMORY,

on each side.

Reason acts on the present: *Imagination* leads us forward to the future: *Memory* connects us with the past. Besides these, as *consciousness* co-exists with love, so does *memory* co-exist with intellect, and is the faculty of retaining and recalling results; which, combined with consciousness, produces self-consciousness, or the sense of individuality, and renders that individuality permanent.

Reason, imagination, and memory,* constitute, then, the three main divisions of that portion of the soul which we have defined as intellect. All three can act independently of the bodily senses; which are, however, channels of communication between them and the material external world. By intellect man obtains the knowledge of what is evil; by love of God, the desire to avoid it; and by the will, power to destroy it. By love of God, man becomes spiritual and like an angel; by intellect, he is essentially man; by the senses he is capable of sinking to a mere animal.

Nevertheless, so important an influence do the senses exert on the intellect and love, that they may be regarded as forming a distinct quality, that of "perception;" producing what is metaphorically called the sense of what is moral or immoral, what good and bad, what proper or improper, which we may term ethical perception; and the sense of what is beautiful, or "æsthetical perception," which points out what is beautiful, what ugly, what perfect in form, what deformed, what harmonious in colour, what disagreeable, and so on. Of the five senses, two especially

* Dr. Gall has well defined remembrance as the faculty of recollecting that we have received impressions; memory, as the recollection of the impressions themselves.

are mediums of communication between the soul and the world—viz., sight and hearing; but of this further when we treat of the senses alone.

When thoughts, simply as thoughts, or thought formed into words, spoken or written, or thought put into action (acts), perceived either by means of the senses, or by internal power, are brought to the judgment seat of the soul, at which reason, aided by all its accompanying faculties, presides—then does judgment ensue; and if such thoughts, words, or acts, receive the approval of all the members of the court, the perception of moral fitness ensues. *Conscience (con-scientia)*—the combined agreement of all the members present—approves; and such thoughts, words, or acts are acknowledged to be good, true, or beautiful; or bad, false, or ugly, as the case may be.

Thus, conscience is not a quality, but a result (personified), or a quality only metaphorically. Thus also it will be found that *fitness* is characteristic of each decision, and each of the results is translatable into the others. Thus, what is true must be good, what is good must be beautiful; what is beautiful must be good, what is good must be true, and so on interchangeably; the difference being, not in the qualities themselves, but between the faculties to which they apply—as goodness to the perception of moral fitness, beauty to the perception of æsthetic fitness, and truth to the entire intellectual perception of fitness.

The faculties, or powers, more immediately connected with reason, are observation, comparison, composition, selection, judgment.

Pure love, combined with reason, is productive of the spiritual or moral qualities—conscientiousness, sincerity, truth, fidelity, justice, prudence, patience.

The faculties, or powers, more immediately connected with imagination are fancy, humour, wit, poetry, abstraction, association, perception of differences and similarities.

Pure love acting on the imagination is productive of sentiment, aspiration, adoration, hope, love of novelty, invention.

The faculties, or powers, more immediately connected with memory, are combination, meditation, imitation.

Love, acting on memory, is productive of constancy, attachment to the past, aversion to change, and inactivity.

We have classed philosophy at the beginning of this book under three headings—natural, moral, and spiritual. For the study of each respectively, we now range the constituents of the intellect, or mind, in the order which it seems to us they take according to the importance of each in such studies.

For Natural Philosophy—1, perception ; 2, reason ; 3, memory ; 4, imagination.

For Moral Philosophy—1, reason ; 2, perception ; 3, imagination ; 4, memory.

For Spiritual Philosophy—1, imagination ; 2, reason ; 3, perception ; 4, memory.

Reason, with the aid of its adjuncts, judges every cause which is, and must be, brought before its bar for approval or condemnation ; and conscience, which is the perception of fitness, resulting from such judgment being in conformity with the decisions of the various members of the tribunal, approves or disapproves of that judgment. The moral sense, as it is frequently termed, and conscience are, in fact, one and the same thing ; conscientiousness being that disposition of soul (pure love influencing reason, as we have before pointed out) which, in all conditions of life, has regard to the approval of conscience.

Thus, when women are said to have no conscience, it is so far true as they may be weak or deficient in judgment, and permit impulse, or inclination, to decide on matters brought before them, instead of judgment. Such decisions not being arrived at through reason, have clearly not obtained the approval of conscience ; but may be, and are, more or less arbitrary, and are most commonly unfounded, partial, or unjust. For no decision is assuredly good or true which reason, and consequently conscience, has not approved of as such.

Now, as regards some qualities or affections being good or bad, we have this to say, that we cannot understand any such qualities or affections as having been naturally so constituted by the Creator. All that He has made in man is good, and for a useful purpose. If they appear, and are evil, and tend to a noxious purpose, then that is the result of man's own action. We do not hold with

some modern philosophers, that there are any such things originally in man's nature as "malevolent affections" (see Stewart's "Outlines," p. 105). The affections, as he calls them, are good; but man, through love of self, has twisted them out of order.

We hold that there are no original natural separate evil qualities opposed to the good ones; such qualities are only evil in so far as they fall away from good ones, and by their divergence form opposite poles, as it were, the qualities themselves being negative until set in motion by one love or another, by love of God (good) or love of self (evil). We reiterate it: man may so far depart from the order in which the Creator has constituted him, that all the qualities he possesses may finally turn to the very opposites of their better nature, and diverge wide as the poles as under, forming in truth the spiritual antipodes of each other.

Thus, love of God, acting on the soul, calls into existence—

Love, Truth, Goodness, Charity, Humility, Faith.

whilst love of self produces—

Hate, Lies, Iniquity, Avarice, Pride, Irreligion,

and so on.

There are no such original qualities, or malevolent affections, implanted by the Creator in man, as envy, jealousy, hatred, revenge, and misanthropy—for instance: they all are the result of indulgence in self-love, which tends to severance from, and opposition to, the love of others and love of God. The first beginning of such malevolent affections arises from loving self more than God or the neighbour, and goes on strengthening and increasing until the opposite qualities opposed to the original ones are gradually produced, and in each case *hate* may be predicated of the now malevolent, because distorted quality; for just so far as it is different and opposed to the good feeling or quality whence it separated itself, just so far is hate a necessary part of its nature, and the inevitable result of such falling away and unnatural separation, division, or divergence.

It is not our purpose, however, to enter further into this subject, which is one requiring far more ability than we possess, more time and study than we can give to it. Enough for us, now, to state broadly our doctrine, that

the spiritual organisation of man is, strictly speaking, the soul, which is the real, immortal, individual being, and that every affection and every faculty of that soul may finally be resolved into two powers, directed by an independent will—love and intellect; that the latter is impartial in its action by nature till influenced by love, and that all human life is impelled by one of three loves—love of God, love of self, or love of others,—acting either under the sovereignty of the will, and with its consent, or in rebellion against it.

We do not profess to scientific knowledge; we leave it to others to enter more deeply into the philosophy of our proposition, and to investigate details; we only desire to lay down first principles.

What we have been anxious to make clear is, that the life of the soul and the life of the body, though united in man on earth, and reciprocally influencing each other, are, nevertheless, distinct and independent lives, the one immortal, the other mortal; and that all the thoughts, words, and deeds, which constitute the life of man here and hereafter, also bringing into play every faculty of the soul, are referable primarily to one of two loves, love of God or love of self; and, secondarily, to love of its fellow creatures, impelled as the will may direct.

We are most anxious to demonstrate that it is not difficult to love God, and to live a life of obedience to His laws and in harmony with them, as the world has been and is still led to imagine by the various churches, especially by those of Europe, which profess to teach religion of the highest description; in consequence of which men have become hopeless of success in such an object, are discouraged, and have given up even attempting to do so—have thrown over *all* religion as a practical rule of life, and regard it as a clog and hindrance to worldly happiness and success, as a burden to be rid of, and have given themselves wholly up, or mainly so, to love of self, careless of God and careless of their fellow creatures, except in so far as they minister to their pleasures or wants; to a love of self and all its fatal consequences, which fills the world with folly, sin, and crime.

Our object is to show the remedy for this—that such a remedy is close at hand, and ever by us ready for appli-

cation ; that remedy is the knowledge and practice of true religion and true philosophy ; and that true wisdom and true charity, which are thence and thence only to be derived.

That to know and value and love God the Creator, and His Divine laws, is by no means the hard matter we have been led to suppose, and have continually dinned into us by His professed messengers, and that all mankind must learn to do both ; to love their Creator and to obey and love His laws, for the sake of each individual human being's happiness and welfare, for the advantage of societies and nations, and for the progress and well-being of the whole world, from this time forward, henceforth, and for ever.

THE ANIMAL ORGANISATION OF MAN.

THE facts connected with this view of man's nature are clear and ascertainable with ease, in comparison with those relating to his spiritual organisation. Like other animals, he eats, drinks, moves, sleeps, and has daily wants and appetites, which are in no way separable from the similar attributes of ordinary animal life.

His animal body has animal life, though perhaps not to the extent of some animals—a quickening power which vivifies it for a time, and ceases to act, when the body, from whatever cause, can no longer perform its regular functions. His soul then ceases to inhabit its worn-out tenement, and obtains a fresh one. Has any other animal a soul, not equal to, but similar in its essence, to man's ? Some have thought so—nor, as we think, without a show of reason. But at present, let us keep to man ; and, placing aside his more evident and well-known animal characteristics, let us consider briefly his senses—the pleasures and appetites which are generally held to be dependent on them.

We cannot make out *more* than five senses proper ; and these *may* be resolvable, perhaps, into one—viz., touch, or contact. Let us, however, keep to the old plan, and we have sight, hearing, touch, taste, and smell, apparently all different, and acting in different ways.

In man, as in all animals, these are only channels of communication between the brain and the external world ; but they affect man very differently to all other animals,

since by their means he constantly improves himself and his position—uses them as levers towards a higher state of existence, or converts them into gully-holes, by which he may lower himself into the stinking depths of moral sewers; owing to his having free will and a choice of loves given to him; and as no other animals give evidence of the same upward and onward progress, nor of the same unnatural degradation, the conclusion fairly is, that, even supposing they have some kind of a soul, they are not gifted, at any rate, with freedom of will, and a choice of loves, like man.

Admitting this, let us not, however, be unjust to other animals; nor let us talk so glibly and so much about men “making beasts” of themselves—becoming “imbruted”—about their *animal* propensities, and so forth. All that is worst in them, as well as what is best, men may fairly claim as their own: they need no animals to set them an example in their worst wickednesses, and most revolting crimes. It is because they have abused the superior powers with which they have been endowed that they have sunk so low: and let them look to it; for from themselves alone will the account be most surely exacted—and that, too, with severer justice than they may perhaps expect. It is manifestly unjust to denounce man’s worst bodily propensities as “animal” and brutal—unjust thus to sweep the whole of animal creation into one dirty hole, and for the grossness of a few, to condemn the whole race. *Some* few animals are, we admit, fairly to be called brutes and beasts, in a depreciatory sense of the words: the great mass of them, however, are chaste in life, moderate in their wants, and models of cleanliness and temperance, such as whole nations might imitate with great advantage to themselves.

Now, as regards the senses in man, we find that two are more intimately connected with the soul than the others. These are sight and hearing, by means of which the love and intellect of man are touched, excited, and brought into activity. Love, learning, science, art, come to the soul chiefly through the medium of eyesight; nor, if sight is taken away, can little less be predicated of hearing. Sweetly-spoken words of love, fashion to the soul a form of beauty and grace, though all unseen in the

body. Learning and science may be imparted through the same winding, but sure path ; whilst (in one respect, more highly gifted than the eye) pierce, roll, bound, and resound through the ear to the stirring, roused, all-breathless soul, the divine strains of those glorious harmonies which sound like the resonant echoes of other and higher spheres of existence. Hope, love, tenderness inexpressible, longing, languishing, despondent, cast down, and full of vague fear ; fear, terror, strength, courage, joy, joy for ever, gladness and brightness, radiant hope and sublime faith ; all these, and more—much more—than we can express in words—all that the immortal soul can feel or conceive of life or death—comes running, leaping, dancing, flying through the labyrinthine cavities of the ear, to enliven, solace, and arouse the ever-ready, ever-aspiring soul ! Excessive indulgence in the exercise either of eye or ear never yet, that we can recollect, was held by any people at any time to be vicious, except by those soured, unnatural, distorted natures, which would almost call the blessed sun himself hard names ; who regard beauty as a snare of hell, and the eye a trap in which the soul of man is caught and slain by the Evil one. By these two senses, indeed, have we obtained, and do still receive, all that renders life so beautiful, so possibly good, so expansive, so progressive, hopeful, and aspiring ; and the worst that can be said of them is, that their services are abused at times to pander to the lusts of a few depraved souls.

After these two sovereign senses—these two tyrants over our lives, and even over our very souls, beneficent ones though they be, and faithful servants as well as masters—comes a very little, insignificant-looking being, though his mansion forms a prominent feature in the human landscape, but who is really very harmless, so far as we can make out. The nose is his special habitat ; and his name—short, though not euphonious—is Master Smell.

Now, as we have seen that by means of eyesight the entire soul of man, his love and intellect, are called into activity ; and as by means of hearing, the soul is likewise reached, and one of its highest powers, that of imagination, most powerfully affected, viz., by music ; so by

means of smell, we conceive that memory especially, and imagination in a degree, are most touched. The two first-named senses, it is clear, act efficiently for the soul's highest purposes ; but what shall we say of this one? It affords some pleasure, it causes some displeasure ; it is of use, yet not absolutely necessary ; it can hardly be called an animal sense only, for, though most animals have it, (and many to a degree beyond man's conception, thank Heaven !) yet with animals it has a purely useful and animal object in view, and neither imagination nor memory are titillated by its employment ; the sweetest scents are as common air to them, the vilest are no more, unless they bear some analogy to smells, the perception of which is cognate with them, and which have a purely animal tendency. Violets, roses, artificial scents of every kind, have each and all a special character to man, and excite imagination and memory as powerfully, perhaps, by smell as by any other sense : therefore do we hold it to be one of the senses more immediately serviceable and pleasant to the soul than to the body, and it may be regarded as holding a middle place between the two great admitted senses of the soul—the eye-sight and hearing—and between the two great senses of the body—touch and taste—affecting only some qualities of the soul, such as love, imagination, and memory, but not acting in any way on the intellect pure. Taste and smell are, we fancy, intimately connected with each other in the animal kingdom, and those people, as a rule, who have acute olfactory nerves, will be found also to possess a delicate perception of taste and sensitive palates. Though the main wires of the electric telegraph between the soul and the world pass through the eye and ear, still the nose is not without its means of communication as well ; and they err who scornfully despise the pleasures of smell as merely animal, for they are productive of real spiritual delight and are essentially human.

We have now to speak of two senses which are more distinctly connected with man's animal organisation, and which tend to make man, by their excessive indulgence, gross and sensual in the worst meaning of the word. That they do also, in a measure, affect the imagination and memory, we admit ; but their immediate and most sensible

effect is a bodily and purely animal one—not using animal in a depreciating sense, if moderately indulged; but if immoderately, then with the worst meaning we can convey. And it is by the excessive indulgence of these two senses that man sinks himself lower than those animals whose nature he libels by comparing them with himself.

Let not the sensual voluptuaries—the slaves of touch and of taste—flatter themselves that refinement, as they call it, or the art of varying and exciting the pleasures of a jaded sense, mitigates in any way the inevitable degradation of themselves, or alters the low, because soulless, character of their delights. Between the *gourmand* and the *gourmet* impartial Justice and sharp-eyed Truth see no distinction of nature, only a difference of degree. Insects and reptiles are insects and reptiles still, though some are black, slow, and ugly; others bright, quick, and graceful; though some may be offensive to smell and sight, and others even pleasing in their nature, they still are the same—the same in their instincts and their pleasures—the same in the actual scale of life. The most fastidious voluptuary in his amours, and the most tasteful epicure in food, are only refined specimens of a class: to their classes do they still belong, though they may express disgust at the gross pleasures of the vulgar—the common street-walker, and the glutton. We appreciate the change, and admit it is for the better; but it is not a change of state, only one of degree; slaves they are still, like the other slaves of touch and taste, to their most purely bodily senses.

Now we would say a few words respecting two vices, which are generally coupled together, and regarded as the most animal of all. We mean *lust* and *intemperance*. We consider, then, that a decided distinction should be made between sexual vice and lust—between gluttony and intemperance—although they are generally classed together.

The word *lust* has become entirely misused in our language, and is generally meant to convey a meaning quite opposed to its original and true one, which implies merely “pleasure.” A German “*lust Haus*” is a very different place to what our literal interpretation would render it. “*Lustig*,” both in German and Dutch, means

merely jovial, and our own word lusty, thence derived, has nothing in common with the distorted meaning of our word lust, or with "lustful." Nor can we regard lust, in its true sense, as a vice at all; it is a feeling implanted in man by the Creator for a very important and natural purpose; a feeling common to all humanity, and only vicious when inordinate, irregular, or exercised with no useful aim. It is a feeling to be regulated, not to be destroyed; and those fight against the law of their very being who seek to do so. "Shut the door on nature, and she will out at the window," is an old and true saying, which the priests of the Roman Catholic church would do better to study than any amount of saintly miracles and Theresaic lives. Although sexual desire is a propensity man has in common with other animals, it is still so far spiritual also, as that, if man wishes—and the wish is natural to all—to propagate spiritual beings like himself, he has this particular way presented to him of attaining his desire. But he need not be ashamed of sharing the desire with other animals, any more than he need be ashamed of the necessity for eating and drinking, which is also common to them as to him; and the result, moreover, of love for his offspring, which ensues from the indulgence of sexual desire, is also common to animals, who are, so far, also spiritual in their nature; yet parents are not ashamed of loving their young more than life itself because most animals do the same. There is nothing, we contend, inherently wrong or evil in lust; only when unnaturally indulged in, or to excess, or in a manner foreign to its purpose, and when used out of its proper order, does it deserve the name of vice; and when so inordinately or unnaturally indulged, it should be regarded not so much as a bodily as a spiritual vice. It may injure the bodily organisation, it is true, and corrupt and weaken man's natural power and vigour, and so far it is a bodily vice; but further than that, we contend that it is a spiritual vice, and is the proof of selfish love, of love perverted and depraved, and should at this point be taken out of the category of animal or sensual vices, and be regarded more seriously, as belonging to the vices of the soul. In respect to gluttony, some animals do certainly eat to such repletion as to be unable to move, but they have good

reason for so doing, may be; when the supply of food is precarious they have the sense, like Dugald Dalgetty, to lay in good store of "provant" for future wants. Gluttony with men we cannot imagine to be anything but a purely animal vice; it is, however, by no means a common one, and is met with principally amongst those people also whose supply of food is uncertain, or who are of a mere animal nature.

Intemperance is still less the vice of animals; nor is it even the vice of men generally as human beings in a natural state of existence. Animals themselves are temperate in their drink, and do not naturally affect alcohol. Love of intoxicating liquors is certainly much more a spiritual than a bodily vice. We admit that with some constitutions stimulating drinks are naturally, or may become, a necessity almost of existence; but this is an exceptional misfortune. Such persons are to be pitied rather than condemned, and need the physician rather than the preacher. But, in most cases, the desire of intoxicating drinks arises from a spiritual craving, and the excessive indulgence in them is a spiritual vice. It is the vice especially of the weak and wicked, of suffering and undisciplined souls. The sad heart, as it is termed, needs consolation—the troubled soul, repose; conscience would be deadened; memory would be numbed; the imagination would be excited, the mind stimulated; poverty would forget its privations; vice seeks boldness, and crime oblivion. But all in vain! the aids they employ to their respective ends are not good spirits, but deceitful fiends, who do "palter with us in a double sense, and keep the word of promise to the ear, but break it to the hope."

Let no one think that we could soften down or palliate these vices: we only wish to place them in a proper light. We desire to hear all things called by their right names. Do not bring in poor, guiltless animals to give a title to vices more or less purely human. Human vices, rather than animal, are those which, up to a certain point, are hurtful only to man's animal organisation, and are injurious to the health of his body alone, but beyond that, are full of danger to his immortal soul, and do degrade and vitiate it to an extent which those who first gave way

to their importunities would have shrunk back from in terror and in horror, could they but have conceived or have foreseen the miserable, the damnable result, of such indulgence. If "moderation is the silver string running through the pearl chain of all virtues," as Thomas Fuller expresses it, it is peculiarly so with the carnal appetites and affections of man; of which it may be said, on the other hand, that *excess*, or intemperate indulgence, forms the iron chain which fetters the soul in bondage to vice, and keeps it in misery and servitude to evil, ending in despair and death.

ANIMAL ORGANISATION.

So much has been written concerning the question as to whether other animals besides man have souls—so much unnecessary confusion and misapprehension appear to have arisen on the subject—that we think it not amiss to express our doctrine thereon, and to state at once, that, although we hold some of the higher forms of animal life may be reasonably supposed capable of immortality, yet, that the great mass of animated creatures are nothing more than material animal organisms endowed with animal vital power, in contradistinction to the spiritual *vis vite*; and that they have, most clearly, no souls, in the sense of soul as we have explained it throughout this work; though each class of animals may be endued with one or more special and particular organ or organs of the soul; which, nevertheless, is not put in motion by any will of its own, free or otherwise, or is directed by any love beyond that of self—self-preservation and self-propagation; and in every way, at all times, and in all cases, acts by instinct,* from impulse, or by a directing power, which has nothing in common with human reason, but which invariably, and among thousands, as with one creature—in the young and inexperienced as with the adult—acts in the same way, and regards the same results.

After all that has been said and written regarding the *reason* and *reasoning* of animals—their brains and their external form, in some cases so nearly approaching a

* We use the word "instinct" to designate all other kinds of intelligence than the human.

rough type of man; their feelings, their intelligence; their affection, fidelity, and courage; their powers of imitation, organisation, and construction; their forethought and love of order and cleanliness—we still can come but to one conclusion; which is, that all such faculties and qualities are the result of a power working in and on them as instruments—a power which is more quick and sure than any man is endowed with—an infallible and invariable *instinct*, as it is termed, which comes to them direct from the Creator, and which cannot be identified with any immortal *soul* dwelling in their bodies, but forms a power essentially separate and distinct from that of spiritual human life. No one could be more eloquent in favour of animals, or more apt to underrate man, than Montaigne. Nowhere, we think, could so much be said, and so well—so much curious learning, and such ingenious reasoning, be brought to bear in depreciation of man and exaltation of the animal kingdom—as in his apology for Raimond de Sebonde's "Theologia naturalis; sive liber creaturarum." But it seems to us that the great fact of the essential difference between man and any other animal still remains untouched; that, besides the patent superiority of the former in point of capacity for improvement and progress, the one is endowed with two qualities which alone are enough to point him out as an immortal being—viz., a will to love his Creator, and a power to shape that love into words and deeds, not to be disdained even by the angels themselves, and which place him so high in the scale of spiritual life as to make any equality between him and other animals out of the question. Whether man, as regards his animal organisation, is merely a development of a lower form of animal life, is quite beside the question. Let it be admitted that it may be so; for that it is so can never clearly be proved, so as to be past the power of denial or refutation. But let it be so granted—and that does not in the least affect the position of man's present undeniable superiority, however humble his beginnings may have been; and, indeed, goes further than anything to prove his spiritual nature, which alone is found capable of that improvement and progress which characterises man amongst all other creatures on earth; whilst the rest of the animal creation,

discipline and teach them as you will, can neither communicate the results individually obtained, small as they are, to their fellows, nor to their offspring, except in particular cases; and such results, if foreign to their original nature, are not propagated at all.

No animals have intellect, nor reasoning powers, except in a very rudimentary state—not the most advanced amongst them; only special organs, and frequently one special organ only of those numerous ones which go to constitute intellect; and that special organ is characteristic of each class separately, in the individual as in the mass, leading neither to improvement nor change in their nature. And although some of the higher classes of the vertebrata may, with some reasonable show of probability, be regarded as fitted for, or worthy of, immortal life, yet would that immortality imply nothing more than the individual permanency of their characteristics—always and of necessity embodied in a form consonant with their restricted range and common quality, and never could place or bring them in the scale of spiritual life in any, except a very remote degree, related to man, such as we see him even on this earth, and such as we are assured he may become hereafter.

Let us take our scheme of man's spiritual organisation, and see how it applies to animals. Have they

Free will? No.

Self-consciousness? Imperfect.

Love of God? None. Love of self? Yes.

Love of self is the active principle of their lives, and the cause of all their actions. Certainly, a monkey, a dog, or an elephant may be regarded as the most acute of animals, and in a certain sense the most intelligent, and yet love of self is clearly the source of all their actions. Not their will, but their love, incites and impels them to act this way or that; influenced as such actions may be, and are, by the presence of one or more special organs—such, for instance, as combativeness or adhesiveness, the most common organs in dogs, and which, influenced by self-love, are manifested by courage and fidelity. As these creatures have no choice of spiritual loves presented to them, so have they no need of free will; as they have no means of going wrong, of selecting evil

rather than good, so have they no need of will at all; as possessed of neither of these powers of selection, so have they but an imperfect consciousness of individuality in themselves; as they perceive no difference between beauty and ugliness; as beautiful paintings, statues, landscapes, &c., are utterly without meaning to them; as the most exquisite music and the commonest musical sounds are equally indifferent to them, so have they no soul, such as we conceive a soul to be. They do not judge for themselves, but are judged for by a higher power; and, in obedience to its direction, perform perfectly and without trials, or failures, or advancement, the allotted purposes of their being.

As regards intellect (we speak still of the highest classes, the *aristos* of the animal kingdom), where is the imagination? We see no signs of it, except it may be urged in dreams, or in their sports, but this is much more probably memory at work, or innate habit. Reason, with its various attendant organs of observation, comparison, reflection, judgment, conscience, &c., how does it exhibit its presence? Why, in so imperfect a manner, only, as arises from the possession of a few special organs (and these generally very imperfectly developed) belonging to reason, such as observation, comparison, and judgment, and this is quite open to question. The only quality they can show in some perfection being memory—of places and persons chiefly—which in the most remarkable instances, as related of animals, is again very imperfect if compared with the power of memory in man, and indeed hardly deserving to be named in the same breath with it.

The instances related of intelligence and memory in animals, are only wonderful *because* related of animals; as proofs of intelligence in man they would not deserve mention.

As regards the senses, we have seen how glorious or how fearful are the results arising from their exercise in man. Now what do they affect in animals? Why, next to nothing, beyond their use for the everyday purposes of life; of indulging animal desire, and assisting self-love in self-preservation. We contend that this fact alone proves that the soul of an animal of the highest order, if soul it can be called at all, is one of a most rudimentary and

imperfect nature, and hardly to be held as deserving of individual immortality, even by its most enthusiastic admirers. Although neither do we endorse the foolish saying of the unhappy author of Ecclesiastes, "who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth *downward* to the earth?"

Thus far animals of the highest organisation after man; but what do we meet with after them in the middle class animals, as they may be called? Why, neither imagination, nor reason of any kind, memory but slight and special—nor will, nor love, only such as prompts them to perform their daily acts and satisfy their daily wants; and though often gifted with the most extraordinary intelligence, apparently, as in ants, spiders, bees, &c., it is so clearly an instinct implanted in them by their Maker, and acting by His agency in them, that few persons, we think, could imagine or admit for a moment, that it was the effect of their own reason, or of personal intelligence acting from free will.

Further down in the lowest forms of animal life, love of self alone appears to exist; self-nutrition, preservation, and propagation, being the only requirements which seem to direct their actions.

But because they may not have souls, nor be immortal in their natures, are animals, *all* animals, the less to be regarded as what they are, viz., our fellow-creatures, possessed of like feelings and passions as ourselves, though not perhaps to the same extent—beings who know the meaning of love, hatred, envy, jealousy, fear, terror, joy, sorrow, affectation, vanity, pride, and even ambition. Cruelty to the meanest of them is a crime, and wanton injury a sin.

From the blithe twittering birds that sing so sweetly in the young spring time, in copse and bower, in moor or field, to those less gifted creatures who are possessed merely of the simplest monotone as a means of expression, they all have languages of their own, and can communicate to each other joy, grief, love, hate, and terror, sufficient for their mutual understanding, imperfect as such power may be; sufficiently also to touch our human hearts. If not spiritual, they are at least sentient beings, and are placed subject to man, we will admit, but also under his protection; when such protection is required and can be given,

“*faiblesse demande, noblesse oblige.*” Man is not isolated in creation, but stretches upwards through his spiritual powers—upwards to celestial regions and towards celestial companions, whilst by his animal organisation and animal life he is connected with all forms of created being down to the veriest molecule that moves; in each and all he is interested, and sees reflected in their lives some special power or quality of his own, superior often to what he himself possesses, always and for ever forming an object of interest and sympathy, not as being in connection with his own animal nature only, but also full of instruction to his high reaching soul; and we may fairly alter the well-known saying of Terence into “*Animal sum nihil animali a mé alienum puto.*” Nay, is not their very inferiority a perpetual and standing shame to our own shortcomings, our weaknesses, follies, and vices? To animals, one and all, man may go to school and learn wisdom; and yet with such lessons of life before him, man is still dirty, lazy, improvident, and stupid; puffed up with pride where he should be bowed low with humility, and unblushingly prefers his claim to immortal joys, whilst he neglects and despises the commonest decencies and duties of his mortal and animal life, examples of which are everywhere exhibited to his eyes in the habits of animals.

The happy birds are models of cleanliness, neatness, and cheerfulness, yet millions of men remain dirty, untidy, and grumbling; morning and night they carol forth joyous hymns of gratitude and praise, and are never tiring ministers in the great temple of nature; yet do men day after day, and night after night, neglect to offer up, and refuse one song of praise to their great and good Creator, and go wrangling and sulky through a miserable and discontented existence.

The poor dog, to whom man gives his scraps and leavings of food, is full of gratitude, affection, and fidelity for such common favours; while man, who from *his* Master receives all that he has, even life itself, regards the Giver of all good things with indifference, treats Him with ingratitude, returns Him no love, and is faithless in His service.

The very fish will come at the call of him who feeds them with a few crumbs of bread; but the souls of man in the ocean of the universe turn away from the voice of

their Keeper, refuse the bread of life He scatters over the waters before their very eyes, and are too wild and wilful to be tamed even by a Divine Hand.

Provident are the ants, and good store do they lay by for the bad season, yet men are still improvident, and through want of forethought and of prudence, day by day still sink by thousands into poverty and misery.

Politick order and a useful life are seen to perfection in the bees, which man keeps in hives on the garden plot before his house, yet within his own home shall you meet with disorder and strife, an idle master and idler children, leading lives useless and without aim, glad of any silly amusement by which they may kill the precious hours of their summer-day existence. But not the bees alone, all animated nature is at work, the meanest thing that lives, the very worm beneath our feet works and works hard to gain its own livelihood, and performs some useful task in the great workshop of Nature. Only man, great man! yawns and gapes, stretches out his arms and legs to feel sure he has such things, and with all natural and artificial means of action at his command, inquires languidly what on earth he can find to do! To lead an animal life is to lead a life of daily activity and usefulness, not to self alone but to others; however unconsciously animals perform such uses, that they do perform them is certain—they work for their daily food, live cleanly and temperately, beget offspring, nourish them tenderly, and defend them to the death till they can shift for themselves, are contented, grow old in obedience to nature's laws and die without grumbling.

Can such men as are idle sensualists say as much? Do they even *deserve* to be said to vegetate? Why, the very trees and vegetables of the earth put them to shame; these also obtain their own living and perform a great purpose in Nature's scheme, spread beauty and pleasure around them, and for ever seek the light of heaven. No, such men do not vegetate; it were a libel on plants to say so; such men are weeds, and let them look to it, or their fate may be that of weeds, to be plucked up by the roots and perish in the fire of destruction for ever.

But to return to the senses of animals: there is one which has been remarked as giving evidence of imagina-

tive power in them,* and that is hearing; but even in this case we are inclined to regard the effect of music upon certain animals as nothing but a nervous bodily sensation, which human beings who possess mechanical musical power and feel bodily nervous pleasure resulting from music, but have no imagination, share in common with them. That music produces merely a nervous sensation with animals is shown, we think, by their want of perception between good or bad music; it is the sound which attracts them, not the melody; and we suspect that a distinctly different effect would be found, by proper investigation, to result from different instruments, wind instruments being more pleasing than stringed instruments to most animals, perhaps arising from the difference between undulation and vibration of the air on the nerves, the first soothing, the latter startling the sense.

It is certain, however, that whatsoever an animal's pleasure in music may arise from, it is of a very limited description; and even as the highest animals are insensible to the beauty and harmony of colours, although clearly affected, and that also powerfully, by some particular hues, just so are animals incapable of appreciating music, though they are affected by the sounds and tunes of it. In the lowest forms of animal life the ear is not developed at all, and its office is performed by touch through vibration; as in the case of a worm, which hears, as it were, the approach of danger by the vibration of the surrounding earth; and it is not till we arrive at man that we meet with results from hearing which indicate a spiritual soul.

As regards scent, touch, and taste, they certainly are purely bodily powers in animals; and as regards the first, it is a sense much more strongly developed in them than in man, though savages are said to possess it also to a degree unknown to civilised people, and it is even asserted that the North American Indians could follow a trail by it like a dog, and perceive the presence of a white or a red man by its means alone at a great distance; still in

* The eyesight seems to afford some cause for believing that imagination must exist in some degree, as in the cat, for instance, which will become excited and prepare to spring at a bird, though it is quite out of the cat's reach, and this not from miscalculation of distance assuredly.

civilised man the sense of smell has become more a source of spiritual pleasure than an instrument for bodily use.

In animals, the senses are only the mediums by which they supply their animal wants and appetites, and pleasure with them simply consists in satisfying such; but with man the case is widely different, and by means of his spiritual powers he is capable of educating, indulging, varying, gratifying them, and putting them to purposes unknown to mere animals, and that in a manner and to an extent which unless directed by divine love, the animals proper, as we may term them in contradistinction, have no cause to envy.

As regards a soul in animals, we have seen there is reason to believe that animals of the higher orders may be possessed of imperfect or rudimentary souls, but we can hardly believe them to be conscious of their own individual powers, and they are incapable of improving them.

Moreover, there is no physical power naturally possessed by man or artificially exercised, in which he is not surpassed by despised animals; they can outmatch him to a ridiculous extent in any feat he can perform; they swim better, float better, dive better, leap, run, and climb in a manner to make him look small indeed. As engineers they beat us hollow—they can burrow and tunnel in a way that mocks our grandest achievements; span the most extraordinary spaces with silken bridges of marvellous strength and elasticity, fine as a line yet composed of a thousand strands; construct buildings with such ingenuity and correctness as man would imitate in vain; and finally, though man can do all they can do in a more or less imperfect way, there are some things he cannot do at all; *i. e.*, he cannot fly like a bird, though he has been trying to do something of the sort for thousands of years.* Whilst as regards social life, we meet also with every description of development, from the lonely unsociable hermit to the busiest republics, the best ordered kingdoms and most absolute despotisms.

* We are inclined, however, to believe that before this century is past, the means of aerial locomotion at will may be discovered; the machine itself, or framework and platform, should be composed of gutta-percha tubing filled with light gas; there is no use in going to a greater height than to avoid the highest buildings, and whatever is done must be done on a large scale to make it pay.

Special organs of the same description as those which go to constitute the human soul, of which reason forms the crowning glory, they are admitted to possess, and we are inclined to believe that most of the mental faculties with which men are endowed have corresponding existences in some animal or other, and that to a degree of perfection which frequently surpasses the development of the similar faculty in man; but this does not apply to the higher powers of the soul, reason and imagination for instance. With those exceptions, every human character may find its corresponding type in some animal or other, very strongly marked—the timid, the bold; the prudent, the improvident; the cruel, the affectionate; the unfeeling, the insincere, the faithful; the sluggish, the active; the treacherous, the true; the constructive, the stupid; the neat, the untidy; the social, the unsociable; and even the proud and ambitious.

In the highest ranks only of animated nature do we find any cause to expect individual immortality for animals, and the reasons for such a belief seem to us still slight and inconclusive. The distinction between man as a being possessed of a soul, endued with the power of divine love and of intellect, is so sharp, well-defined, and so immeasurably above any other known form of life on earth, that we think his exclusive claim to individual immortality is clear, decisive, and unquestionable.

It will be seen that we do not despise animals—not the smallest or meanest we meet with. They are sentient creatures, and so useful in the economy of nature that they must always be treated with respect, as their special powers and qualities must ever fill us with admiration. Moreover, they do well deserve our love. We cannot imagine a world perfectly complete and happy without them; and we believe that in any future state of existence we shall meet with animals peculiar to, and fitted for, such life. On earth we owe them much: they minister to all the wants and many of the pleasures of life, and are often better companions to man than men themselves prove. Their cheerfulness, playfulness, affection, fidelity, and sagacity, bring them within the range of our human sympathies, and tend to excite a true, and even a tender

affection for them. Some of them do truly sorrow with us in our sorrows, and rejoice in our joys; and many a tear has been honourably wept over the grave of an animal, as over that of a faithful friend departed and lost to us for ever.

Broadly stated, our idea of the relation between animals and man arises from the belief that, just as there is a consecutive chain of linked animal being from the merest molecule which exists up to the highest animal organism, so is there to be discovered a similar development of the organs or faculties of the soul, *i.e.*, of spiritual life—each particular organ or faculty being specially manifested in special forms or organisms, of which it is the characteristic or dominant feature; and to show how independent is spiritual life of animal organisation, some of the simpler formed creatures—ants for instance—are endued with psychical powers higher than are to be found in animals of much more complex bodily constitution, such as a cow. According as instinct ascends, and the changes consequent on its development increase, consciousness becomes developed in animals; and with increase of memory *self-consciousness* arises. Thus, animals must be in a measure conscious of their own identity; but we conclude it is a bodily, not a spiritual consciousness, and in no way equal, even if similar to man's. The law of successive evolution holds good through all creation, psychical as well as physical; and all such developments of intelligence are to be regarded as rudimentary and imperfect souls, until we arrive at man, who is endowed with a complete soul—a choice of love, a choice of action, and a consequent power of progress or degradation; constituting a distinct, sharp, and well-defined boundary between mortal and immortal life. And we hold that the very lowest orders of men are still superior to the highest order of animals, both in themselves absolutely, and in their power of advancement relatively; and that, where men do fall beneath animals as regards intelligence, as in the case of idiots, such a fall is exceptional, and cannot at all affect the main principle.

To draw a clear distinction between man and all other animals can only be difficult, we contend, to such as for some motive or other, if only from sheer love of paradox

and mystification, seek to deny that distinction ; and the great fact remains unquestioned and unquestionable of man's capacity to perceive and admit the existence of a Creator ; to love and to worship Him ; to know good from evil, and right from wrong ; that he has the power of free selection in his loves and in his deeds ; and where such capacities exist, the superiority of the recipient of such capacities over all other creatures not so endowed is evident ; and the intention on the part of the Endower is also, we hold, equally evident ; namely, that qualities capable of unending development and perfection shall find scope for such progress to all time, and are consequently immortal in their nature.

BOOK IV.

GOOD NEWS.

Εὐαγγέλιον.—Good message, good spell, God's spell, or God's message, and God's message must bring good news. Justly, therefore, has the original Greek word been thus rendered into English as "good news." This is what the Evangelists, the bearers of the good tidings, the bringers of good news, went to and fro in the world announcing to their fellow-men, with high voice and hearts full of joy. "Listen to us," they cry, "for we bring you good news indeed; news to make the whole world join us, and shout with joy." And the heathen, the *ethnoi*, the nations, gathered round them, and with bated breath and anxious hearts, inquired, "What is this news? Tell us, that we may rejoice, even as yourselves do rejoice. What is this good news?"

Was it that a virgin had conceived in a supernatural or unnatural manner, and had brought forth a son?

This would hardly be good news, but bring trembling and fear, and awe upon all mankind, for nature's laws violated, and for the uncertain result of so momentous and strange an occurrence.

Was it that this son was conceived of the first great cause, or the Deity himself, and was thus the Son of God incarnate?

Was this the good news? No; for the world, it is stated, was full of sin, and men would naturally expect the Avenger to be at hand. This would be bad news to most, and to sinners especially, fearful news.

Was it, then, that this Son of God, Himself a God, and equal in power to His Father, wandered over His own earth, and amongst men, the work of His own hands, despised and rejected amongst His own creatures? No! surely this would be bad news, indeed, and if true, fraught most assuredly with terrible results to the ungrateful, blind, sinful, and unnatural inhabitants of the land.

Was it that this well-beloved Son of God was persecuted and crucified cruelly, and without just cause, by His own

creatures; condemned to a shameful death, and jeered at in his dying agony? No! surely this is the worst news of all, and must lead to dire and most just retribution on all those who were engaged in such a heinous crime, and on all who permitted its commission.

Was it that this Divine Son, who was crucified, dead, and buried, is risen again, and sitteth on the right hand of the Father, to judge the sins of the world?

No, no! worse and still worse comes the news. The whole world may now, indeed, quake in fear and trembling, and the catastrophe does now instantly impend over an unjust and wicked race of beings. No; this, most assuredly, is not the good news.

But the great and joyful news consists in this most unexpected and marvellous announcement, to wit, that the Son of God and the Virgin has, contrary to all that could have been expected or imagined, taken the iniquities of all mankind upon Himself; has redeemed all men from perdition, and has atoned by His cruel death for all the sins, past, present, and to come, of all such as will only believe this announcement to be true; who will acknowledge the divinity of the Son; who by this belief shall inherit everlasting life, and freely enter into the kingdom of Heaven; in other words, "justification and salvation by faith."

This was the good news, the great, the new Evangel. The earliest, the greatest, the most noble and learned of these messengers, the Apostle Paul, thus expressed himself to the Jews at Antioch:—"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, by which ye could not be justified by the law of Moses."

Again, the same apostle declares to the Romans, that it is the glory of his preaching to have instructed mankind in the doctrine of righteousness and salvation by faith; but, from among so many instances to the same effect, it is needless to select more from this apostle. The early fathers adopted and preached the doctrine, and it is an article of faith, more or less modified, in all Christian churches.

When the gentiles pressed around the apostles and fathers of the new creed to hear what the good news

might be, the answer was, forgiveness of sins and justification by faith, in the announcement that Jesus Christ, conceived by Mary, before she became the wife of Joseph, a poor Jewish carpenter, was begotten by the Holy Spirit, or Ghost, and was in reality the Son of God—and thus a God incarnate; and that by his appearance and life, his violent and unjust death on earth, he had become a propitiation for the sins of mankind, and sanctified all who would believe in his divine nature, and that by this belief not only would sins be remitted, but everlasting life and happiness be obtained; and in this manner alone could man now and for the future stand a chance even of entering into heaven; and, moreover, that disbelief would of itself condemn the unbeliever, no matter what his life might be, to eternal damnation in hell.

But we will use the words of a Christian divine,* and not our own alone, describing this new Evangel. To those unconverted, who pressed Irenæus, one of the early fathers, to state explicitly what the good news was, he answers, "Justification by faith is that one new thing which our religion has revealed to the world, and for which it deserves to be called gospel, good news." Again, Irenæus gives this as the *New Testament*, "The just shall live by faith." "If, however," proceeds our Christian divine, "justification consists in making us just as to disposition and character, and accepting us in judgment on that account, it is no discovery at all, but the vulgar creed of all men who know not the gospel. That the world, on hearing of the *gospel*, knowing that the word signifies good news, should ask *what* news Christ has brought, was natural; but when Irenæus replied, "Righteousness by faith," a host of reflections must be awakened. It should be remembered that this was in the second century, when our religion was yet news to the world, and had to maintain a fierce contest with the ancient faith of nations. The world *accused* it of a pretence to novelty, and called it an upstart that opposed the wisdom of antiquity: the Church *gloried* in the confession that her message was news to the world, but exulted that it was good news; on

* "Theology of the Early Christian Church," by J. BENNETT, D.D.—London, 1855.

which her opponents turned round and asked, "What news, after all, have you brought?" Now the answer, which any well-informed Christian, in that early age, would return to this question, must be deeply interesting to us; but when Irenæus, who was the most curious explorer of all doctrines, publishes the reply of the Church to this query from the world: we listen with intense eagerness, and hear that this new thing is *righteousness by faith*, which certainly was a novelty.

The world had never heard of such a thing as one person being justified, or counted righteous, by believing in another, whose righteousness justifies many. This is still news to men, who never seem to know it till they feel their need of it; and, therefore, our religion is still gospel, good news. But who does not see the accordance between this answer of Irenæus and Luther's definition of justification by faith, as the *articulus stantis aut cadentis ecclesie*, that by which the Church stands or falls."

Thus by faith is man made just; righteousness is imputed to him, and his sins are forgiven. Or, in another sense, by faith is man sanctified; righteousness is imputed to him; his past sins may be forgiven, and his future sins be atoned for; and in both cases, by faith shall man obtain everlasting life in heaven.

But without this faith man must remain a sinner, subject to the sentence for sin past, present, and future; and his sins shall never be forgiven to him; and any good life he may lead is useless for his salvation; every good deed is null and void; and all he can do for what he may deem goodness and truth's sake remains of no effect; and if he does not hold this faith, no matter for what reason, he is probably already condemned; and if he rejects it when it is placed before him, there is no manner of doubt but he shall be damned in hell to all eternity.

Now, this may be very good news indeed to such as can and do believe, or who hold this faith; but to those who cannot and do not believe, or accept this faith, after it has been explained and offered to them, it is very bad news indeed, if true, and must tend to make them as miserable and wretched as men can well become; for they must feel that they are utterly helpless to do any good on earth which will be acceptable to their Creator; and that

after this earthly life they are doomed, inevitably, to dreadful and everlasting torture in the burning depths of hell.

Dogmatically as this belief has been preached to mankind for centuries, the world has never held strictly to this cruel sentence of damnation. Any ordinarily kind-hearted and just-feeling man, if pressed on the subject, will tell you that he hopes the best for such unbelievers, and will hesitate long before he will join in this condemnation of his fellow-creatures to eternal torture.

The great body of Roman Catholics, also, are taught to deal circumspectly with this doctrine of justification by faith alone (the Lutheran and Calvinist's joy, which they deny man's will the power even to implore, without God's special grace); by the Roman Church, its strict interpretation is softened down, modified, and explained away. Good deeds, the intercession of the saints, penance, &c., will also avail much, if man will only say with the wavering or equivocating Jew in Scripture, "Lord, I believe; help thou my unbelief."

The whole theory of this justification and salvation by faith is founded on such abstruse, complicated, and supernatural assertions and principles, and is so utterly at variance with all men's ordinary principles of equity, justice, and their natural good sense, that no simple-minded man need hope to comprehend it; and after a few vain efforts at understanding it, and believing in it by his natural powers, he must either reject it as incredible, or perceive and admit, with Clemens of Alexandria, that "godliness is a gift, and faith a grace, or gratuitous favour of the Lord's;" or exclaim with the author of the letter to Diognetus, "By whom could we, the lawless and impious, have been justified, except by the Son of God? Oh, the sweet exchange! Oh, the unsearchable work! Oh, the unexpected benefit! That, on the one hand, the iniquity of many should be hidden in one just Person; and that, on the other hand, the righteousness of one should justify many sinners!"

A very sweet exchange and unexpected benefit indeed! Or he may go still further, and repeat after Tertullian, "The Son of God died: this is quite credible, because it is absurd! After He was buried, He rose again: I believe it, because it is impossible!" Meaning, we con-

clude, to say, that since his natural reason, knowledge, experience, and good sense, were all opposed to such belief, the events must have been supernatural, and consequently to be received as articles of faith.

Now such language as this sounds foolish, and is so; but it is also worse than foolish, for it is a wilful and deliberate perversion of the powers implanted in man by his Creator; it moreover means and proves nothing, for if we at once impute everything which we cannot understand to a divine or supernatural cause, precisely *because* we cannot understand it, a common juggler may cause us to regard him as a supernatural being, and trickery and legerdmain become miracles of divine or infernal origin, as may be. We are aware of the expressions which are applied to all who are slow or hard of belief; they are called perverse, carnal-minded, gross and material, children of perdition, poor, senseless, soulless creatures, unfitted to appreciate the holy delights and divine mysteries which faith affords, and happier, probably, in the worse place to which they will surely wend than in the better land, since they will there find other spirits more congenial to their hardened hearts and wicked and sinful natures. But this is the mere vituperation of religious hate, than which none is more bitter, and of disappointed partisanship. It is so consoling to all good men to feel that if their neighbour dissents from their religious views it must be because there is something radically wrong and wicked in his nature. What we reply to such charges is this. Blindly believe your fables and your mysteries, if you will, but do not abuse us because we are not equally blind with yourselves; fable and mystery, be assured, are as opposed to truth as darkness is to light: and that you should hold the opinions you do, would be inconceivable to us, did we not know from experience what wretched, childish superstitions the greatest intellects and most honest of men have clung to and upheld in former times, when blinded by prejudice or interest, when shackled by awe of authority, tradition, and custom, and when stricken with a horror of change and dread of innovation. Nor, when we say interest, do we mean pecuniary interest only, but the general comfort and happiness of men. It is as great a trouble with some men to give up an old opinion as to lose a little fortune, ay, and more so; all that disturbs easy-going

persons, and would make them think and doubt, is dreadful to them; still money is that interest which blinds men most effectually to the truth. The late Rev. R. Hall, arguing with a minister who had left the dissenters for a good church living, the minister replied to all arguments with "I can't see it," "I don't see it"; at last Mr. Hall wrote the word "God" on a piece of paper, and said, "Do you see that, sir?" "Yes," replied the minister. He then covered it with a sovereign: "Do you see it now?" "No," said the minister. "I must wish you good morning," said Hall, and left him to his meditations.

But we may, after all, be not so bad as you would think us; it may be, that precisely because we are spiritually minded, because we do love and reverence and adore our great and good Creator with a love, a reverence, an adoration which surpasses your powers of comprehension; because we respect and appreciate the worthiness of our own nature, as created by His divine goodness and wisdom; because we look upon ourselves as the guardians of our own souls, which we hold of Him in trust as an honourable and inestimable gift confided to our care; because we will think nothing unworthy of our Divine Maker, nor yet of ourselves, whom he has made "a little lower than the angels"; because we will dare and suffer all things to uphold the honour and glory, the love, the goodness, the justice, the mercy of Him who has graciously constituted us capable of appreciating to some extent these His divine attributes: it *may* be, what do we say! we declare aloud, it is because of all this, for which we return God continually our most humble and fervent thanks, that we not only do not believe what you would have us, but feel it to be our bounden and honourable duty, and one which we will fearlessly perform, to place before you as clearly and completely as we can express them, our own religious ideas, and those articles of our faith which we hold to be all-important not only for man's spiritual but also for his temporal welfare, and, having done so, we call upon you as fellow-creatures, as our brethren, whom we esteem and desire to love, and whose well-being we have as much at heart as our own, to read or listen as dispassionately as you can without regard to any foregone conclusions or pre-determined opinions: free for the time from prejudice and

bias, to consider and to reflect, to judge honestly and impartially as to the value of our tenets ; the result we calmly and confidently leave with the great Disposer of the future ; for if good they will bear fruit, if bad let them die out. We are the first to express the wish, nor unless we were thoroughly assured that our tenets are in harmony with all modern life and thought, and are calculated, if adhered to in practice, to render inestimable benefits to all mankind, would we ever have ventured even to make them public, much less to press them on your attention.

Our other duty, which we will also fearlessly perform, is to attack, assail and counteract, by all the means at our disposal and with our best abilities, with all our heart and soul, and might and strength, whatever is clearly false, and hence pernicious, to man's soul : all that hinders the world's progress, all that is opposed to goodness and to truth ; but whatever of goodness or truth there is in any ancient creeds we do not oppose, but will preserve and seek to combine it for use with such new principles of goodness and truth as later times have put us happily in possession of. Justification by faith, forgiveness of sins through a belief, is not one of these ; we abjure it ourselves, and we ask you for your own sakes to abjure it also.

Do not deceive yourselves ; it is not good news, but fraught with danger and with evil to us all. It is not a medicine to heal sin in the soul of man, but an opiate to lull his conscience, and benumb his spiritual life. You cannot, you must not believe in it. We are sure you will not, whatever pain it may cause you. You must set yourselves free from its thrall. You must see and own, that by the love of God alone, and by a life conformable to it, can you ever hope, or can you ever expect to attain final salvation ; and that any other hope, or trust, in another's merits, be he who he may (for God, though merciful, is still strictly just), can avail you nothing. However delightful and consoling such an idea may be to the sinner, it is essentially unjust and false in principle ; and instead of really assisting him in his onward, upward course, is, in fact, a delusion and a snare about his feet ; one which tends to his spiritual degradation, and which may be discovered, at last, to have been a miserable, a fatal, mistake, owing to which he has neglected to regard himself as

responsible, which he assuredly is, for every act, deed, and thought of his life, and that to his own injury and detriment, he has been induced to depend on the holiness and vicarious sacrifice of another for follies, shortcomings, sins, and crimes, which can be atoned for and expiated by himself alone.

How to escape from this painful conclusion, painful to all of us in proportion as we have erred and gone astray, and have led a life of sin ; but still the inexorable verdict of simple justice and of good sense was mainly the good news which the apostles of Jesus, and their followers, professed to bring, and, which we, also, admit was news indeed, but bad news ; false and most pernicious news for all those who were led to accept it ; news calculated to deaden the conscience of all who professed or did believe in it ; and equally pernicious in its tendency to those who were too simple, stupid, or honest, either to affect the belief, to profess it, or to receive it as truth ; and calculated to render all such more desperately situated, than they were before the news, with its awful consequences, was announced to them.

Truly, if human beings were not much better, wiser, and more robust in natural sense and goodness, than many are apt to allow them to be, mankind must have gone to rack and ruin long since ; but whatever creeds they have held, some cruel, some unnatural, some false, and all more or less silly, they have permitted Nature to assert itself practically in their favour, against the injurious tendency of their religious theories, and have thus been kept in a healthy state, despite the poisonous medicines so mercilessly administered to them by remorseless quacks and mistaken enthusiasts.

We admit, however, that truth, though not necessary to salvation, is the road towards its attainment ; but we add also, that truth without good works avails nothing ; and only by good works can man hope for salvation—good works performed from one motive alone, the love of our Divine Creator. But we also hold, that by means of the truth—good works are multiplied and rendered doubly efficacious—Nor have we at all exaggerated, as we believe, the ill effects of justification by faith alone, on the characters of the persons who hold it, for it becomes all in all to such ;

and the very religious people (so esteemed), who make it the great point of their creed, are notoriously more selfish, more grasping, more worldly-minded in matters of money and respectability, more exclusive, more proud, more self-satisfied, more unbending and intolerant, more indulgent to themselves and more strict with others, more narrow-minded and small-souled than any other set of people. They are full of spiritual pride, vitiated in their natural sense of right and wrong, deadened in their conscience, dull to the sense of sin and its consequences, ignorant of what humility means, and contemners of all others as their spiritual inferiors, arrogating, as they do, to themselves, the special grace of God, and claiming to hold a superior place in His Divine favour, than their less holy and more sinful, because non-elect, fellow-creatures.

But this theory of special grace, of justification, of sanctification, arising from the redemption and atonement effected by one holy Divine Being for a world of sinful creatures, though termed, and justly so if true, a great mystery, is in effect no mystery at all, but a simple case of injustice, a serious error, a fiction and not a fact.

To strong logical minds with weak moral perceptions, it has been the source of most grievous superstition and most deplorable and unnatural excesses—witness the Antinomians and Anabaptists amongst others; and in our day we have listened to such outrages on good feeling and good sense as sicken and shock all good people. See now into what a monster a man may be turned by this unnatural creed. "Talk of decrees," says one popular preacher, "I will tell you a statute that can never change. Be as good as you please, be as moral as you can, be as honest as you will, walk as uprightly as you may, there stands the unchangeable threatening, 'He that believeth not shall be damned.' What sayest thou to that, moralist? Oh, thou wishest thou couldst alter it and say, 'He that does not lead a holy life shall be damned.' That will be true, but it does not say so. It says, 'He that believeth not.' Here is the stone of stumbling, and the rock of offence, but you cannot alter it. You must believe or be damned, saith the Bible, and mark, that threat of God is as unchangeable as God himself. And when a thousand years of hell's torments shall have passed away, you shall

look on high, and see written in burning letters of fire, 'He that believeth not *shall* be damned.' 'But, Lord, I *am* damned.' Nevertheless it says, '*shall be*' still. And when a million ages have rolled away, and you are exhausted by your pains and agonies, you shall turn up your eyes and still read, 'SHALL BE DAMNED,' unchanged, unaltered. And when you shall have thought that eternity must have spun out its last thread, you shall see it still written up there 'SHALL BE DAMNED.' O terrific thought! how dare I utter it? but I must."

And he does so, with a diabolic zest, which would have rendered him invaluable to the Inquisition. We have good reason to say, if such a man as this could thunder, "as Jove himself does, Jove would ne'er be quiet, for every petty, pelting officer would use his heaven for thunder: nothing but thunder—merciful heaven!" Is there not some truth also in what good and learned John Hales asserted, viz., that nobody would conclude another man damned who did not wish him so? Again, as regards the elect, *i. e.*, believers in justification by faith, the same preacher says, "If one dear saint of God had perished, so might all; if one of the covenant ones (elect) be lost, so may all be, and then there is no gospel promise true, but the Bible is a lie, and there is nothing in it worth my acceptance. I will be an infidel at once, when I can believe that a saint of God can ever fall finally. . . . Those whom God hath called, He will justify; whom He has justified, He will sanctify; and whom He sanctifies, He will glorify." Again, as to justification, he says, "Remember, this is to be done *for* you, and not *by* you. You cannot make yourself a new man. It is impossible for you to work regeneration. One look at Jesus will take away past sin, and will kill the power of sin for the future." "No doings of your own, no prayers, no penances, no almsgivings are required. Sincerely trust Jesus who died for you, and you are saved—saved on the spot—saved forever." "John Newton," he continues, "used to tell a whimsical story, and laugh at it too, of a good woman who said, in order to prove the doctrine of election, 'Ah, sir, the Lord must have loved me before I was born, or else He would not have seen anything in me to love afterwards.' I am sure it is true in my case, and true in respect to

most of God's people, for there is little to love in them after they are born; so if he had not loved them before then, he would have seen no reason to choose them after." A candid admission in which we cannot but entirely, however unwillingly, agree.

Are more of such unnatural sentiments needed to show how degrading are the results of those theories of salvation by belief in another's righteousness, justification simply by faith in him, election of the saints by the Deity, and other such so-called mysteries, but in reality pernicious errors, which can produce nothing but miserable and fallacious results on man's heart and soul. Preachers of this class are like those witch-inquisitors of old, who first denounced some poor person as a sorcerer, and then applied *gentle* torture to make them confess, and if they declined, then came more effective punishment, finally the *peine forte et dure*, under which they must confess or die and be *convicta et combusta*. Have we at all exaggerated the tendency of such "good news," as it has been called? and should it not be "bad news" indeed, and not "good news," with which these and similar announcements should be headed?

We leave the verdict to the judgment of all sensible men, and are quite content to accept their decision. God is good; and men are not so bad as these favoured elect would have them to be. But we will do more for these mistaken sectarians than they care to do for themselves. We will point out to them that, although this was not the great good news they have believed it to be, however adapted to affect the weak and credulous, to form a most powerful instrument in converting a certain class of sinners, yet, there was great good news indeed of which Jesus was the Evangelist; that is, the blessed announcement by him of the infinite love and mercy of God, our heavenly Father, towards all men without exception, and to sinners above all; or, to make use of an old expression, "God's philanthropy" towards all human beings—an intimation as novel as it was full of joy and consolation to all; the equality of all men before God, and fraternity amongst themselves; the authoritative announcement of the immortality of the soul, at the moment when many doubted it, and most educated men disbelieved it.

Other good news consisted in the preaching of a higher moral standard of life than religion had hitherto adopted, though it had been long inculcated by philosophers merely as a moral theory; and again, principles of conduct, which, if at times impracticable, and even unprofitable, still erred from the excess of tenderness of heart, and the noble aspirations which dictated them. Add to all this a spirit of self-sacrifice, such as was quite new to the world—of self-sacrifice which regarded our neighbour's happiness as more valuable even than our own, and of which Jesus himself afforded, in his own person, the highest and most conclusive practical example. All this was truly good news. All this forms portion of the creed of the Universal Church. So far do we also claim to be followers of Jesus, and seek to spread abroad his doctrines—the truths which he enunciated, together with all other truths—to plant, nourish, and cause them to bear fruit throughout all inhabited lands.

But these dogmas of justification and salvation from sin by faith, election, and so forth, we absolutely and steadily reject as impious towards God, and most pernicious to man's spiritual well-being. We also have felt the overwhelming burden of sin—its damning and its soul-destroying power; but if salvation from its penalty is only obtainable by doing violence to our common sense of what is just and right—by attempting to coerce our reason and understanding, and by putting aside or stifling the dictates of our innermost conscience—we must suffer, and prefer to suffer still. We will not lie to ourselves, nor deceive ourselves, even to save our own souls; and we are sure that by such a course our souls never could be saved, and that our good and just Creator never meant them to be so saved. It is opposed, in fine, to our conscience, our reason, our principles, and our faith. That faith which our Church demands—which is a reasonable and a sure faith—forms our rule of life on earth, and shapes our future hopes of heaven.

The Universal Church pretends neither to teach nor to endorse such doctrine, but presents to the world truths which are not always most palatable to those who most need them;—bitter, but wholesome medicine;—not sweet, but destructive opiates;—plain, good food, and not sugared poison for the soul.

Our object is neither to lull nor to please any man's conscience; neither to flatter or persuade, to frighten or to terrify him into belief; but simply, so far as in us lies, to offer him such truths as are good for his eternal as for his earthly spiritual welfare; to render each man, and all men, active and useful members of society; and to inculcate every doctrine which can improve them spiritually and morally, causing them to keep for ever the love and fear of God in their hearts, and the welfare of their fellows and of themselves continually before their eyes.

And thus fearlessly do we plant our standard firmly on the outworks of the Church—a red banner; red, for that is the colour of divine love; and on it is embroidered, in letters of gold, “Love of God, salvation by goodness and through truth.”

BELIEF AND FAITH.

Both in matters of belief and in matters of faith man must of necessity be guided by such reason as he possesses. In belief, as we understand the word, there is ever some doubt or uncertainty implied, and such belief is not absolutely vouched for as truth; but in faith, as we understand it, there is no suspicion of doubt possible, the mind assents to matters of faith as undeniable, although not always explainable, or to be absolutely proved as true; yet reason is supposed to have so far guided a man on his course as to enable him to be convinced of the truth although he may not be able, so far as his present knowledge or abilities go, to prove it; thus we separate our opinions into principles, or things worthy of belief, and into articles of faith. In both cases, however, reason must be our guide, and bear the light which irradiates our search after truth—reason, and reason alone, the highest and most inestimable gift of God to man, and given for his use we are sure. Any other belief or faith supernaturally afforded and unnaturally received, accepted without investigation by authority, or in pure credulity, we leave out of the question, as not being either belief or faith at all, but a spurious counterfeit, and deserving every man's reprobation who honours his Creator or cares for his own soul; moreover, in such torpid sleep is danger of destruction and everlasting

death. Yet even in the Protestant churches of the present day good people are still afraid of reason, and would kick down and hide away the ladder by which they themselves have ascended nearer the source of light and of truth. Private judgment, they say, has now been formalised into a system, and individuals do wrong *now* to set their own personal opinion against it; but such personal opinion, where the bible is printed in a living language, and in a Church which affects publicity, is inevitable. Those who think and judge for themselves are, we reiterate, not only thus invited to do so, but it is their plain and bounden duty to do so, or they are degenerate and unworthy sons of brave and truth-loving ancestors. Of what are you afraid? Innovation, disputes, loss of mental comfort, disturbance of spiritual rest not to say slumber, and some shapeless monster termed infidelity, which haunts your affrighted soul? but this is to be cowards indeed. Your forefathers incurred all this and much more in the great spiritual movement of the sixteenth century, for they braved, and that boldly and cheerfully, persecution, loss of friends, and loss of fortune, bodily imprisonment, torture, and the most painful and lingering deaths that their bitter and powerful enemies could devise for them, and did to their eternal disgrace carry into execution, but which we, their sons, do yet remember, and will not readily let the world forget as having been done in the name of Christ, as one of the results of Christianity. Listen how men, whose memories you hold in reverence, have spoken on this subject; we will give only a few of their words to vindicate our call on man to exercise his reason in religious matters.

Thus writes Richard Hooker, the judicious:—"Theology, what is it but the science of things divine? What science can be attained unto without the help of natural discourse and reason? '*Judge* you of that which I speak,' saith the apostle. In vain it were to speak anything of God, but that by reason men are able somewhat to judge of that they hear, and by discourse to discern how consonant it is to truth."

Bishop Hall says, "God hath given man a busy soul, the agitation whereof cannot but, through time and experience, work out many hidden truths; . . . none but

the wilfully blind can plead darkness ; and blessed be the memory of those his faithful servants that have left their blood, their spirits, their lives, etc., to give light unto others."

"'Tis a vain thing," observes the learned Selden, "to talk of a heretic, for a man from his heart can think no otherwise than he does think." And again, "He that takes to himself liberty of inquiry is in the only way that in all kinds of studies leads and lies open even to the sanctuary of truth ; while others that are servile to common opinion and vulgar suppositions, can rarely hope to be admitted nearer than into the base court of her temple, which too speciously often counterfeits her inmost sanctuary."

"What," asks Chillingworth, "would you have men follow, if not their reason ? their passions ? Or pluck out their eyes and (make them) go blindfold ? No, you say, you would have them follow authority. In God's name, let them . . . but then as for the authority which you would have them follow, you will let them see reason why they should follow it . . . it being, indeed, a plain impossibility for any man to submit his reason but to reason ; for he that submits it to authority, must of necessity think himself to have greater reason to believe that authority."

Thus speaks John Hales, the good, the learned, and tolerant :—"It were a thing worth looking into to know the reason why men are so generally willing, in point of religion, to cast themselves into other men's arms, and, leaving their own reason, rely so much upon another man's. . . . Hath God given you eyes to see, and legs to support you, that so yourselves might lie still or sleep, and require the use of other men's eyes and legs ? That faculty of reason which is in everyone of you, even in the meanest that hears me this day (next to the help of God), is your eyes to direct you and your legs to support you in your course of integrity and sanctity ; you may no more refuse or neglect the use of it, and rest yourselves upon the use of other men's reason, than neglect your own and call for the use of other men's eyes and legs . . . And to what end ? I know not, except it be, that so we may more freely betake ourselves to our pleasures, to our profits, to our trades, to our preferments and ambition." Again, as

regards antiquity, he says, "Now, for the *truth* of things; time makes no alteration; things are still the same they were. Those things which we reverence for antiquity, what were they at their first birth? Were they false, time cannot make them true. Were they true, time cannot make them more true. The circumstance, therefore, of time in respect of truth and error is merely impertinent."

Then as to universality of belief, he observes, "Universality is such a proof of truth, as truth itself is ashamed of, for universality is nothing but a quaint and a trimmer name to signify the multitude. Now human authority at the strongest is but weak, but the multitude is the weakest part of human authority; it is the great patron of error, most easily abused, and most hardly disturbed."

Jeremy Taylor, the English Chrysostom, compares those who attempt to prevent variety of opinion arising from the exercise of man's reason, to one "who claps his shoulder to the ground to stop an earthquake."

Hear what great-souled Milton says: "Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple, who ever knew Truth put to the worse in a free and open encounter? For who knows not that Truth is strong, next to the Almighty? She needs no policies, nor stratagems, nor licensings, to make her victorious; those are the shifts and the defences that error uses against her power; give her but room, and do not bind her when she sleeps."

Fuller, of the vigorous speech, says justly, "The cause of truth ought to be the common cause. . . I embrace and caress truth in what hand soever I find it. . . 'Tis a dull and hurtful pleasure to have to do with people who admire us, and approve of all we say."

Sir William Temple thus expresses himself: "Belief is no more in a man's power, than his stature or his features, and he that tells me I must change my opinion for his, because it is the truer and better, without other arguments that have to me the force of conviction, may as well tell me I must change my grey eyes for others like his that are black, because they are lovelier, or more in

esteem. He that tells me I must inform myself, has reason (to blame me) if I do not; but if I endeavour it all that I can, and perhaps more than ever he did, and yet still differ from him; and he that, it may be, is idle, will have me study on, and inform myself better, and so to the end of my life, then I easily understand what he means by informing, which is, in short, that I must do it till I come to be of his opinion."

John Locke, whose judgment all men must respect, speaks still more decidedly. "The great division among Christians is about opinions. Every sect has its set of them, and that is called orthodoxy; and he that professes his assent to them, though with an implicit faith, and without examining, is orthodox, and in the way of salvation. But if he examines, and thereupon questions any one of them, he is presently suspected of heresy; and if he oppose them or hold the contrary, he is presently condemned as in a damnable error, and in a sure way to perdition. Of this, one may say that there is, nor can be, nothing more wrong. For he that examines, and upon a fair examination embraces an error for a truth, has done his duty more than he who embraces the profession (for the truths themselves he does not embrace) of the truth, without having examined whether it be true or no. And he that has done his duty to the best of his ability, is certainly more in the way of heaven, than he who has done nothing of it." There is much more of this discourse excellently and forcibly put to all men, pointing out that reason is their only sure guide in obtaining opinions on religion, and adopting them as articles of Faith, well worthy of that great philosopher and excellent Christian, who to the last contended for man's reason, as the final test of revelation.

We have now adduced sufficient authority, and that of men generally esteemed and respected for learning and sound judgment, in favour of the individual exercise of reason in religious matters—enough to satisfy all who do not, like those "of the covenant," or the happy predestined elect few, hold man to be naturally such a monster as to be quite unable to will or think right, from or for himself, and as pre-ordained to be surely damned, unless he is one of their little favoured coterie; or, on the other hand, those

who either from custom, weakness, idleness, or cowardice, make themselves voluntary bond-slaves to an infallible church, and wilfully shut out the light of truth, as something very disagreeable to themselves in particular, and very hurtful to mankind in general: who, as they assert, are more likely to find the road to heaven blindfold, than by any rash and perilous use of their own eyes, and who are inclined to regard reason rather as a snare of the Devil, than as the precious and noble gift, the crowning glory of a human being, vouchsafed to him by his great and good Creator, for the express purpose of guarding him in his search after truth, and of rescuing him from the thralldom of error.

We have thus shown that our wise and brave ancestors asserted and upheld in their lives and by their deaths the right of private judgment in religion, and proved their sincerity by ordering the Bible to be published in the living languages used by men, thereby inevitably and wittingly placing it before them for their free consideration. The judgment of most men has, we allow, admitted the reasonableness of the opinions thus placed before them. But a new period has now for many years commenced, in which many men are not satisfied of the reasonableness and truth of the work presented to them as emanating in its entirety from the Divine source of all truth. But we do not, we must not, desert the principle of free and fair enquiry on that account. That principle, whatever its results may be, remains still a right and just one. Once admitted, it is impossible to limit its progress, and say, like Canute to the waves, "So far shalt thou come, and no farther," and into whatever difficulties it may lead us, we are bound to endeavour to find our way through, and out of them, and by God's good help, are assured that we shall succeed. If true, time cannot but strengthen our opinions, if false, in time they will certainly fall.

We shall pass over the supernatural events which relate more immediately to the supposed divinity of Jesus, because this is a subject in which it is impossible to disprove anything; we only insist that it is beyond our conception, contrary to reason, opposed to our experience, and in violation of all that we hold possible, probable, or profitable for mankind; and that so grand an event as the

presence of God on earth in the flesh has been productive of very inadequate, and, in some cases, of very unhappy results. We can see, moreover, that all the supernatural events relating to the subject, could be easily accounted for, and would only have required proper investigation at the time, to have been explained in a perfectly natural manner; but at this distance of time, and under such a long continued accumulation of error, it is quite impossible to do more than to obtain the conviction that such a claim is baseless, though we may not have the means to prove it to be so.

Into what inextricable tangles of metaphysical and speculative theories, all incomprehensible and most of them ridiculous, yet each and all held in turn to be correct by some people, even the most learned and intellectual, did not this theory of God's actual presence in the person of Jesus lead! amongst which the Church of England has retained the theory or creed of Athanasius, as it is called,—a creed which, in our opinion, is as incomprehensible as any of the numerous, and finally less orthodox theories, which prevailed, some in one place, some in another, some held by one set of learned fathers, some held by another set.

Indeed, we must frankly say, that we consider this theory of Christ's divinity is quite untenable, and to be considered only as a theory, to which reason imparts not a ray of light, and to which she can never yield her conscientious assent.

As regards the events more immediately bearing on the life of Jesus; the knowledge of how men believe what they are determined to believe and see what they expect; how ignorance, wonder, excitement, enthusiasm, tendency to exaggeration, and error, lead to a subsequent reception of statements thence arising, as positive and unquestionable, because hitherto unquestioned, facts, produces a similar incredulity in us. What so simple and natural as the appearance of a bird hovering over Jesus, standing beneath the sun's rays to be baptised by John, who pronounced his blessing and approbation in Hebrew as he baptised him; yet a little exaggeration from enthusiasm and religious excitement, and we have particular rays descending on the head of the baptised alone; a bird, perhaps a dove, which was for the first time, discovered to be the emblem of the Holy Spirit; whilst the words of

some bystander, or of John himself, are converted into a voice from above, into the voice of God blessing His well-beloved Son in the Hebrew tongue. In days not long past, amongst a half-educated and superstitious people, even in our own land, slighter natural occurrences than these have been perverted into monstrous exaggerations and sworn to on oath as supernatural signs from heaven, and that by numbers of people much more enlightened and educated than the poor Jewish multitude.

Again, if Jesus really fasted forty days and forty nights in the wilderness, there can yet be no reason why the spirit led him there especially to be tempted by the Devil; for, if he did so fast *anywhere*, nothing was more natural, with his belief in the existence of such a being, than that he should fancy he saw and was tempted by him. It is an hallucination which has been common to many before and since his time, to imagine they have seen, been attacked, and actually had a personal tussle with Satan himself, or with other spritual beings. It is but a few years since (computing by the world's chronology) that brave, sensible Martin Luther saw the Devil in person, and hurled an ink-stand at his head. There is nothing but what is very simple and easy of explanation, in the whole relation of the interview between Jesus and the tempter Satan; for he is represented as being in the wilderness when the tempter came to him, and that he was, nevertheless, taken up to the pinnacle of the temple at Jerusalem, and then to the top of an exceedingly high mountain, from whence he could see all the kingdoms of the world, which is certainly not literally true; and when the Devil left him, angels came and ministered to him; all of which, as he was presumed alone, no one could vouch for but himself, and which, in every part of the relation, is clearly nothing more than the vision of a heated fancy, or the excited imagination of a religious enthusiast, who was deeply impressed with a belief in the visible presence of the Devil and of angels, the mere creations of his own imagination.

And, as regards the miracles he performed, we are either forced into the supposition that the Creator acts against His own laws at pleasure, and transgresses His own established system of physical order at will; or, if such is

incredible to us and palpably untrue, we can only hold that they were produced, if really produced at all, by some natural means. We cannot admit any other solution for such an asserted fact, as that water was transformed into wine, and that thus the Creator changed a natural element into an artificial liquid, which, in every other recorded instance, can only and has only been produced according to certain divinely ordered laws, which take time to execute, from the fruit of the vine.

Nor can we conscientiously believe that, after a man has been really dead, God would break through His own law, and bring him to life again, either to please his relatives, or to attest His own Divine power. Yet all this is very graphically and circumstantially stated to have been done by Jesus, in John's narrative, written as we are told by the learned, about half a century after the events are said to have taken place, and yet he, nevertheless, relates a mass of marvellous occurrences, and ascribes a quantity of new discourses to Jesus, which are not to be found in the other three evangelists; the discourses themselves being full of a mystical theosophy, and of philosophical ideas, which were systematised subsequently to the death of Jesus, and bear internal evidence of being the exposition of a peculiar school of theology, derived from various sources. Thus, either he was more deeply inspired and his memory more miraculously strengthened than the others, or he wrote from imagination, or from some unknown source of information. If inspiration is denied to him, we see only the natural result of time in exaggerating events.

But putting all supernatural power aside: resuscitation from apparent death has frequently occurred in our own time—and that, too, after burial; and if the true circumstances of the case of Lazarus could be known to us, it is reasonable to believe that the result would be easily explained by natural causes.

It is quite unnecessary to multiply instances of this kind. There are none which really occurred but would have been open to explanation at the time, if properly investigated; and those which did not occur are, of course, the result of exaggeration, error, or deliberate forgery; and that the early fathers did freely forge stories and

habitually state untruths, not from ignorance only, but with intention, is most certain; and we defy any learned divine to deny it. There can be no possible reason for believing some narratives, and disbelieving others, so far as the principle only is concerned; yet, the now apocryphal gospels are only amplifications of the received ones; and we cannot see any reason in principle—merely as miracles, that is—why one set should be credited rather than another. These pseudo-gospels were very generally received by various sects of the early church as true, and, though now admitted to be gross forgeries, were accepted by many of the most learned and orthodox early Christians. It is not more incredible that water should be turned into wine, than that colours of different cloths should be changed, at the command of Jesus, as he required them or that a dead man, four days in his grave, should be brought to life; than that Jesus, when a boy, should cause clay figures of animals to walk, and clay birds to fly. The one set of asserted facts is quite as opposed to our experience as the other.

Moreover, these astounding miracles must have had a purpose; and it is stated that their purpose was the glory of God, and that the divinity of Jesus should be believed, for his works' sake. Yet, however numerous were the crowds of poor people who witnessed them, comparatively few appear to have been more than transiently impressed by them; and to the multitude he was only Jesus, the prophet of Nazareth of Galilee, and one who was blessed because he came in the name of the Lord (Matt. xxi. 5—9). Of the educated hardly any held them of account. They only thought and said—believing, as they did, in devils and spirits, and other superstitious fancies, in which Jesus equally believed—that he cast out devils by Beelzebub, the prince of devils; and now that their course of credit has well nigh run out, so far from serving as confirmations of the divinity of Jesus, they are exactly the assertions which will bring such a claim into discredit, and finally be brought forward as proofs of his purely human nature.

But let us leave the subject of miracles altogether, as being one which, in common with the supernatural conception of Mary, we can neither disprove nor prove, and

which, if we cannot credit, we cannot, on the other hand, show to be false; not, however, without teaching it as a most certain fact, that such miracles as those spoken of, cannot and do not redound to the honour and glory of God; that in every way the belief in them is pernicious and injurious to mankind; as may be seen, among other instances, in the case of the Roman Catholic Church, of which miracles form the mainstay, and from which superstitions of every kind have for centuries devastated Europe.

Now let us take the words of Jesus himself, for in these, since they are handed down to us, it is asserted, with inspired correctness, there can be no manner of deception, exaggeration, or falsification.

Thus to Simon Peter he declares, "Thou art Peter, and upon this rock (petros) I will build my church, and the gates (?) of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 16). On this wild announcement of special and absolute power, is the Church of Rome founded, and still lays claim to the spiritual disposal of all human souls. See also Matt. xviii. 1, where the same power is given to the disciples generally. Then as further regards the future prospects of the twelve apostles, he says, "Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. ix. 23).

And when James and John (Mark x. 37) asked that they might be so far favoured as to sit one on his right and one on his left hand in his glory, much to the displeasure of the remaining ten apostles, who were moved with indignation and naturally resented any favouritism, Jesus declines to commit himself to any promise, for good reasons which he then and there assigns. As regards the time of his coming to judge the world, we meet with the following statements:—

"For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every

man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. xvi. 27).

And again (Matt. x. 23), "For verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come."

Again in Matt. xxiv. his disciples ask, "When shall these things be? and what shall be the sign of thy coming and of the end of the world?"

Jesus then declines to commit himself explicitly to the time, but though neither the exact day nor hour could be foretold, still the whole tenour of his remarks are to the effect that it should be in the lifetime of some of them at least; but as for the signs, he enumerates many, and concludes with these words, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his *elect* from one end of heaven to another. . . . Verily I say unto you, 'This generation shall not pass till all these things be fulfilled. *Heaven and earth shall pass away, but my words shall not pass away.*'"

Again, "This generation shall not pass away till all be fulfilled" (Luke xxi. 32). "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh" (Matt. xxiv. 44).

Moreover, such great afflictions would precede that day that, "except the Lord had shortened those days, no flesh could be saved, but for the *elect's sake, whom he hath chosen, he hath shortened the days*" (Mark xiii. 20). Again, Mark ix. 1, "And again he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

We think these assurances of Jesus himself are sufficiently

explicit, and cannot be honestly distorted from their plain and evident meaning. That the happy few who would believe in him, were *elect* and predestined to be so from eternity, before "the foundations of the world were laid," was his decided doctrine. "Fear not, little flock," he says, "for it is your Father's good pleasure to give you the kingdom" (Mark xii. 32).

Indeed, the idea of an "elect" number to be saved, pervades all the discourses of Jesus on the subject of salvation.

But *besides* eternal life, the faithful were also to possess earthly prosperity. "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more *in this present time*" (Luke xiii. 30). In (Matt. xix. 29) the same is recorded, but "an hundredfold" recompense is promised; and more explicitly still in Mark x. 30, "an hundredfold *now in this time*," meaning clearly, if we are to trust the plain intention of words, during the present life.

Then as regards the power of prayer and faith :

"And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea : and it should obey you" (Luke xvii. 6).

Again, when the disciples failed to cure a lunatic child, and Jesus "rebuked the devil and he departed" out of the child, they ask, "Why could not *we* cast him out?" And Jesus replies, "Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove : and *nothing* shall be impossible to you" (Matt. xvii. 20).

The same promise, on the occasion of Jesus causing the fig tree to wither, is again made, nearly in the same words (Matt. xxi. 21); moreover, he adds : "And all things whatsoever ye shall ask in prayer believing, ye shall receive."

More fully rendered by Mark (xi. 23.) "Have faith in God, for verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea : and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ;

he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive (them) and ye shall have (them).”

What kind of faith, now, it may be asked, is requisite for the performance of these astounding and marvellous acts?

Faith in the Deity, faith in Jesus as a divinity, or faith in self? It has been variously stated by writers and priests, to be faith in each, or in all as they have fancied. But we reply that the particular faith required is given in our last excerpt from Mark, where Jesus himself declares it to be “Faith in God,” *i.e.*, faith in the power of God to perform such miracles, and this as a natural result from believing again with Jesus, that “with God all things are possible.” All things clearly and distinctly without reserve. Nor is any limit made as to times or seasons. Clearly again, such could never be with God, who is the same yesterday, to-day, and for ever, and therefore such feats would be as possible now, as at any time in past ages.

Therefore, we can arrive only at one conclusion, which is, that faith to the extent of a grain of mustard-seed does not exist at present amongst mankind in general, always excepting the Holy Roman Apostolic Church, which still annually vindicates some remnant of its existence among us, by the very small miracle, comparatively speaking, of effecting the liquefaction of the blood of Januarius, at Naples in the presence of a crowd of poor, ignorant, and credulous, but still faithful, and therefore favoured, children of God; besides a few other occasional small miracles of winking pictures and speaking statues in other enlightened parts of modern Europe.

Salvation could *only* be obtained through belief in his divinity. “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Matt. x. 32; Luke xii. 3).

And again, (Mark xvi., 16.) “He that believeth and is baptised shall be saved: but he that believeth not shall be damned.” John is full of announcements to the same effect.

Thus salvation is made absolutely dependent on the

belief in a dogma. There is no modification or qualification attempted, as to the presumed fact that men must believe or be damned. On this point see the chapter "Salvation," and consult also your own good sense.

As to what constitutes perfection of character, and what is requisite to become a thorough disciple or follower, Jesus said to the young man who had kept all the commandments from his youth up, "If thou wilt be perfect, go and sell all that thou hast and give to the poor. (Matt. xix. 21; Mark x. 21). And thus make a pauper of yourself. Poverty is not a blessing but a misfortune, if not an evil and a curse, held justly so to be by all mankind except by some fanatical enthusiasts, who would sanctify if not deify poverty and dirt also, as in the Brahman and Roman Catholic Churches. Jesus also 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" (Luke xiv. 26). "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke xiv. 33).

But true religion can never teach man to set at naught and break through those natural human ties, by means of which all human life is blessed and happy. Voluntary poverty and neglect of family duties, when put in practice, are sins committed by a man against himself, against his fellow-creatures, and against his great and good Creator. Such precepts neither emanate from a divine source, nor can lead us on the road to heaven.

This idea of dividing the property of the rich amongst the poor, lies at the base of all communist and socialist ideas; and however fine-sounding, is devoid of sense and wisdom. It was taught by Jesus, practised by his disciples, and formed the associative principle of the earliest churches. It is denied by no one, and the socialists are perfectly justified in claiming Jesus for the leader of their school, as they do. Rome endorsed it theoretically, and the superior sanctity of poverty was upheld by her mendicant orders. But the Papal Church itself thinks otherwise; the mortmain property of the church corporations in France alone in 1859 (*Annuaire Encyclopédique*, vol. iv.), amounting in value to 105,370,000 francs! As regards

selling all you have and giving it to the poor, this precept is not peculiar to Christianity, but is an ancient Asiatic doctrine. It is also held by the Mahometans. Hassan, grandson of Mahomet, is said to have divided his fortune thrice in his life between himself and the poor, and twice to have given away all he possessed. But the practice of such division was well rebuked by Scharah, son of Tamerlane. A potter came to him, and on the plea of all Musulmen being brothers, said, "Is it not unjust that you should have so great a treasure, whilst I have not a farthing? Give me at least a brother's portion." Scharah ordered a small piece of silver to be given him, and, as the potter began to remonstrate with him, said, "Go away, hold your tongue, for should all our brothers know of it, your portion would be still less."

Now for some general precepts and remarks, first in Matt. (v. 39.) "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloke also."

But the welfare of the whole world depends on man's active resistance to evil of every kind. Meanness we treat with scorn; injustice with indignation and opposition; violence with all our might; and sin and crime with punishment varying from imprisonment to death.

"Take no thought, saying What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness: and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." (Mark v. 31, et seq.; Luke xii. 22, et seq.)

God, then, has in vain endowed man with foresight, and human prudence is a folly if not a sin. But where the world would be in a year if all men followed up this precept by practice, we leave to the imagination.

"I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified,

and by thy words thou shalt be condemned." (Matt. xii. 36.)

If this means anything, it means the direct opposite of the ordinary doctrine of Jesus.

"And there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake" (Matt. xix. 12)—an ancient Asiatic and modern Roman Catholic idea, which, founded on a perverted feeling and mistaken conception of purity, leads not to heaven, surely, only to the marring of human usefulness and human life, and foolishly or wickedly opposes the Creator's Divine decrees.

"If all were minded so, the times would cease,
And three-score years would make the world away."

Shakespeare Sonnet, XI.

"I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. xix. 23). As the disciples remonstrated on this, Jesus vaguely replies, as a modification, "With men this is impossible, but with God all things are possible." But we have shown in the chapter on Miracles that it is neither correct nor sensible to hold this idea, as the Creator, being perfect, cannot possibly act against His own laws, and it is an error fraught with peril to believe that He can or does so act.

"But if the rich were debarred heaven, the poor were certain of it." "Blessed be ye poor, for yours is the kingdom of God." "But woe unto you that are rich, for ye have received your consolation" (Luke vi. 20, 24). Nor does the rendering of Matthew (v. 3) "poor in spirit," affect the meaning; that also is, doubtless, meant and perhaps said, but if it applied to the spirit only, how could the term "rich" apply to the spirit also, as rendering heaven difficult or impossible of attainment?

"Call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ." And, regarding man from a Divine point of view, his real Father is, certainly, the Creator; and every man is thus, in fact, a son of God, and, moreover, every human being is, in this sense, a word of God incarnate.

"Let your communication be, Yea, yea, Nay, nay; for

whatsoever is more than these cometh of evil." And this also, from a spiritual point of view, is true; the worse and more imperfect a man is, the more inclined he is to swear. We do protest too much.

"But I say unto you, Swear not at all"—meaning by that clearly, from the context, Take or make no oaths; and yet, with fickle-minded man, the natural tendency is to make oath, as an attestation of sincerity and firm resolve.

Now here are three very simple and plain commands, which are certainly not absolutely impracticable, but which, with the exception of a few peculiar persons, are held to be unreasonable, and one of which—that relating to the title of father—seems positively unnatural and opposed to the good feeling of all people in all ages.

Again, as regards prayer and the existence of spirits, Jesus says, "Thinkest thou that I cannot pray to my Father, and He shall presently give me more than twelve legions of angels?" (Matt. xxvi. 53).

"And He said unto them, I beheld Satan as lightning fall from heaven. Behold I give unto you power to tread on serpents and scorpions, and over all the powers of the enemy: and nothing shall by any means hurt you" (Luke x. 18 *et seq.*) The enemy here is Satan, and noxious animals are supposed to belong to his kingdom. That real animals are alluded to may be seen from the relation in Acts (xxviii. 5), when a viper fastened on the hand of Paul, who "felt no harm;" clearly meant to attest the truth of Jesus' prophecy.

As regards importunity in prayer, he teaches that when a friend refuses a first request from another, "Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many (loaves) as he needeth" (Luke xi. 8). And again (xviii. 5), the judge grants a widow's request because he feared she would trouble him with her importunity: "Lest by her continual coming she weary me." And, although Jesus, in another place, instructs his disciples not to be always reiterating their prayers as the Gentiles do, yet the whole tenor of his doctrine is to uphold the special importance of prayer, and his immediate followers taught men to pray without ceasing, to be instant in prayer.

He teaches also that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 14).

Whereas we are sure that wide is the gate and broad indeed is the way which leads to life eternal, for it is no less for us than the whole world itself. Through this broad and beautiful road lies our path to the future life which all may find, and which it is the desire of God that all should find; nor is the path narrow or difficult, though at first entrance our way is beset with dangers and hindrances.

We have now to make some remarks on the trustworthiness of the narrators of the life of Jesus. It should be remembered that two of them (Mark and Luke) had never seen him; and that as to Matthew and John, up to the time he was about thirty years of age, they probably knew nothing of him, and cannot speak of his life till then as eye-witnesses, but must have received their information either from himself or from hearsay, hardly from his own relatives even, since although his mother is described as being fully aware of his divine conception, she is never represented as a believer in his mission or his power, nor as being present during his wanderings, and John distinctly states that his own brethren did not believe in him (vii. 5).

"For neither did his brethren believe in him." And Jesus said to them concerning the feast of the tabernacles, when they urged him to make his works public there, "Go ye up unto this feast; I go not up yet unto this feast, for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret." Now, the intention in this case may, or may not, absolve Jesus from the charge of deceit. If he all along meant to go up, the nature of his denial is clear: if he did not mean to go, he merely changed his mind. We ourselves look on this, however, as one of John's own stories; for it is clear that, if he did not know Jesus at the time, he could hardly be correct in his relation.

In addition to this strange disbelief in the Divine mission and nature of Jesus among his brethren—for they must have been aware of his supernatural origin—it is to be remarked that his mother never appears to

regard him as otherwise than an ordinary man, and that her name does not occur in any narrative of the women who went to the sepulchre after his death.

Again, in respect to the miracle of Jesus causing the fig tree to wither, we have two accounts, which are distinctly at variance. Matthew says (xxi. 19), "And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!"

Now, this account says "presently," whilst the following one makes a day or more intervene between the curse and its fulfilment. Nor can any other sense than "shortly" be given to "presently," if we pursue the context, in which Matthew says, "And when he was come into the temple," which clearly implies a continuity of proceeding.* Mark says (xi. 13), "And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves; *for the time of figs was not yet.* And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. And they came to Jerusalem. . . . And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away."

Perhaps no incident in these narratives tells more strongly than this against the actual presence of one of the three Christian Gods (God the Son) being incarnate in Jesus. For without entering into metaphysical subtleties as to the precise God who worked in Jesus, the fact remains, that the Deity at least is supposed to act through him, and thus is represented as destroying his own created work, for no apparent purpose, but as a wanton exercise of power, or unnecessary evidence of its presence. The

* We have since applied to competent linguists, and learn that the word rendered "presently" means, in the original, "immediately," "suddenly."

tree was certainly not in fault—if such an expression can be used towards an involuntary agent; for it is expressly stated that no figs were on it, for the simple reason that they were not yet in season; “for the time of figs was not yet;” so that it could hardly be a miracle, bodying forth to the disciples’ eyes the fate of those men who bear no fruit at all.

Moreover, “Jesus answered and said unto it;” by which it is clear that he regards the tree as a being which had substantially refused him sustenance when needed; or he alludes to it as typical of a man who did not bear fruit, though no fruit could then be expected. But, even regarded as typical, still it is most unjust; and Jesus himself teaches better in words than by example in this case; for he says, in Luke (xiii. 6), “A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down. Why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then, after that, thou shalt cut it down.”

Concerning those who were crucified with Jesus:—

Matthew (xxvii. 43) writes, “He trusted in God: let him deliver him now, if he will have him; for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.”

Mark also (xv. 32) says, “and they that were crucified with him reviled him.”

Luke relates that “*one* of the malefactors which were hanged (crucified) railed on him, saying, If thou be Christ save thyself and us. But the *other* answering, rebuked him and he said unto Jesus, Lord, remember me when thou comest into thy kingdom; and Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise. A remarkable assurance which we leave to Divines for their consideration.”

Again John (xix. 17) says, that when Jesus was led away to his crucifixion, Jesus himself bore the cross.

Whilst Matthew, Mark, and Luke state, that “they laid hold on one Simon, a Cyrenian, coming out of the

country, and on him they laid the cross, that he might bear it after Jesus," as Luke describes it.

John states positively that the last words of Jesus were, "It is finished." Luke as positively states his last words to have been, "Father, into thy hands I commend my spirit." The other two narrators only remark that he cried out with a loud voice and then gave up the ghost. For the exclamation from the Psalms (xxii. 1), which Jesus made in his native tongue, as given by Matthew and Mark, and which surely attests his humanity, happened prior to the last words, and is not even mentioned by John, who was the only disciple stated to be present at the crucifixion. Therefore, John's relation would seem to be the most authentic, since Luke was a writer from hearsay, *i. e.*, was not present in person.

Matthew relates (xxvii. 51 *et seq.*) that as soon as Jesus died, "behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent: and the graves were opened, and many bodies of the saints which slept arose, And came out of the graves *after his resurrection*, and went into the holy city and appeared unto many." A relation which occurs in Matthew only, and which we leave to the learned and enlightened priests of the Church to explain.

John, describing the capture of Jesus, says (xviii. 4 *et seq.*), "Jesus therefore knowing all things that should come upon him, went forth (out of the garden by the brook Cedron) and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he, and Judas also who betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward and fell to the ground. Then asked he them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way."

Mark says (xiv. 44 *et seq.*), "And he that betrayed him (Judas) had given them a token, saying, Whomsoever I shall kiss, that same is he: take him and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master: and kissed him. And they laid their hands on him and took him."

Matthew gives almost precisely the same account; but

in regard to a subsequent occurrence, Matthew states that one of those with Jesus "drew his sword, and struck a servant of the high priest's and smote off his ear." Mark goes no further, but Luke adds that Jesus said, "Suffer ye thus far, and he touched his ear and healed him." Whilst John becomes very circumstantial and says, "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his *right* ear. The servant's name was *Malchus*." This little episode serves to show how a tale increases in the telling, and brings to mind the story of the woman who vomited three crows: *crescit eundo* is a fitting motto for this story. Thus John we see differs so from Mark in his relation of the capture that one or the other must be wrong, and as Mark was not present, but John is supposed to have been, we must conclude John is right. One of them certainly is wrong.

At the resurrection of Jesus, Matthew describes one angel only of the Lord as appearing to the women, "Mary Magdalene, and the other Mary," who came to the sepulchre.

Mark also mentions one "young man" only as appearing to "Mary Magdalene, and Mary the mother of James and Salome." (The other Mary.)

Luke states that the women entered in the sepulchre and "found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, *two* men stood by them in shining garments."

Whilst John, as usual, enters into details, giving a very different version of the affair. First, Mary Magdalene comes alone to the sepulchre; and seeing the stone taken away, runs back to tell Peter. Peter and another disciple, presumed John himself (though he never explicitly asserts it), after seeing with their own eyes that the sepulchre was empty, went again to their own home. But Mary (Magdalene) remained, apparently at the sepulchre, stooping down she looked in and saw "two angels in white sitting the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord; and I know not where they have laid him. And when she had thus said, she turned back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She

supposing him to be the gardener saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith, Rabboni : which is to say, Master. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father ; but go to my brethren, and say unto them, I ascend unto my Father, and to your Father ; and to my God, and to your God. Mary Magdalene came and told the disciples she had seen the Lord." (John xx. 12 *et seq.*)

Matthew (xxviii) gives another and irreconcilable version. Nothing is said about Mary alone, but as being in company with other women. The angel it is, not Jesus himself, who speaks and says. "Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said, Come, see the place where the Lord lay ; and go quickly, and tell his disciples that he is risen from the dead. And behold, he goeth before you into Galilee ; there shall ye see him. Lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail ! And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid : go, tell my brethren that they go into Galilee, and there shall they see me."

The other two narrators differ from each other, and differ from the two we have quoted. It is sufficient to say that Mark's account bears greatest affinity to that of Matthew, and Luke to that of John. But Matthew and John are the only two who could have had personal knowledge of what took place ; and we contend that their respective narratives are quite irreconcilable, and will not bear any investigation, if impartially and honestly compared.

As regards subsequent appearances of Jesus, Matthew mentions one only as occurring in Galilee, where "Jesus had appointed them. And when they saw him, they worshipped him ; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth," &c. But nothing is said of his final disappearance then, or at any other time ; nor any-

thing concerning his ascension, though Matthew is the most reliable of the four narrators.

Mark, who was not present, describes Jesus as appearing, after Mary Magdalene had seen him, "in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterwards, he appeared unto the eleven as they sat at meal, and upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." He proceeds to say, "These signs shall follow them that believe. In my name shall they cast out devils: they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

Luke, after the first apparition of Jesus to the women, also describes how two disciples were going from Emmaus to another town, and were accosted by a stranger, who at first affected to know nothing about the late crucifixion of Jesus. After a long conversation about it on the road, "They drew nigh unto the village, whither they went: and he (the stranger) made as though he would have gone further: but they restrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight."

These two returned to Jerusalem, and told the other disciples, and Jesus again appeared to them all; showed his hands and feet, and bade them handle him, to see that he was not a spirit. Moreover, he said, "Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." After this he talked with them, led them out as far as Bethany, and while in the act of blessing them; was parted from them, and carried up into heaven."

Luke, we see, has thus enlarged greatly on Mark, who, in turn, went much farther in his description than Matthew.

As John's account not only differs from that of Matthew, the original writer of these narratives, so also is it much more diffuse and circumstantial. We have seen that Jesus appeared to Mary Magdalene (according to John) at the sepulchre itself, but would not let him touch her, because he was not yet ascended to his Father. Although on her return, directly afterwards, according to Matthew, he met Mary Magdalene and "the other Mary," and they "held him by the feet, and worshipped him."

John having begun thus boldly, is prepared to go forward with no timid step. So he avers that the same day, at evening, Jesus came and stood in the midst of his disciples, and said, "Peace be unto you, as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

John then gives an account of Didymus's unbelief.

After eight days, the disciples being all together, and the doors shut (as in the first case also, for this evidently is supposed to add to the marvellousness and impressiveness of the narration, for we have seen that Jesus had a substantial body, and eat broiled fish), Jesus again appears, and convinces Thomas, the doubter, by allowing him to touch him, and by thrusting his hands into his side. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

A very candid confession of the object the writer had in view, namely, to make converts, and to prove that Jesus was a God in whom alone was salvation: and not primarily to speak the truth.

Again does Jesus, according to John, (xxi.) appear to some of his late disciples, as they were fishing in the sea of Tiberias. They do not recognise him at first, but after a miraculous draught of fishes, John, who was present, said to Peter, It is the Lord. They then land, "and saw a fire of coals (?) there, and fish laid thereon and bread." Nevertheless, Jesus says to them, "bring of the fish

ye have now caught," and John, whose tendency to detail is remarkable, states the exact number as "an hundred and fifty and three, and for all there were so many, yet was not the net broken. Jesus said unto them, "Come and dine." He then proceeds to discourse with Peter, and finally commands him to follow him. "Then Peter turning about, seeth the disciple whom Jesus loved, following (*i.e.*, John). And Peter enquires of Jesus, Lord, what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethern, that that disciple should not die: yet Jesus said not unto him, He shall not die: but if I will that he tarry till I come, what is that to thee."

Now, all this occurred long after the third day, and consequently, as according to Mark and others, and according to the Nicene Creed, "he arose on the third day and ascended into heaven"—Jesus must have re-descended from heaven to join his disciples at their repast.

And finally, this scrupulously exact narrator asserts, "there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even *the wr'd itself* could not contain the books that should be written!"

Now, without noticing the evident inconsistencies and follies of all these narratives—but that of John most particularly—we would draw attention to one fact; which is, that both Mark and Luke describe Jesus as finally disappearing after he had shown himself in the midst of *all* the disciples at Jerusalem. Mark distinctly states that "after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Whilst Luke merely relates, that after Jesus had discoursed unto them, and that in a manner which bears no connection with the discourse as given by Mark, he led them out as far as Bethany; and "while he blessed them, he was parted from them, and was carried up into heaven;" although there can be no manner of doubt that Mark mentions nothing about leaving the room in which the disciples were gathered together, and plainly infers that from that room the ascension of Jesus took place.

But waiving such minor details, we have here the

distinctly-stated fact, by two narrators, of Jesus's ascension into heaven whilst with the disciples at Jerusalem; though a third narrator also speaks of the same appearance of Jesus to his disciples at Jerusalem, he mentions nothing of such an ascension; and further relates that Jesus subsequently appeared to some of his disciples at the Sea of Tiberias in his bodily form; and if he did not eat himself, at least helped his companions to both bread and fish, and this after the eleven had seen him in heaven, where, according to Mark's expression, "he sat on the right hand of God."

According to John's account, then, there can be no manner of doubt that after the ascent of Jesus to heaven, and his final assumption of his original Divine nature, he did again descend to earth, and appeared as a God to people in his celestial bodily form.

But we must remark of John's narration, that it bears unmistakeable internal evidence of being written for a few express purposes.

One of these, John himself admits, was, that people might be induced to believe in Jesus as the Son of God, in whom alone was salvation from sin.

Another was, to point out John himself as the special favourite of Jesus; the one who, as he continually remarks, Jesus loved; who was the only one who stood by him at the crucifixion; who knew more of him and his doctrine than any other disciple; and who, quite as much as Peter, was favoured with the last regards of Jesus; who even appeared to promise that he was the one picked out to live until his coming in glory to judge the world; and as John lived to a great old age, he no doubt did himself greatly suspect such would be the case, though he carefully guards himself against asserting it.

Another important object was to announce the mystic theology of John's Syrian church and school as having been explained to him by Jesus himself, although little that coincides with it is to be found in the mass of discourses attributed to Jesus by the other narrators; such mystic theology being now well known to have resulted from causes which took effect many years after the death of Jesus; being a mixture of Zoroasterism, Judaism, Platonism, Gnosticism, and Christianity—the

hidden wisdom of various churches and creeds systemised, and made by him in a measure public. For these reasons we have not quoted John in our excerpted passages, though our case would have been greatly strengthened by so doing; but as regards the events subsequent to the crucifixion of Jesus, we bring him in as a witness.

Again, as to the selection or adhesion of the disciples of Jesus. Matthew most distinctly asserts, that after his baptism by John, "Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward hungered" (Matt. iv. 1, 2). His temptation over, he left Nazareth, and dwelt in Capernaum; and from that time he "began to preach, and to say, Repent! for the kingdom of heaven is at hand. And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." And going thence, he saw James and John, the sons of Zebedee, in a ship with their father, mending nets. "And he called them, and they immediately left the ship and their father, and followed him."

Mark gives precisely the same account, and distinctly adds that these events occurred "after that John was put in prison." (Mark i. 14.)

Luke relates that before anything of this kind had occurred, Jesus had cured Simon's mother of a fever. "He stood over her, and rebuked the fever; and it left her." (Luke iv. 39.) He then laid his hands on many others, and healed them. "And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God." But this same episode is asserted both by Matthew (viii. 14, 15) and by Mark (i. 30, 31), to have happened subsequently to the calling of Simon and Andrew, John and James, as above described. And Jesus departed, and the people followed him, and pressed upon him. And he saw two ships at the lake of Gennesaret; "but the fishermen were gone out of them, and were washing their nets." And he entered the one which was Simon's, and told him to thrust out a little from land;

and he then taught the people out of the ship. And when he had done speaking, he directed Simon to launch out into the deep, and let down the nets. And then occurred the miraculous draught of fishes, which caused Simon and James and John, his partners, who were with him (v. 10), such fear, that Simon cried out, "Depart from me, for I am a sinful man, O Lord!" Then Jesus replied, "Fear not: from henceforth thou shalt catch men." And they, on coming to land, "forsook all, and followed him."

Now, this account not only differs from the former ones, but is altogether at variance with them; and one or the other cannot but be incorrect, as a fair consideration of them will make evident.

Let us now see what John says on this subject. After dilating upon John the Baptist's positive denial of his being himself the Christ, as some might have imagined, since Luke (iii., 15) states that "all men mused in their hearts (of John the baptist) whether he were the Christ or not," our narrator proceeds to say that after John had baptised Jesus, as we fairly infer from v. 33, he was standing with two of his disciples. "And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, Christ. And he brought him to Jesus."

Jesus then says, "Thou shalt be called Cephas, which is, by interpretation, A stone," which certainly was Peter's distinguishing name, as his first and principal disciple.

The day following he finds Philip, and says, "Follow me." Philip subsequently tells Nathanael that they have found him of whom Moses and the prophets wrote. But Nathanael is hard of belief. When brought to Jesus,

however, he is convinced by what Jesus said to him, and confesses, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man (v. 49, et seq).

Now the inference which every unprejudiced person must draw, we think, from this account, is, that Simon and Andrew were, at this early period, already followers of Jesus; not as called by him, but because John declared that Jesus was the Lamb of God, and because they were satisfied that he was the Messiah, *i.e.* Christ (v. 41); and that as this occurred before John was put in prison, and the account of the calling of Simon and Andrew, as related by Mark, happened *after* John was put in prison, one of these two accounts is wrong, unless we adopt the theory of a second special call, and adoption by Jesus, which the narrators themselves nowhere intimate, and which is a gratuitous and quite unfounded assertion, for which no authority in the relations themselves is to be discovered: moreover Mark gives a most clear impression to the reader, that Jesus saw Simon and his brother Andrew for the first time, when he called them at the Lake of Gennesareth, or Sea of Galilee.

Again, two of the narrators give genealogies of Joseph, which, up to the root of David, are entirely different. one descends from Abraham to Joseph (Matthew); the other (Luke) goes up from Joseph to Abraham, and thence to "Seth, which was the son of Adam, which was the son of God;" thus bringing back Jesus by lineal ascent to his own divine title.

Luke states that Joseph was the son of Heli, who was the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, and so on.

Matthew states that Joseph was the son of Jacob, the son of Matthan (Matthat), the son of Eleazar, the son of Eliud, and so on.

Thus some of David's line, by direct descent, had fallen from their high estate, and one of his lineal representatives

was a poor carpenter; just as, in Ireland, many a poor gentleman, or workman even, can and does still claim descent from an Irish king (maybe Brian Boru himself), and if he had preserved his genealogical tree, could easily dig down with the aid of a little imagination to the royal root.

But supposing we waive any objection to this difference, apparently so important, but which, we are told, the learned consider they can explain—and what is there they cannot explain, in a way?—we have still before us the difficulty of discovering how Jesus was of David's seed at all. Matthew speaks most decidedly as though this claim was derived from Joseph's side, else why give the genealogy at all, which ends with "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ."

If Jesus was not begot by Joseph at all, of what importance is Joseph's ancestry to us in this matter? It has no possible connection with the parentage of Jesus, who was begotten of the Holy Spirit, and not of Joseph. Therefore, although no mention of it is made by the narrator, we can only conclude that the descent from David must have been through Mary, who may have been of the house of David, precisely as some poor Highland woman might claim to be a descendant of Callum More, or Colin the Great. Moreover, when Jesus speaks of himself (in Matthew), he calls himself, about thirty times, "the Son of Man;" which may be expressive of one who speaks and acts in the name and interest of all humanity, or simply as a human being. *Twice* he allows himself to be called "King of the Jews" (xxi. 5; xxvii. 11). Four times he *implies* that he is the Christ (xvi. 16, 20; xxiii. 8, 10; xxiv. 5, 23; xxii. 42). But he never once calls himself "Son of David," though he allows others to do so. We select Matthew for reference because he was probably a witness of most of the events he records. Neither Mark nor Luke were personally acquainted with Jesus, or probably had ever seen him; whilst John's narrative throughout is so open to suspicion, both from internal evidence, and the fact that it is never mentioned by anyone till the close of the second century, that it *hardly* merits quotation.

“But,” say some, “see how clearly the prophecies of the Old Testament have confirmed the story of the New!” To this we beg to differ entirely; for although every prophecy relating to human beings carries its own fulfilment, to some assured extent, with it, and in this particular case clearly influenced the conduct of Jesus—yet, fairly interpreted, the old prophecies relating to the Jewish Messiah have not by any means been entirely fulfilled, but only partially, and in a very uncertain manner. But this is a large subject, in which we have no space here to enter; nor is it to our present purpose. To those who come after us we confide this task of giving to prophecy its fair consideration and proper value. We will only remark of one, as given by Luke (i. 32), that the angel Gabriel, quoting former prophecies, says, “and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” Here David (or one lineally of his house) is expressly stated to be the father of the child who is to occupy David’s throne, and to reign over the house of Jacob, a prophecy which was certainly never fulfilled, either literally or metaphorically; nor has he ever reigned in any way, in act or spirit, over the descendants of that Jacob, who lied, a wilful, wicked, deliberate lie, to his father when he was half-blind, and said, “Father, I am Esau, thy first-born,” and thus entrapped his father into blessing him; that Jacob whose whole intercourse with his uncle and father-in-law, Laban, was one continued series of falsehoods, trickery, and meanness; who was the worthy son of that Isaac who lied to Abimelech and his people, in saying that his wife was not his wife, but his sister, after the custom of his father Abraham before him. Could Jesus be the king of such a race as this? He, the noble, the tender, and true, who for the sake of truth, which he loved more than life itself, suffered a cruel and ignominious death? No; Mammon is now, as ever, the God of Israel; and to such Jesus can never be other than an object of dislike and fear. In all lands, this perverse, sensual, though gifted race, still continues to worship the golden calf, and has never ceased to persecute their greatest men—their sincerest lovers of truth and holiness—from the

time of the prophets down to the days of Baruch and Spinoza.

Painful as it has been to examine, even thus imperfectly, the mass of self-deception, delusion, error, and superstition, which we have been taught to hold sacred, and which so many of our fellow-creatures still do so esteem, we have not flinched from doing so; for we know that our purpose has been to serve the sacred cause of truth, which must, in the end, be good for all of us; and that, and that alone, has been our support in doing so. We have made few comments, indeed, on the points which we have brought forward, and are content to place them before our fellow-creatures almost simply as they are. We will not be advocates in the cause, nor seek to bias others, further than by placing these extracts from the Gospels before them, so that they may use their own judgment, reflect, compare, and reason by the light which now has been vouchsafed to all—that light which comes from the Holy Ghost, the Comforter, even the Spirit of Truth itself, which is poured again at this time with Divine power over the face of the whole world; for God is Light indeed. “Teach the nations,” said the Holy Spirit to Zoroaster, “that My light is hidden under all that shines: whenever you turn your face towards the light, and follow My commands, the Spirit of Darkness will be seen to fly. In this world there is nothing superior to light.” —

We have only taken some of the most striking instances out of the various narrations of the life and words of Jesus; nor have we nearly exhausted all the inconsistencies, discrepancies, and contradictions contained in them—but quite enough, we think, to invalidate their claim to special inspiration; such instances as, in any ordinary court of justice, would put the claimants out of court, as divinely inspired writers, and prove them to be very fallible witnesses indeed.

We have entirely passed over the alleged supernatural events connected with the birth of Jesus; we have scarcely touched upon his incredible miracles; we have not pointed out how cure of diseases by touch has long been known and practised by mankind; nor how Jesus was undoubtedly of the same creed as the Essenes and the Therapeuts, who also professed to perform such cures as

their name denotes. Nor have we spoken of Ebionism, which had long been a principle amongst certain of the Jews, whose doctrines were preached by John, whose discourses on the subject are of the same nature as those of Jesus; we have not dilated upon his belief in a personal devil, almost if not quite as powerful as the Deity himself; nor of the ancient Oriental creed concerning angels, demons, and spirits: nor of how Jesus in common with all his countrymen and with most Asiatics had a perfect faith in their existence, and believed himself capable of casting them out, and causing them to enter into other bodies, even as in the case of the herd of swine; or of Mary Magdalene, out of whom went seven devils, probably the seven deadly sins, or of deaf and dumb devils, and so forth. His absolute power over the elements; his social teaching as to communism, poverty, etc.; his announcement that John the Baptist was in reality Elias, come from heaven to precede himself, and John's own express denial (John i. 21) that he was Elias, *i.e.* Elijah—all this and much more we have either passed over or barely touched upon, as our task was not a pleasant one, nor do we love to destroy, but rather long to build up, faith—a true, a good, a beneficial, a reasonable faith.

And yet it must be done; it is a duty which we hold to be imperatively commanded us by Him, to whom our service and homage are due above all things; above the love of our brethren, above the esteem and regard of man. Through good report or evil report, we must and will pursue the way to truth, without regard to our own worldly benefit or comfort. We must do so, aye, and so must all of us who desire sincerely to deserve our great Creator's love. To His honour and glory, and to the benefit and happiness of mankind it leads, so surely as He himself liveth and is the God of Truth, to whom all error and falsehood are by their very nature opposed.

To count over some of the points to be considered without bias, and solely as any other narrative would be received by mankind in general:—

We find that we cannot admit the claim of the presence of the Deity himself in Jesus, for the following reasons:—

- 1st. Because many of the miracles which are adduced as proofs of that Supernatural Presence are not

only opposed to, but do flagrantly transgress the immutable order of the Creator's eternal and perfect laws, whilst some are simply incredible, such as the prophecy of the fish (Matthew xvii. 27), which should be caught with the piece of money in its mouth; and because he could do "no mighty works in his own country," owing to the unbelief of those who knew him (Mark vi. 8; Matt. xiii. 53).

- 2nd. Because he believed in the existence of a bodily spirit of evil, Satan, or the Devil, whom he saw, and with whom he had personal disputes. Because he believed in the actual presence of angels about him, as well as of demons.
- 3rd. Because he declared himself to have absolute power over such demons, and could cast them out of people, and even cause them to pass from one body into another, and because he professed to control the elements also.
- 4th. Because he declared himself empowered to forgive the sins of men, which must clearly render them of effect, or forgiveness means nothing, and so John explains it, by using the word "remit," instead of forgive.
- 5th. Because he professed to confer a power upon Peter, and upon his disciples, which no human beings could or can possibly possess, viz., "that what they bound on earth should be bound in heaven, and what they loosed on earth should be loosed in heaven"; or as John expresses it, "whose soever sins ye remit they are remitted unto him, and whose soever sins ye retain they are retained."
- 6th. Because he promised certain rewards to his disciples, such as sitting with him in heaven, and judging the twelve tribes of Israel, and obtaining manifold more of this world's benefits than they gave up in following him.
- 7th. Because he distinctly declared that his coming to judge the world in glory, his visible presence in heaven, in company with the Father and legions of angels, should occur during the lifetime of some of his followers, and before that generation should pass away.

- 8th. Because he teaches that only the elect can or will be saved, that those elect were chosen from the beginning of all things by the Deity himself, and that such "elect" means those only who will or do believe in his being the Son of God, and in such impending appearance of himself and the Father, to gather together all the elect for the kingdom of heaven, during the lifetime of some of his immediate adherents.
- 9th. Because he asserted that by sincere and undoubting faith in God, and in His power, his disciples would be able to perform acts, which have never been performed, in the manner he declares they shall be performed, even by the Creator Himself.
- 10th. Because he asserts that his followers, by means of praying, sincerely believing that whatever thing it may be they desire God will grant, shall have their requests complied with, whatever they may be, if asked in the name of Jesus.
- 11th. Because he teaches that salvation can only be obtained through faith in his divinity, and by baptism, and that he that believeth not shall be damned.
- 12th. Because he teaches that straight is the gate and narrow the way which leads to life, and that few find it.
- 13th. Because he teaches that poverty and renunciation of family affection and ties are necessary qualifications to the favour of the Deity.
- 14th. That we should not resist evil, but encourage, or at least tolerate it.
- 15th. That man should not take thought for his future earthly welfare, but trust for his food and raiment even, day by day, to God's bountiful care.
- 16th. Because he commands men to call no one their father or master whilst on earth.
- 17th. Because he declares, above all things nearly, that poverty is the passport to heaven, and that the poor in purse and in spirit are the special favorites of the Deity.
- 18th. And that wealth is in itself a bar to heaven, and the rich are rejected by the Deity, since they have their consolation in this world.

- 19th. Because he preached and practised community of goods as distinctive of his sect.
- 20th. Because he teaches that the Deity will answer men's prayers, on account of their importunity.
- 21st. On account of the discrepancies and contradictions in the narratives of those who were partly eye witnesses of his life, and who we are required to believe were specially inspired to describe it.
- 22nd. Thus John differs *in toto* as to the manner and time of the adoption of the disciples by Jesus from the other narrators.
- 23rd. John, the apostle, says Jesus bore his cross himself to Golgotha, where he was crucified.
 Luke and Mark state that the cross was carried by another.
- 24th. John states that the last words of Jesus were "It is finished." Luke as distinctly says they were, "Lord, into thy hands I commend my spirit."
- 25th. Matthew and Mark agree in stating that both the malefactors, crucified with him reviled him.
 Luke states that *one* did not revile, but professed his belief in Jesus, who promised that he should be that day with him in paradise.
- 26th. Matthew states that after his resurrection the graves were opened, and many bodies of the saints arose, went into Jerusalem, and appeared to the people.
- 27th. John describes Jesus as announcing himself to be the person they sought, to those who came to take him. Mark states that Judas went up to him and kissed him, and by this means only the captors knew who was the man they sought.
- 28th. After the disappearance of the body of Jesus from the sepulchre, Matthew and Mark mention *one* angel or "young man" only as appearing to the first visitors.
 Luke and John declare there were two angels seen by them.
- 29th. John describes Jesus as commanding Mary Magdalene not to touch him after he left the sepulchre, because he had not yet ascended to his Father. Matthew describes Mary on the same day, and shortly after, as holding Jesus by the feet, though he yet had not ascended to heaven.

- 30th. Mark and Luke differ from each other in their narratives of the events subsequent to the disappearance of the body of Jesus, and differ from John and Matthew as well.
- 31st. As regards subsequent appearances of Jesus, Matthew mentions one only, and says nothing of any final disappearance, vanishing, or ascension into heaven at all.
- 32nd. Mark describes two such appearances, during the last of which Jesus "was received up into heaven, and sat on the right hand of God."
- 33rd. Luke describes also two such appearances, during the last of which Jesus eat some broiled fish and honey, discoursed and walked out into the country, and was suddenly parted from his disciples and "carried up into heaven."
- 34th. John more minutely describes three such appearances, and, leaving out the one of Jesus to two disciples in the country (which would make four appearances), tells of Didymus putting his hands against or into his wounds. According to him, the last time Jesus appeared, was not amongst all the disciples, as stated by the other narrators, but to a few who were fishing in the well-known sea of Tiberias, and then he joined his followers in their repast, though it is not expressly stated that he himself partook of it: nothing is said in this account of any disappearance of Jesus at all, supernatural or otherwise.
- 35th. The narrator concludes with a distinct assertion made by himself, that if all Jesus "did" were to be narrated,) whether during his life or subsequent to his entombment, is not stated, though the latter is inferred,) he supposes the world itself could not contain the books that should be written.

Now, surely we have brought forward sufficiently valid reasons for discrediting the actual incarnation of the Deity in the person of Jesus, and the special inspiration of those who professed to give truthful narratives of his life. At any rate, even to a mind unwilling or unused to decide for itself, enough has been brought forward to cause that suspension of judgment which leads to toleration of other

people's convictions, where some reasonable cause exists for such.

That the apostles should implicitly believe is perfectly natural; they were mostly ignorant, credulous, and superstitious men, to a degree of which we in civilised countries, at this time, can have hardly any conception;* added to which, they were of a race notoriously enthusiastic, fanatical, and superstitious, with whom their local prophecies were believed to be in course of fulfilment. They saw something, or fancied such things as induced them to yield implicit credence to almost all they wished, imagined, or were told; but at this distance of time, and in the present state of human advancement, it is impossible to yield belief to such strange and marvellous stories, such extraordinary and supernatural claims, without the most searching investigation we have it in our power to make; and the result is, that whilst we admit certain psychical and physical phenomena, not unknown in our own time amongst persons in an abnormal or deranged state of mental or bodily constitution, to have taken place: phenomena with which we are yet very imperfectly acquainted though we are satisfied of their occurrence: still, we

* Some idea of the extent and nature of the ignorance of the poorer Asiatics may be obtained from the two following cases:

In the first, when some Arabs from the interior visited an English ship at Muscat, the narrator describes them as fine fellows, and "their countenances expressed quickness and energy." One of the officers called an Arab to look through his telescope at the fortifications; "he did so for about a minute, then gazed with the most eager attention at me, and, without saying a word, dashed over the ship's side. When the boat he had got into was a little distance off: he exclaimed, 'You are magicians, and I now see how you take towns, that thing (pointing to the telescope) be they ever so far off, brings them as near as you like.' And no arguments prevailed upon him to return to the ship."—Sir J. MALCOLM'S *Sketches of Persia*.

In the second, when M. Rigo, accompanied Napoleon's expedition into Egypt, he was struck with the appearance of a Nubian, and got him to sit for a picture, but as soon as he saw his features coming out in colour, he rushed in terror from the house, and told his awestricken friends that his head and half his body had been cut off by an enchanter, which his companions implicitly believed.—DENBY, *Philos. of Mystery*, p. 139.

The mystical tendencies and wild superstitions of the Syrian peasantry of the present day, are well described by the Rev. G. Lyde in his *Asian Mystery*.

cannot but perceive, also interwoven with them, such fancies, misconceptions, errors, and superstitions as are quite at variance with our present state of knowledge, and quite untenable as being supernatural, by any one who is acquainted with the history of mankind, and the superstitions even of the last few centuries. And, as the world progresses in knowledge and experience, in the desire and perception of truth, so, gradually, will belief in these unnatural, rather than supernatural, relations and assertions die out.

But not so most of the discourses of one of the greatest of human teachers, the spiritually-minded Jesus of Nazareth; these will never die away, but will be carried yet abroad over all the earth. You who hold them in sacred respect do not half enough appreciate them; not in one day of the week should you be content to hear some of them repeated to you by other men, but they should be daily read and daily remembered by you, and should, together with the valuable and sensible moral teaching of Paul, form the constant principles of your daily life on earth. But indeed we cannot regard you as practical Christians at all. His name is ever on your lips, but your hearts are far from him, and you are, if anything, Christians "the clean contrary way."

But whatever you may be, we cannot allow you or any set of our fellow-creatures to pretend to bar us from out the presence of our Heavenly Father. He is our Father as well as yours; we also are His children, and the sheep of His pasture. In vain you seek to thrust us aside, we will lead good lives, and love, reverence, fear, and worship our Creator in spite of you, however much you may denounce us. Your menaces and curses fall on your own heads alone: curses, believe us, ever come back to roost. God is great, good, just, and merciful. To none will we yield in allegiance, and in respectful, reverent devotion to Him.

We also have a religion; principles that bind us to our God; principles which act as curbs upon ourselves. But our religion, full of faith, full of hope, full of charity, and yielding in these respects to none, is still a practical religion, and in harmony with the natural course and progressive tendencies of all human life; in harmony with philosophy, in harmony with science, in harmony with

experience, in harmony with nature, in harmony with man himself, founded as it is on reason, and ratified by the common sense of all mankind.

Yes, we insist that true religion is practical, and has nothing, or little, to do with these speculative ideas, which should properly be called "mystical theology." To return to our own principles, after perusing the works of the mystics—after poring through such a book even as Ernest de Bunsen's "Hidden Wisdom of Christ," is like coming out of the close, sickly, unwholesome atmosphere of a pent-up room, into the open, blessed light of day, into the enjoyment once more of nature, and the all-irradiating sun.

The hidden wisdom, which has been so carefully preserved as a mystery through successive ages, should be not hidden at all, nor be in any way a mystery, for it amounts, in fact, simply to the doctrine that only by complete obedience to the will of the Creator, by love and holiness, can the reunion between God and man be effected; that prophecies of such a result in the Messiah ran through all scripture, and that in Jesus they were perfected.

That something to this purpose may run through all the Jewish writings, and be therein metaphorically expressed, we are ready to admit, but still regard all such methods of expression with dislike and suspicion. We can bear the truth, we ask for it; it cannot be hurtful, and to our thinking is most wholesome for all kinds of men to be told, to know and to understand so far as they can.

We dread the follies and vague interpretations which symbolic or spiritual meanings, as they are termed, afford to language otherwise plain and clear. Such a style of interpretation gives scope to fancy, but does not elicit truth; and when all is done it amounts simply to this, that what has been told in a roundabout way, had surely better have been spoken in so many plain words. Neither truth nor good sense affect parables and types, but demand that words should have one meaning, one only, and that as unmistakeable as possible. What allegorical interpretation can effect, is well exemplified by a list of works, all of which the world regards as worthless, and one of which is given at some length by Bunsen, viz., the epistle ascribed to Barnabas (vol. i. ch. vii.), written at the close of the first

century; an elaborate composition, in which the author misquotes and otherwise alters any texts he may want from scripture, to suit his purpose, and propounds doctrines of the most extraordinary nonsense, which to him, however, seem divine, and to prove the truth of which he systematically disregards truth, and bends and changes facts as suits him best. What, moreover, can we think of Mr. Bunsen himself, but that surely much learning in this line does tend to make men mad, when he writes thus: "The present year 1864 (1878), A.C., is the beginning of the jubilee, which is to usher in the millenarian jubilee of jubilees, dating from the year 1914 (1930), and ending in 2914 (2930), A.C. During the coming fifty years we therefore have to look forward to the fall of "Babylon," to the exodus of God's especial people (!) from the Israel of all nations, to the rebuilding of Jerusalem and of the temple, and to the establishment of the Messianic theocracy in the Holy Land" (Vol. ii. p. 469.)

Such is the effect even on a highly educated and perhaps sensible man, of brooding over such books as these Jewish scriptures, adding one more to the category of interpreters, who seldom agree with each other, and who are abashed by no failure of their prophecies, but set hardily and boldly to work, and interpret on to the day of their death, when an account of their useful and good works will be required of them.

With such speculations we have nothing to do; action, not meditation, useful doctrine, not useless interpretation, is what we seek and what we require in every individual.

GOOD AND EVIL SPIRITS.

Although it would be difficult at the present day to meet with any person of education and sound sense who would confess his belief in the existence of good and evil demons or spirits, as personally affecting the actions or destiny of himself or of others, we must not forget that it is still the received creed of all Christian, as well as of all heathen churches, that such beings are in existence around us, and do actually influence the thoughts and doings of all people, and this, more or less formally expressed and explicitly taught, naturally and inevitably results from

the common belief in the existence of one master evil spirit, almost, if not quite, equal in power to the great and good Spirit who created all things, with whom he shares in a more or less equal degree the final product of created souls: this evil spirit is consequently served by other inferior ones, his officers, assistants or messengers, other wicked spirits or devils, in the same manner as the great and good spirit is served by his officers, ministers and messengers, angels or good spirits; only the Protestant churches do not now encourage a belief in such action, though they admit it to be possible, and probable; whilst the Papal church, always more astute than its heretical offshoot, keeps the evil spirits under its ban, well chained down and subject to its sway by exorcism, prayer, etc., but enjoins every one to believe that he is attended by a good spirit, a guardian angel throughout life, and under whose peculiar care he is placed by the Deity. Each person has, moreover, his patron saint, to whom he particularly prays, and in whom he trusts for using his saintly influence with the Deity in favour of his devotee. We are indebted to the East for this theory, where it still almost universally prevails, as for most of our superstitious beliefs: it is a legacy dating from the highest antiquity. To arrive at its origin would be difficult; but we may rest content with tracing it to the time of Zoroaster, who retained, if he did not originate, the doctrine of two universal principles, one good, the other evil. Ormuzd, the lord of light, with his angels, and Ahriman, the lord of darkness, with his; the latter, however he taught, would be ultimately destroyed by his great antagonist, Ormuzd, the principle of light, and thus the power of good should finally prevail over all things; in this respect differing from the modern Christian theory, in which the power of Satan is made co-eternal with that of God. But there is a source of greater antiquity even than this, which informs us of the existence of a great evil spirit, acting in antagonism to the good Creator. We have all unhappily cause to know that a tradition has been handed down to us, and received as certainly true, that this spirit, or the devil (although it is not so stated in the relation), did, in the form of a serpent, appear to and discourse with the first mother of mankind in paradise, and effected the

ruin of us all, to all eternity. That he subsequently had the boldness to appear in the presence of God Himself, and, sneering at the godliness of Job, on earth, obtained permission to try and make him deny God. As to minor evil spirits, they worked by means of sorcerers and magicians, and through strange gods; whilst angels and powers of light continually appeared to Abraham and his descendants, conversing and living with them familiarly as friends; and, in one case, for his successful wrestling bout with an angel the greater part of a night, Jacob forced from the angel a blessing and a new name, that of Israel, "for as a prince hast thou power with God and with men, and hast prevailed" (Gen. xxxii. 28); and an angel of the Lord (2 Kings, 35) killed one hundred fourscore and five thousand Assyrians in one night, in favour of his descendants.

But it is not till we come down to later days that all human life in Judæa seems saturated and overwhelmed with the presence of angels and of devils; at the time of Jesus nothing is thought, said, or done, but a good or bad spirit is pronounced to have had a hand in it; it forms a saturnalia of demons—demoniacal possession is almost universal, and lunatics, deaf and dumb, are all regarded as having an evil spirit in them, which is to be, and can be, exorcised; even the sick and diseased have their infirmities rebuked and expelled from them on the same principle; everyone appears to be affected by them, most firmly to believe in them, and all are convinced of their satanic power, whilst the good are full of the Holy Spirit. Nor is this unnatural, for as angels and devils are equally spirits "to the multitude," as Sir Walter Scott says in his "Demonology," the indubitable fact, that so many millions of spirits exist around and even amongst us, seems sufficient to support the belief that they are, in certain instances at least, by some means or other able to communicate with the world of humanity.

Dendy in his "Philosophy of Mystery," an excellent and amusing book, gives the following story from Josephus, which seems to show how credulous were the learned even on this subject. Speaking of an exorcist, Josephus says, "God also enabled him to learn that skill which expels demons, which is a science useful and sana-

tive to men. And this method is of great force unto this day ; for I have seen a certain man of my own country, whose name was Eleazer, releasing people that were demoniacal (possessed by demons) in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers.*

The manner of the cure was this : He put a ring, that had a root, of one of those sorts mentioned by Solomon, to the nostrils of the demoniac, after which he drew out the demon through his nostrils ; and when the man fell down immediately, he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazer would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or bason full of water, and commanded the demon as he went out of the man to overturn it, and thereby to let the spectators know that he had left the man " (Dendy, p. 166). " From the scripture histories of demoniac possession," continues the author, who is a good Christian, " have arisen the coercion and cruelties which once marked with an indelible stain the records of our own madhouses. . . . The demon, which since the light of the Christian dispensation has brooded in man's heart and mind, is his own base passion, which incites him to shut his eyes to this holy light, and follow deeds of evil, to be a slavish worshipper in the halls of Arimanes. With this profane homage we court our evil passions, to betray and destroy the soul," p. 168. Nor was this superstitious creed confined to Asiatics : Egyptians, Greeks and Romans, all held it, the lares and lemures were supposed to be delegated attendants of the gods, to be the good genii of the house. Ancient mythology consists of a mass of such ideas, and even Pliny, the great naturalist, relates how fairies are often to be met with " that vanish away like phantasies " (Dendy, p. 158.) For a detailed and excellent description

* The stupid torpid Greek Church still practises a form of exorcism for those possessed of devils—it is given at length in the Rev. J. Wortabet's " Researches into the Religions of Syria," and the process as described by him is very similar to the above. Exorcisms against the evil eye and noxious insects which destroy crops are also orthodox.

of the genii and junones of the ancients, especially among the Etruscans, the reader should refer to Dennis's "Cities and Cemeteries of Etruria," vol. ii., p. 65.

Now, this creed of active spirits of good and evil found rich soil to flourish and spread in the warm fancies and credulous nature of poorly-educated and superstitious people like most Asiatics, and became so universal in the East as to be formulated into a system, and in the later period of the Jewish history became quite a science. It was adopted also by the imaginative southern Arabs, and became one of the fundamental articles of faith as instituted by Mahomet, who acquired his ideas from the Jews, who had previously acquired them from the Persians. Of the four principal spirits, as described by Mahomet, Gabriel is the angel of revelation; Michael the friend and protector of the Jews; Azrael the angel who draws men's souls from their bodies at death—the good with ease, the wicked with fearful torments; and Israfil is he who will sound the trumpet at our great resurrection day. These correspond to the four angels described in the Book of Enoch, as in attendance on "the ancient of days," (old man literally) whose names were Michael, Gabriel, Rufael, and Fanuel (Bunsen's *Hid. Wis.*).

The Jews taught that angels were created of pure fire; that they attend on men and intercede for them; and the angel of death, Duma, calls dying persons by their names at their last appointed hour. The devil,* called by the Arabs Eblis, or Despair, was once an angel called Azazil (Lucifer), one of those nearest to God's presence, who fell for refusing to pay homage to Adam at the Creator's commands; for he said in his pride, "Why should I who am created of fire bow down to one whom thou hast formed of clay?" "Besides angels and devils," writes Sale, in his preface to the "Koran," (from which, and Irving's "Life of Mahomet," we mainly take these notes), the Mahomedans believe in the existence of an intermediate order of creatures, which they call Jin, or Genii, created also of fire, but of grosser make, eating and drinking, and subject to death, like human beings.

* The devil of Europe is a corruption of the Greek *διαβολος*—an accuser, traducer, literally "piercer through."

Mahomet was sent to convert these as well as men. They are believed to have inhabited the world before Adam, and are of four different degrees: Genii, Peri (fairies), Divi (giants), and Tacwin, or fates (winged females who protect man from evil spirits). Of Genii and Peri most extraordinary stories are related down to this day; and a Peri still frequently falls in love with and marries a mortal. Their nature closely corresponds with those demons of the Jews called Shedim, supposed to be begotten by two angels, "Sons of God," and the daughters of Lamech, before the flood, as described in Genesis (vi. 2). The Shedim, however—though they eat, drink, are propagated, and die, like human beings and Genii—have wings, on which they can fly from one end of the world to another, and possess some knowledge of futurity.

Moreover, Mahomet gives one attendant angel more to every human being than the Pope allows. The latter restricts us to one guardian: Mahomet, more bountiful, allows us two a-piece, who are of the class called Moakkibat—one on each person's right, and one on his left, keeping an account, with which they daily fly up to heaven, where the good deeds of man are recorded ten times, and the sinful deeds kept for seven hours; because, observes the angel, "he may repent, and obtain forgiveness." At death, these two angels conduct the soul (of the true believer only) to paradise.

But prior to this, two examining angels catechise the spirit in his grave, make him sit upright, and question him as to his faith in the main articles of his creed. If satisfied, it is well for him; but if not, they beat his temples with iron maces till he roars aloud, so as to be heard throughout all the world, except by men and Genii.

We will now briefly trace the belief in the presence of angels and devils on earth working their will on mankind, as it spread from the superstitious Jews of the time of Jesus towards the western continent. We see what its result was on the southern and western Arabs—a result to this day unhappily deeply implanted in the people; nor was it much more sensible in its western development. Many of the early fathers seized hold of the theory with avidity, as one which suited well with the mystic theology of the time, and was directly counte-

nanced by the founder of their church. Already had the celebrated neo-platonic philosophers, Plotinus and Jamblichus in particular, formulated the "æon" system; and thus the philosophy of the schools and religion of the church combined together in propagating the theory of a peculiar influence exercised by spirits on man, and in forming a pseudo-science of magic.

The Papal Church soon monopolised the right to angels, and other powers of the spiritual world, which it divided into seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels, and angels. In this arrangement there are four principal or archangels, as in Mahomet's system: Gabriel (the power of God), Michael (who like God?), Raphael (the healing of God), and Uriel (the fire of God). There are classes of three each, making nine in all, as above mentioned. They are all fully described, and have regular duties, and their proper emblems. Sylvanus Morgans says, in his "Sphere of Gentry:" Angels have the government of men—being messengers of grace and good tidings—men being made little lower than the angels—to whom Gabriel brought the glad tidings of peace, whose ensign is a book and a staff—are represented young, to show their continual strength, and winged, to show their unweariedness; and girt, to show their readiness; their garments either white, to show their purity, or gold, their sanctity and glory."

More concerning angels is to be seen in the works of Durandus, Grimbaud, etc. They are described in the Roman Catholic Catechism as certain purely spiritual beings, which exist independently of all body; thus differing from souls, also spiritual, which constitute, with the human body, man. Angels were not created on earth, like man, but in heaven; nor on the same day as man, but five days before. . . . Their number is unknown; but we know by many passages of Holy Scripture that they are enormous; and they are divided into nine angelic choirs, of three classes each (as given above). They were originally in a state of innocence, grace, and entire liberty; but that liberty did not last years, months, days, nor hours; for the moment they were made, some fell, rebelling under Lucifer (as he was subsequently

called), their captain, who said in his heart, "I will be like God Himself!" They were created by the Deity, eternally to praise and bless Him (with what results we have seen). Who would believe, unless the holy faith told him, that every person has one of these blessed unfallen angels attending him? After the Holy Virgin there are no beings to whom people owe more devotion, love, and tenderness, than guardian angels. They are commissioned by the Deity to keep us, and they regard us as sacred deposits placed by Him in their charge. "O, dear guardian angels! keep us safe; forget our infidelities. We promise henceforth to treat you with all due respect. Defend us from our perpetual and terrible enemies; keep us out of temptations; liberate us from perils; and lead us with your angelic hands into the mansions of glory to see God, and enjoy His presence in your most beloved company for ages on ages!"

Such is (briefly told) the nature of a guardian angel as described in the Roman Catholic Catechism, printed, with due authority, at Valladolid, A.D. 1846. Bad angels, though not described in the Catechism, are also believed in by the Roman Catholic Church, and man perpetually wavers between the two.

The main source from which this system was derived was undoubtedly the Jewish* Scriptures, the Talmud, and especially the Kabbala, or religious philosophy of the Jews; which, according to the authority of M. Adolphe Franck (see "*Le Moyen Age et Renaissance*," vol. iv. "*Sciences Occultes*"), pretends to unveil the secrets of creation, and of the Divine nature, in a purely speculative manner; and we would observe, that a more notable instance of what speculation without science leads to could not, perhaps, be found, except in some of the Indian theo-philosophical creeds; and we may here see with what a miserable result—producing a plentiful and noxious crop of absurd superstitions—weeds in the garden of Truth, which spread throughout Asia and Europe, and which—in combination with Christianity, pseudo-Platonism, Gnosticism,

* The extended influence of Jewish superstition is attested by the fact that "Obh" is the spirit that divines—"the familiar spirit," as mentioned in Scripture (Lev. xx. 27); whence perhaps the "Obi" man or woman of Africa. See Glanvil, "*Sadducismus triumphans*," *Postscript*, p. 17.)

Manicheism, and other as false ideas concerning the antagonism of matter and spirit, and the connection of man with the world of spirits—led to the whole pernicious and still living belief in angels, devils, fairies, spirits of all kinds, apparitions, ghosts, and so forth, which have infested Europe even up to the present time.

From the same source sprung the belief in oneiromancy, or divination by dreams, of which numerous instances occur in the Old Testament—especially those relating to Daniel in Babylon, and Joseph in Egypt; and concerning which Synesius, the learned Christian bishop of Ptolemais (4th century), wrote a treatise, as to the method of discovering hidden things and future events.

Necromancy, or conjuring up the spirits of the dead for the same purposes, of which Saul and the Witch of Endor is a notable instance.

Astrology, for the stars were supposed to be spirits, exercising a particular influence on mankind; a pseudo-science also of Asiatic origin, practised by the Magi and Sabeans, by Persians and Arabs: which pervaded Europe also during the middle ages, and even so late as the 16th century, Michael Nostradamus (de Notre Dame) was consulted by various kings, his name being still a household word in France. Astrology to this day is common throughout all Asia, but Persia is still its stronghold, and no one who can afford it will undertake any important business without first consulting an astrologer or diviner of some kind.

The Rev. S. Lyde, in his interesting work (the Asian mystery) on the Ansaireehn, says that the stars are still regarded by them as the souls of the perfected in heaven.

Another set of spirits, acting through earth, air, fire, and water, formed the basis of the sciences of geomancy, aeromancy, pyromancy, and hydromancy. Sorcery of every kind: magic, theurgy (divine and goetic), all these were more or less founded on the Jewish sacred and pseudo-philosophic or theologic writings.

Combined with them came a host of magic ointments, essences, philtres, sorcerers' knots, talismans, incantations, abraxas, amulets, and charms of all kinds: all ridiculous, some disgusting in their nature, and many, unfortunately, still prevalent throughout the East, where as lately

as this year, 1865, we have read of a Mahometan swallowing sacred words out of the Koran, inscribed on small pieces of paper and swallowed as pills, to preserve him against the cholera, of which he died notwithstanding. An analogous practice to this also obtained amongst the ancient Jews, as indicated by Ezekiel swallowing the divinely-written scroll (Ezekiel iii. 2).

Destruction and evil practised against an enemy by effigy, common during the middle ages, was also similarly practised by Ezekiel against Jerusalem (Ezekiel iv. 1). A small wax figure of the person to be injured was pricked with needles, and caused to melt away under incantation, and so would he also melt away and die: thus Charles IX, of France, was believed to have been killed. In the 16th century, Ruggieri was famous in this way. Another method was to knock a nail in the wall, and each time call out the person's name, and so on till the nail went in and his life went out. The Finns and Laplanders fired arrows in the air, in the same manner; and one sorcerer was torn to pieces in Germany, during the 15th century, for the many murders he had thus effected. This also was an old Arabian custom. The evil eye, still so fatal in the Levant, and even in parts of Italy to this day, is also of Oriental origin, and the Greek Church has a special formula against it.

The believers in, and professors of these arts, were to be found amongst the most remarkable men of the middle ages, down to the 16th century, and even later.

All these superstitions we have received from Asia, until we are disposed to say of any creed or theory coming therefrom, like the wind that blows from the east, "It is neither good for man nor beast." The wind that bloweth from the west is still the sweetest, purest, best.

Nor must we pass by the incorporeal spiritual agents, which possessed people during the middle ages, and one of whom was supposed to be in every human being: an animal spirit distinct from the soul, described by the celebrated surgeon, Ambrose Paré (16th century), as born with everyone; with some a good, with others an evil spirit. These existed independently of good or bad angels, the latter of which were supposed to be at the beck of magicians, of whom 1,200 were enumerated by the celebrated sorcerer, Trois Échelles, in the 16th century, as then living.

The name of such spirits was indeed "legion," the product of Jewish, Oriental, Greek, and Roman traditions, mixed up with creatures of the Scandinavian and Teutonic mythologies. Such were the fadas of Spain and the south of France, and fata of Italy, corresponding with the Eastern *tacwin*; the *korrigans* of Brittany, the banshees of the Irish Celts, the *nornas* of Scandinavia, the *vitæ* of the Slaves, *kobbolds* (German), *goblins* (English), *bogies* (Scot), *bogles*, *dobies*, *drows*, *duergas*, *dwarfs*, *pixies*, *brownies*, *fairies*, *elves*, and so forth. The spirits of the elements, *gnomes* (earth), *sylphs* (air), *undines* (water), and *salamanders* (fire), of whom Paracelsus (16th century), was the great advocate. Montaigne gravely tells us that his father showed him a salamander in the fire.

Then came the horrible conception of lycanthropy, or transformation of man into a wolf, which prevailed in Lithuania, Germany, and in France, where dreadful tales of the *loup-garoux* are still preserved; *incubi*, *succubi*, *ogres*, *vampires*, and a host of other vain fancies of a heated brain, generated and begot of ignorance and superstition—all arising from misconceptions as to the nature of spiritual life, and the first of which, lycanthropy, appears to be connected with the Asiatic theory of the transmigration of men's souls into animals.

Nor was this belief in the prevalent influence of evil spirits confined to the ignorant only but was shared more or less by the learned, and the celebrated Arnauld de Villanova (13th century), physician in chief to the King of Aragon, has written the following formula against evil spirits, thus freely translated: "Take pure gold, cast it into a circular seal shape, and whilst it is fusing, repeat the words, 'Exurge, Domine, in statera et exaudi vocem meam, quia clamavi ad te: miserere mei, et exaudi me.' Then recite the psalm, 'Dominus illuminatio mea,' and make also the figure of a man holding a balance, with outstretched arms, in the form of a cross, with the inscription, 'Eli, Eli, lama sabachani,' and on the reverse of the seal, 'Jesus Nazareth, rex Judeorum,' and this will protect you against all danger by sea and by land."

Although this receipt is of a sacred and innocent nature in comparison with others, yet the Church resented a layman's interfering with its prerogative of exorcising

demons, or setting them at defiance, and Arnauld was excommunicated by the Archbishop of Tarragona, but without any effect on his popularity, and the esteem in which he was held.

Belief in the action of such evil spirits was held by the great Luther, and was prevalent even during the 17th century. Bacon, Sir Matthew Hale, Baxter, and Selden even, could not fairly rid themselves of the idea, which was still a received one when Newton was born (A.D. 1642).

Nor when the decline and fall of this pernicious theory at last commenced, was it owing in any way to the Church: so far from that, one of the last and most complete works upholding this creed, was written by the Rev. J. Glanvil, chaplain to Charles II., in which he was assisted by that learned scholar and Platonist, Dr. Henry More. Neither then nor now could the Church fairly attack a belief which originated from its own creed. The Papal Church believed firmly in such spiritual agencies and still believes in them, and that fact alone is sufficient to uphold the idea amongst the slavish multitude of its adherents. It is the very hotbed in which such follies and superstitions are hatched, and which it astutely turns to its own advantage and credit. Thus the bull of Innocent VIII. against sorcery and witchcraft (A.D. 1488), says, "that numbers of both sexes do not avoid to have intercourse with the infernal fiends, and that by their sorceries they afflict both man and beast; they blight the marriage bed, destroy the births of women, and the increase of cattle; they blast the corn in the ground, the grapes in the vineyard, the fruits of the trees," and so forth.

The Church was logically right. For it might well say to the theologian, as Sir Walter Scott puts it, "Will you not believe in witches? the Scriptures aver their existence. To the juriconsult, Will you dispute the existence of a crime, against which your own statute book, and the codes of almost all civilised countries have attested, by laws upon which hundreds and thousands have been convicted, many, or even most of whom have, by their judicial confessions, acknowledged their guilt and the justice of their punishment? It is a strange scepticism, they might add, which rejects the evidence of Scripture,

of human legislature, and of the accused persons themselves."

And yet in spite of such a mass of authoritative evidence the whole thing was a delusion and a snare.

Such fancies as those above enumerated, if treated seriously, and even denounced and persecuted, still flourish, for those who denounce them also admit them to be possible. It is by ridicule, and their proper treatment as the spawn of ignorance, folly, or imposture, that the witch and wizard* are to be effectually exorcised and driven out of the deranged imagination of mankind. Freedom, knowledge, experience, self-reliance, good sense, and above all social intercourse with the world, are the best preventives and best cures of such false ideas.

The Christian Churches teach that good spirits or angels are in immediate communication with all persons, and that there is a powerful and mischievous devil, even Satan himself, who, with hosts of evil spirits, is ever attempting to drive man from his Creator, and urge him on to evil, which shall terminate in his subjection to Satan's power, *i. e.*, hell.

Thus it first instils these very ideas into men's minds, and then punishes them severely for acting upon their belief and indulging in its inevitable results, sorcery and witchcraft. It does not point out to these poor ignorant people that such fancies are baseless, and opposed to the very nature of their good Creator, and to their own welfare; because the Church itself inculcates them, and its power is indeed mainly founded on such a preposterous and noxious belief. Is not holy writ full of proofs as to the existence of such malign influences, and can holy writ be false? So the Churches, far from denouncing the theory, held it to be one of the best antidotes against infidelity and atheism; for they argued, if the people will only admit there are evil spirits, they will be obliged to allow the existence of good spirits or angels; and if angels, then of God; therefore wrote Dr. Henry More, "well-attested stories of witches and apparitions do real service

* Witch and wizard mean simply, a knowing, wise person; witch, *wittich*, or *witsig*, wizard, *guiscard*, *wisacre*, both from the Ang-Saxon *weet*, whence *wit*, from *wissen*, to know. In this sense we wish all men and women would become wizards and witches.

to true religion and sacred philosophy, and are the most effectual and accommodate to the confounding of infidelity and atheism, even in the judgment of the Atheists themselves, who are as much afraid of the truth of these stories as an ape is of a whip." So argues also Meric Casaubon, D.D. Nevertheless the belief in such things have, it must be admitted, died away amongst the most enlightened nations; but even on the eve of their decay, a great and learned writer and seer, Swedenborg, took up the tradition, modified it, and carried it forward into the composition of his religious system; in this case spiritual worlds, that is, heaven and hell, are supposed to exist substantially, but still invisible to gross mortal eyes, and man on earth is placed in direct communication with both these spiritual worlds, an influence from each of which is always exerted on him, and thus he is ever in communication with either celestial, spiritual, or infernal spirits, by whom his thoughts are impelled and influenced: but he has power in himself to resist them, if he chooses to exercise it.

It is clear that without the belief of angels or good spirits being in immediate communication with mankind, the idea of evil spirits, as having any influence, could not be held, but the last arises logically from the first, and will never cease to be considered as impossible and absurd, until the primary idea of a master evil spirit, who divides the spiritual world with the Great Good Spirit, the Holy Creator, the only and living God, shall be rejected by mankind.

Well has a writer in the English cyclopædia described the results of this creed when he says, "The powerful and capricious spirits which filled 'the heavens, the earth, and the waters above and under the earth,' added in no inconsiderable measure to the sum of human suffering. . . . they incapacitated the mind for the perception of truth, disposed it for the grossest delusions of credulity, and prepared it for the admission of the most fallacious accounts of the sources of calamity and suffering. In the hands of the priest and the tyrant, they were potent to delude and to enslave, and they did their work faithfully. The human mind will anticipate the future, and must reflect upon the past. In the former, there will always be sufficient to fear, without the stimulus of fictitious terror,

or the imputation of imaginary guilt. As long as the human frame can suffer, and is subject to death, the mind will require whatever light philosophy can pour upon it to preserve it from error, and whatever consolation religion can afford, to save it at least from misery, if not from despair. In philosophy there is light, and in religion consolation, and he is a friend to man who labours to secure to him these inestimable blessings, free from the admixture of ignorance and the alloy of superstition."

Increase of knowledge, good sense, and civilisation may and have happily expelled such a pernicious and foolish creed from many men's minds: at least few would be found amongst the educated classes of Europe who would admit their belief in it, and yet we are satisfied and certain that deride it as they may, the belief must still remain hidden somewhere in their hearts, so long as they believe in the spiritual theories of the Christian Churches, that is, in the existence of Satan as an embodied spiritual being, who is master in hell, as God is in heaven, and who by himself or his invisible agents does actually influence men's lives and destinies, and is ever actively engaged in seeking to detach their souls from God and to obtain possession of them for himself.

But even if they reject the satanic influence they still retain the belief that angels are, as their name denotes, messengers of God to mankind, and are, more or less, in immediate communication with us. These angels or messengers may or may not be of independent and superior creation, or be merely the spirits of departed fellow creatures, who are selected and employed by the Creator to keep up the communication with what they call the spiritual world and earth—means of communication in fact between the living and the dead.

So that an influence, and a very important one too, is still capable of being exercised by the Creator on man, by his intermediaries, the spirits.

But does the Creator require intermediaries at all for any communication He may desire to make to His creatures? Does it not occur to you as quite a superfluous mode of communication?

If you can flash a message from London to Moscow by

electricity, what motive could induce you to employ a messenger or messengers to carry it for you, even if they could carry it as rapidly? Especially when you know that such messengers can only be communicated with under certain peculiar circumstances: so that your message may hang fire, or not be given at all.

Cannot God act on man directly and without assistants?

Have you not been taught that He is a God always at hand, and can you fly His presence in any manner by any means whatever?

It is not through angels that you are a living being, but through God, and the fact of your being alive is a proof of His immediate communication with you.

Is not prayer addressed directly to Him? Would any Protestant ever imagine that his prayer passed through intermediaries to the ear of God?

And if man can be heard without the intermediate aid of angels as messengers, the line of communication is evidently open, and the Deity can re-act upon His creature without assistants or intermediaries. And if such direct communication took place at all, would it not always take place, for it is simple, and to the purpose; surely having once taken place it would always take place, and thus become law; and if law, a law of God; and if a law of God, an unchangeable law. If the way of communication is open, then what do you want with any messenger, or any messenger with you? If it is a law of God's order you need not hope to change or to evade it.

Moreover, we teach that man is endowed by his Creator with free will, and we have shown in chapter iv. that this is intended to be kept inviolably secure by the Creator.

But if man is subject to such unseen influences he cannot be said to be free either in will, thought, word or deed; but however little he may be aware of it, and however much he may deem that he thinks or acts from his own volition, he is, in point of fact, acted upon both as to will, thought, word and deed by others.

And being thus influenced he can not only not be expected to perceive what he is about, since others are impelling him; but he must be held irresponsible to a great extent, if not altogether, for the entire tenor of his existence; since be it good or evil he has been unwittingly

influenced by others, and these others the more powerful, because unseen, unknown, and, probably, unimagined.

Man must learn to face the fact, however disagreeable it may be, that spiritually he is his own master.

That he himself will be held responsible for the whole course of his earthly life ; that in vain will he hope to shift responsibility from himself on to extraneous influences and unseen powers or beings acting upon him ; and that the great devil whom he has to exorcise and expel, dwells in his own breast, and is none other but his own self love.

However pleasing, beautiful, and poetical the belief in good spirits or angels attendant on man may be, we must admit that such a belief opens the door also to a belief in the influence of evil spirits or devils on man likewise, and this is as baneful and pernicious as the former creed is pleasing : and though pleasing, we contend still it is fraught with danger to man as leading him to trust on them, and not on his Creator and on himself in moments of trial, temptation and peril. But what further objections we might make to the existence of such beings around us and amongst us, may be further gathered from our *resumé* of the next chapter, on the relationship between the soul and the body. Suffice it that whilst we shall ever be glad to meet with them in the pages of the poet or dramatist, where they are in their proper place—fictitious creatures in a fictitious world—yet we can find no place for them in the world of fact, nor in the doctrine of the Universal Church.

Is this creed of good and evil spirits, of witchcraft and sorcery, now extinct? Men talk, indeed, as though it no longer existed, and yet what is the fact? Why, that out of the eight hundred millions or so of human beings on earth, at least seven hundred millions still firmly believe in good and evil spirits acting immediately upon mankind : in the power of sorcery, witchcraft, and every other evil spiritual agency. In addition to this they believe in errors of the grossest kind and in every description of superstition, and the majority would absolutely disbelieve you, and, according to their disposition, smile or laugh you to scorn were you to tell them that the earth in which they dwell was a planet shining like others, a small bright speck of light in the heavens. Describe the solar system to an

ignorant Arab, and he would regard you, indeed, as a liar : explain to him the true procedure of this orb's creation, and he would think you were trying to palm a foolish romance off upon him as truth : inform him that the sun is stationary, but that he himself is revolving round it, together with the earth on which he lives, at the rate of about 67,100 miles an hour, and he would look upon you as insane. Even lately the King of Siam treated those Europeans as mere liars who told him that water became solid in their country, and that men travelled over its surface on thin pieces of iron set in wood.

But it may be urged, if this is so, and during unnumbered ages has ever been so, why do you now seek to instruct men and change their views of life, of God, of the universe, of their own souls ? Are you a better or a happier man than they, because you know more ? It must surely be perfectly indifferent to the great Creator what such petty beings as men think of Him, hold as the truth, or practise in adoration, as a way of showing their homage ; otherwise He Himself would long since have taught them truths so vital, and of such importance as you deem them to be.

We reply, that there is no reason, because it ever has been so, that it ever should be so ; besides, we have reason to believe that amongst exclusive sets, in former times, such knowledge has been attained and kept to themselves in greater or less purity, and that they wilfully have kept the people, the nations, in ignorance. Science has always been possessed by the priesthood of all creeds, who have, however, kept it from the crowd, and rendered it "occult," so that they might use such knowledge for their own aggrandisement, their own love of power, for their own selfish and wicked purposes.

But that day now is past, and for ever ; all science, like thought itself, is at last, and shall now for evermore, be free.

Moreover, whatever the past may have been, we do not care for it, our business is with the future ; nor do we presume to question the intentions nor challenge the providence of our great Creator. This only we know, and are assured of, that there is such a thing as the truth ; that we long for and seek it ; that the love of truth has been

implanted firmly in our hearts and souls, even by God himself, and implanted there to be tended, nourished, to bud, blossom, and bear everlasting fruit.

It is not God's will, nor his law, that any mystery should exist, but such as does necessarily arise from the imperfect powers of those whom he has created to seek Him, to know Him, and freely and intelligently to love Him, and live and work in His holy service.

We must not say of truth, "Where is the *use* of it? Our life here is but a span: happiness does not depend on knowledge; nay, to be most ignorant is then to be most happy." We cannot allow such pleading; it is a recognised duty with each one of us to obtain knowledge and to seek the truth; and what is good for one is good for all. If one man is the better, the wiser, the more useful for it, so surely is it for the welfare of the whole world; and though we may not be able to perceive the immediate benefit a particular truth may confer on mankind, we are fully assured that the final result must be advantageous for the whole human race.

And as to happiness; though some may cynically argue that the poor savage in his idolatry is as happy as the most enlightened Christian; admitting that in his particular sphere it may be so—for happiness, like knowledge, is of degree—yet are we sure that most men would at once desire to be Christians and not savages, were the option placed before them. Moreover, we abjure this selfish, mistaken, self-indulgent idea, that happiness is our being's end and aim, on earth at least; not happiness but duty, is our motto, and those who thus seek happiness and place it before themselves as the one great object of their desire and attainment, shall never find it, for they do err indeed and their error is its own punishment.

As it is the duty of the rich to help the poor; as those who have freely received should freely give; as those who see are bound to guide the footsteps of the blind; as those who are strong are bound to protect the weak and defenceless; so those who are enlightened are bound to bring light to those who dwell in obscurity and darkness, though with such obscurity and darkness they live ever so content. But we hold that no true man does prefer darkness to light, or falsehood and error to truth. It is not in

man's nature; he is not so constituted by his Creator, who has commanded all men to seek Him who is Light itself and Truth itself, and has commanded it, because He knows we have the power, and have the desire to fulfil His commands; for all men love God so far as their ideas enable them to comprehend Him; all seek to show their reverence, their fear, their love, their gratitude to Him who they know has made them living souls. Kindle that soul, and no man longer will be in love with darkness: woe be to those who are, if any such exist.

All men should be told truths such as these, that it is better to love than to hate; better to forgive than to revenge; better to suffer than to cause suffering; better to work than to pray; better to be instructed than to be ignorant; better to hold truth than error; better to aspire than to be content; better to seek heaven than hell; better, in fine, to love God than themselves.

We *must* seek to spread such truths, and all truth, for our fellow-creatures' sake, for our own sake even; since what sympathy, what feelings in common can we have with those, however great in station, however wealthy, however gifted, who nevertheless regard the Deity as a kind of Mumbo Jumbo, a magician on a mighty scale, a Being of a capricious or of a partial nature—men who believe in demons and spirits and hobgoblins generally—or if they have no such low opinion of Him and His power, think not of Him at all; but eat, drink, get children, prosper, are happy, and die without one thought of Him from whom all they are and all they have is derived. Believe us, neither wealth, nor power, nor happiness even, is all in all: these things are but dross without the knowledge and the love of God; a knowledge which must be sought after to be found; a love which must be founded on such knowledge to be deserving of the name: a knowledge and a love which react on each other, and lead men forward hand in hand, into the holy presence of God himself: and without which men not only cannot march onwards towards their God, but run the risk of never reaching the blessed mansions of bliss at all, and of ending their days wretchedly in the sunless dungeons and deep darkness of the house of destruction.

There is then, we teach, no great evil spirit who strives with the Creator for the souls of men. There is no such arch fiend, Satan or prince of devils; and we ourselves are the only demons who, mad with pride, drunk with self-conceit, and hardened by ingratitude, refuse to enter into the blessed kingdom of God. He would lead us to light and to life, to truth and to love; we, of our own will, wend our way wickedly and foolishly on to darkness and to death, embrace error, nourish hate, and wilfully neglect or reject the glory and happiness which out of His disinterested, divine love, has been offered for our acceptance.

There are no antagonistic powers in nature, nothing hostile in fact, but all tending to mutual development and perfection. Matter is not hostile to spirit nor is darkness hostile to light, as the ancients imagined. But through matter does spirit act, and out of darkness is light educed and developed. Out of darkness and death proceed light and life: for death is the absence of motion and of action, and life is signified by their presence; thus the highest life is that which educes the greatest activity for good, and the expression we have just used "the darkness of the house of destruction" means final death: for it may be true that the brightest light is produced by the particles of air moved to their greatest possible amount of action by the power of the sun: and that darkness is the result of an inactive state of the atmosphere—absence of motion is the absence of life and of light.

But do not be frightened at the darkness. God has given you power gloriously to emerge from it. Day springs from night; the external world from the depths of the dark mass; man from the womb; the flower from the dark-bound seed; the fruit from the kernel; the chrysalis lies hid till it springs, beautiful, into light; sparkling gems come from the depths of the earth; coal from the dark mine, and gas from the coal; the purest water from the deepest wells; the sap flows and spreads within the bark-nourishes tree; the blood nourishes man through tortuous, hidden, and obscure channels, impervious to the light; and the good soul at death springs from the comparative obscurity of earth into the brightness of an inconceivably purer light: whilst the wicked soul will seek for itself a still deeper obscurity, and endeavour to hide

its dark thoughts and deeds in a still darker atmosphere. An enlightened man and able writer, Leo Grindon, in "Life, its Nature, Varieties, etc." speaks of "Darkness and passivity" (as the states) which precede life, and out of which life springs.

Everywhere in creation the dim and shapeless is prior in point of time. The universal law is that the passive shall precede the active (state): ignorance, knowledge: indifference, love. . . . Among the ancients night was finely styled "mother of all things."

"With him enthroned
Sat sable-vested night, eldest of all things."

The cosmogony of the Greeks, as given by Hesiod, and of every ancient nation of which any records survive, opens with darkness, out of whose womb presently proceeds light. . . . "If we would observe a philosophic order, winter should stand first, not last, in the scheme of the seasons: as among the ancient Egyptians, with whom harmonies were an exact science, and who drew the sun at the winter solstice as an infant, at the vernal solstice as a youth: at the summer solstice as a man of middle age: and at the autumnal equinox as one at his maturity."

As to matter, so far from being antagonistic to spirit, it is essential to its manifestation. Spirit has a permanent interest in matter, and is indebted to it for its active and efficient development. The entire material universe is vivified with a force or spirit imparted to it by the great Creator. In all nature is the power of God seen, but not God Himself; pantheism has no place in our creed.

Everything that He has made is good, matter included. Good, for it has a purpose, an useful aim in view—that useful aim is in some instances perfectly attained, in others is in course of development. The body of man is no more the man himself than the material world is God Himself; each and every power in action is but an agent, and those persons have surely very confused ideas of the nature of the Deity, who can mistake His agents and His creations for Himself. God is as distinct from His divine creations as man is from his artificial combinations, though in each the spirit of the maker is manifested, and

each in their degree attest the action of an individual, intelligent and spiritual being.

In most ancient creeds, especially in those of the Eastern world, this idea of matter as something hostile to spirit, and from which the latter seeks to free itself in order to exist in purity and liberty, is a fundamental principle: and is, in common with other fancies of Asiatic origin, vital to the theological system of Christianity. Vital it is indeed, but a vital error, and one which has led men into most wretched follies, one which has produced most deplorable results.

Neither angels, nor devils, nor spiritual influences of any kind, nor matter, nor darkness, can permanently affect the soul of man—that soul, which is himself, which is endued by its Creator with a capacity for endless progress, and which is now and ever will be responsible to Him for its advancement in the path which He has marked out for it—a path which leads to man's welfare on earth and to his everlasting bliss in the world to come.

GHOSTS AND THE AFTER STATE OF THE SOUL.

Intimately connected with the subject of good and evil spirits is the nature of the soul's existence after death on earth. On this point, as on the former, still more vague and baseless ideas are commonly held. Only one thing is generally admitted—it is itself a spirit of some kind. The very nature of the soul even, incarnate as it is in man, is but obscurely conceived. It is a something—a nothing; a spark of the divine fire, a flame, a breath of celestial air, a vapour, a spiritual principle: a mysterious agent acting on man, not the man himself, though dwelling in his body, and yet it is the spirit of man, which, on its departure from earth or at some indefinite future day, is subject to change of nature, to sudden alteration, and even to entire transformation. Thus, after death, it may float about in the air, invisible, yet existing; lie quiescent in the grave; await somewhere, somehow, the day of final judgment; rise at once, or at some future date, to a state of indefinite perfection, to heaven; or be cast into a state of indefinite degradation, to hell. It is naked, it is clothed; it is invisible, it is visible; it is

departed, it is still present; it is a breath; it is a being; it is hidden, but it may still appear. It is bright, like fire; it is hazy, like a cloud; it can speak, but is a phantom—for it cannot be touched; it will part asunder at the stroke of a sword, and join again; it is naked or it is dressed in various ways; it is robed in white; it wears the clothes it wore on earth, and it retains its old armour even. Yet, again, some assert that it is invisible, but is not bodiless; for it can touch, and strike—and that with violence; it can tap tables, throw furniture about, play on instruments, pinch, write, and clasp people bodily by the hand. It appears visibly only by night, and for special purposes, say some; according to others, though invisible, it is always at beck and call, by day as well as by night, and will come for any purpose, if only to tell you whose ghost it is. Such are some of the fancies at the present day, and among civilised nations, as to what the soul is or may be.

Among the ancient Jews, the existence of the soul after death appears to have been a doubtful point. Little more than this is said of those who die, that the body of a man slept with his fathers; and in one case the spirit returned to God who gave it. But even that admission is not common, and Sadduceism would appear to have been the creed of all the principal writers. The only well-attested case—that of Samuel's appearance to Saul—leaves us in doubt whether it really was the ghost of Samuel, or only the shade of some old man.

On looking over the Hebrew Scriptures, we find that before Noah, the announcement of each man's death is simply "He died." Noah himself "died;" and his successors are merely described as living so many years, and begetting children. Abraham, Isaac, and Ishmael *gave up the ghost*, and died. Jacob yielded up the ghost, and was "gathered to his people." Moses, Joshua, and Samuel simply "died." Samuel's *shade* says to Saul, "Why hast thou disquieted me to bring me up?" David "slept with his fathers;" so did Solomon; Job "died." And here we must notice Job's speech (xix. 25):—"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see

God ; whom I shall see for myself ; and mine eyes shall behold, and not another, though my reins be consumed within me."

At first sight, this seems a most decided assertion of belief in a bodily resurrection. But, in the first place, we are informed, on good authority, that the passage is badly translated ; and moreover, if we turn to xxxviii. 1, we find that "the Lord answered Job out of the whirlwind, and said." And further on, at xlii. 5, Job continues, "I have heard of Thee by the hearing of the ear ; but now *mine eye seeth Thee ;*" so that he did see God in the flesh, and that before death, not after.

As regards immortality, we read, in Ecclesiastes xii. 7, "Then shall the dust return to the earth, as it was ; and the spirit shall return to God, who gave it. Vanity of vanities ! saith the preacher ; all is vanity !" But the used-up spirit of this intellectual voluptuary belonged to one who "hated life." In Daniel xii. 2, we read, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The general idea running throughout the old Scriptures seems to be, that the good should live for ever, and the evil be destroyed, at some future day of resurrection. (See "Life or Death," by E. F. Litton, M.A., for a long disquisition on this subject.)

The Parsees, or followers of Zoroaster, believe in the return of the soul to the creative soul of the universe. The Brahmans also believe that the soul of the good man is absorbed in the serene everlasting quiet of the first great Spirit : it is a portion of the Supreme Spirit, as a spark is of fire. It may be, however, subject to transmigration after death before such a consummation.

The Buddhists also hold the extinction of individual spiritual life, and its final return to a lasting union with the Divine Being. By some Buddhist sects the same soul is believed to return over and over again to earth, and to live in different bodies.

The Egyptians believed in the transmigration of the soul into animals, and its return after a certain period into the body it originally inhabited.

The ancient Greeks believed in the immortality of the soul. Homer says—

'Tis true, 'tis certain, man, though dead, retains
Part of himself; the immortal mind remains;
The form subsists without the body's aid;
Ærial semblance, and an empty shade.

POPE'S *Iliad*.

The Romans, also, believed in immortality—the after life of the individual. Cicero expresses his conviction in its prior as well as its subsequent state of existence;—a theory held also by Plato:

Our birth is but a sleep, and a forgetting;
The soul that rises with us—our life's star—
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

WORDSWORTH'S *Ode to Immortality*.

Ovid, Virgil, and Horace, all speak of the soul's immortality; and even Lucretius held that there were successive spiritual phases of life, like the skins of an onion. Plato also taught that the souls of man at death were divided into three classes: the perfect, the imperfect, and the incurably bad—fully described by the Platonic philosopher Sallust, in his "Gods and the World," wherein the pure or divine souls are stated to live in glory; the impure, with great difficulty, become perfect; and the incurable, losing all freedom of will, are confined in Tartarus for ever.

The more modern Jews were divided. The Sadducees disbelieved entirely in an after state. The Pharisees believed in the transmigration of the soul into animals as well as into men; the Essenes in its immortality, but not in a resurrection of the body.

The early Christians held the resurrection of the body—the elect predestined to heaven, the non-elect to hell; and that, like Job (xix. 25), in their flesh they would see God. This is the first time that we meet with the bodily theory formed into a system—the change of the carnal body into a spiritual one, which did not, however, take place immediately on death, but awaited the great day of the Divine appearance and final judgment.

Mahomet taught that the souls of the faithful are of three classes—some admitted immediately after death into paradise; some which enter into birds in paradise; and some which remain, soul and portion of body, near their graves, and await the day of resurrection and of judgment; whilst the absolutely wicked and unbelievers, after being rejected from heaven and earth as stinking and filthy, are thrown into a dungeon under the devil's jaw, to be there tormented till they are called again to join their bodies.

Confucius, whose opinion we should have been anxious to know, appears, so far as we can discover, merely to have held the soul's possible immortality; but all his precepts and high wisdom were directed to man as a human being only.

The Stoics, the Pythagoreans, and the Platonists, regarded man as composed of body, mind, and soul. Irenæus, Clemens of Alexandria, Origen, and Ignatius held the same view; and in this light St. Augustine considered man as an emblem of the Trinity. The Manichæans held that the souls of the purified went to the regions of light; but those of evil doers expiated their guilt in animals. Some of the Asiatic philosophers believed that the souls of men transmigrated even into vegetables and minerals, if we may credit Marco Polo. For a long and interesting account of the various beliefs of the world in all times, and amongst all peoples on this subject, the reader is referred to a very curious and amusing work, "The Beauties of Nature," by Charles Bucke (Whitaker, A.D. 1821), from which some of our notes are taken. In Dendy's work, "The Philosophy of Mystery," we read that the ancients thought each body possessed three ghosts, to be released on its dissolution. The *manes* at once emigrated to the region of Pluto: the *spiritus* ascended to the skies: the *umbra*, or shade, still wandered on the earth.

"Bis duo sunt homini—manes, caro, spiritus, umbra.

Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus astra petit."

Aristotle and Galen regarded the soul simply as directing the functions of life, but the Greeks generally divided it into parts, closely resembling those above

described, as held by the Romans, who probably derived it from them—*soma*, body; *pneuma*, spirit, or breath; *nous*, mind; *psyche*, soul.

“Some souls, such as are killed in battle, become,” writes Josephus, “good demons and propitious heroes, and show themselves as such to their posterity afterwards,” whilst others sink into oblivion.

The *umbra* still remains a credited appearance throughout the Levant and in Italy, where it is known as the *ombra*, *ombra di casa*, *bell'mbriana*. Its character and appearance vary. Sometimes a vengeful and malicious being, it takes hold of new-born children and dashes them against the wall; if properly propitiated, however, and not offended, the *ombra* becomes a sort of house fairy: in each case it is a disembodied spirit or shade, acting as a familiar to the household for good or for bad. This superstition is now, however, happily dying out; but it has its strongholds still in the remote parts of the south and east of Europe and in Syria.

Volcanoes have ever been regarded as the openings to hell, which received the spirits of the wicked; thus the learned Robert Burton, in his “Anatomy of Melancholy” (A.D. 1621), writes, “There be certain monsters of hell, and places appointed for the punishment of men’s souls, as at Hecla in Iceland, where the ghosts of dead men are familiarly seen and sometimes talk with the living. . . . Fiery chariots are continually seen to bring in the souls of men in the likeness of crows, and devils ordinarily go in and out.”

Bredenbachius in his “Peregrinations in the Holy Land,” says, “Once a year dead bodies rise about March, and walk, and after a while hide themselves again; thousands of people come yearly to see them.” (Dendy, “Philosophy of Mystery,” p. 7.)

We have not been able to find out when Bredenbachius lived, but Burton is a fair example of what superstition can effect, even with an intellectual mind, in a comparatively enlightened period of the world’s history.

The belief in Palingenesis held by Sir Kenelm Digby, Kircher, and other philosophers of the 17th century, namely, that out of the dust of a plant or flower its full appearance might be reproduced by chemical means, served also to strengthen the popular belief in ghosts. We have

seen that the Romans believed the *umbra* to *walk* after death, and that the *spiritus* flew to the stars. But many of the most educated Romans were Sadducees in creed. Thus the intellectual Emperor Hadrian is said, when dying, to have composed the following verses to his soul :

“ Animula, vagula, blandula.
 Hospes, comes que corporis,
 Quæ nunc abibis in loca ?
 Pallidula, rigida, nudula,
 Nec ut soles dabis jocos.”

This is the only instance which we know of in which man has expressed his regret at the presumed loss of mirth in a future state. It is not the face but the soul which laughs, and the spirit is moved to mirth, of which laughter is but the outward sign. Wit and fun are purely spiritual qualities, though, perhaps, not of the highest order, and in all states of existence will find rational cause for their exercise. Mirth is not necessarily malicious : wit need not be exercised at the expense of others ; and fun, and humour, and nonsense, to a certain class of souls, must ever give delight ; nor are they defects even in the highest. Shakspeare does not lose any of his superiority when he thus unbends and indulges, as he does with infinite gusto ; indeed, the wider the range the higher and more complete the spirit of every being, the more must wit, humour, and mirth enter into its composition.

To conclude this section of our chapter on ghosts, Bodinus, the great French witch authority of the 17th century, as Burton tells us, is fully satisfied (and this was the prevailing creed of the crowd), that “ these souls of men departed, if corporeal, are of some shape, and that absolutely round, like sun and moon, because that is the most perfect form ; that they can assume other aerial bodies, all manner of shapes at their pleasure, appear in what likeness they will themselves ; that they are most swift in motion, can pass many miles in an instant, and so likewise transform bodies of others into what form they please, and, with admirable celerity remove them from place to place ; that they can represent castles in the ayre, armies, spectrums, prodigies, and such strange objects to mortal men’s eyes ; cause smells, savours, deceive all the senses ; foretell future events, and do many strange miracles.”

The manner in which the spirit departed from the body of course could only be matter for conjecture. From what Burton, Glanvil, and More state, it would seem to have been generally regarded by the learned in such matters, as going forth in a simple, invisible, and round body, if body can be predicated of spirit. The mediæval artists generally represented it as a small naked human figure, issuing from the mouth of the dying person, and received into the charge of an angel or of a devil, as the case might be; and this is still believed by the peasantry of Syria, as we read, who also leave *two* holes open in their house doors, that good and evil spirits may not jostle each other in their passage.

Indeed, every one who ventured to disbelieve in these wonderful narrations of apparitions, or ghosts of the departed, was stigmatised by the orthodox as an infidel or atheist.

If men had souls, and their souls departed from their bodies at their death on earth, such souls still existed, and could consequently appear at will to living men, by permission, of course, from their Maker.

It must be admitted, that if the anti-ghost and demon writers, Reginald Scott, Dr. Harsnett, Webster, Wagstaffe, and the great philosophers, Hobbes and Des Cartes, had true philosophy, good sense, and reason on their side, yet the arguments of Drs. More, Casaubon, Glanvil, and others, were so well put together and were backed by such a mass of evidence from the Jewish sacred scriptures, which few would then venture to treat as they deserved, that they fairly met their antagonists and successfully withstood them; nevertheless, the ghost theory was doomed; it died out gradually before more powerful adversaries than philosophers, and in spite of its learned and orthodox advocates. The spirit of the age was opposed to it, and as the witch or demon theory and ghost theory were inextricably interwoven with each other they shared a common fate.

Still the belief in spirits, spiritual apparitions, or ghosts, did not die out easily, nor can it be said to be extinct even to this day, not even in civilised Europe. Dendy says that "In the 'Dinan Journal' (1840) is given the narrative of a procession of girls to the chapel of St. Anne, to

offer up prayers for the repose of the soul of a mother, who had been dead twenty-two years, and who appeared continually to her daughter, urging her to have masses said for her. The troubled spirit prescribed the time and place of service, the particular church and the dresses to be worn. Some of the people affirmed even that they saw the ghost heading the procession, that it remained till mass was finished, and then vanished." We are not in a position to state whether the ghost or the priests profited most by these masses.

But how easily such stories may arise, be readily received as true, and then pass as current as ascertained facts, may be seen from the following: In the "Literary Recollections" of the Rev. Richard Warner, a narrative is given of the apparition of Lord William Petty at Bowood, related to him by the Rev. Joseph Townsend, rector of Pewsey, in Wiltshire, and "confirmed by the dying declaration of Dr. Alsop, of Calne."

Briefly thus: Lord William, at seven years of age, was attacked by inflammation of the lungs, for which Alsop was summoned to attend him at Bowood. He got better, but had a relapse, and the doctor was again called for one evening. It was night before he reached Bowood, but the moon shone brightly, and as he was proceeding to the house, he met young Lord William apparently quite well, and said, 'I am delighted to see you, my dear lord, but for heaven's sake go in immediately for it is death to you to be here at this time of night.' The child made no reply, but turning round, was quickly out of sight. When Alsop reached the house, he found that Lord William had expired a few minutes before he reached the portico.

The body of the young lord was directed to be buried in the vault which contained the remains of his mother at High Wickham, and to halt at Hungerford and Salt Hill. Dr. Priestly, the librarian, who attended the funeral with Mr. Jervis, then told Alsop that, one morning before the child's death he called him to his bedside and said, "Doctor, what is your Christian name?" "Surely," said the doctor, "you know it is Joseph." "Well then," replied he in a lively manner, "if you are a *Joseph* you can interpret a dream for me which I had last night. I dreamed, doctor, that I set out upon a long journey, that

I stopped the first night at Hungerford, whither I went without touching the ground; that I flew from thence to Salt Hill, where I remained the next night and arrived at High Wickham on the third day, where my dear mamma, beautiful as an angel, stretched out her arms and caught me within them."

Now the circumstantial nature of this story and the characters of the principal actors in it, would appear to render it incontrovertibly true. And yet some time afterwards the Rev. Mr. Jervis published his "Remarks" on it, from which it appears that Mr. Warner was in error as to "the address, designation, and age of the Honourable William Granville Petty, the nature and duration of his disorder, and the name of the place of interment;" that neither Dr. Priestly nor Mr. Jervis were at the funeral, nor conversed with anyone on the alleged dream, and that as to Alsop's death-bed declaration, Mr. Jervis never heard of it till Mr. Warner published it in his book; and finally, that Mr. Alsop, owing to the enthusiasm (as it is termed) of his nature, "was predisposed to entertain some visionary and romantic notions of supernatural appearances."

It is unnecessary to adduce other instances of this same class, in which the thought is parent of the vision, nor is it our intention to enter on the *rationale* of apparitions, etc., of which the soul and the body, one or both, out of order, *i. e.* deranged, are the primary cause, and in which the explanation is to be found. Philosophers and men of science have performed and are still performing that valuable service to humanity, which although not so much required in this country and America, is yet specially needed for the greater part of Europe and all the rest of the world.

We will only make a few more observations on the supposed modern instances of the presence of ghosts, or, as they are now termed, spiritual influences, in order to point out how completely without foundation they are, equally with the more ancient and grosser stories of apparitions. In the ancient theory of ghosts, they were almost universally visible spirits in some form or other, though instances do at times occur in which they were heard or felt though not seen, of which Dr. More the Platonist divine ("Glanvil's Sadducismus Triumphans," p. 8) gives an

amusing instance in the case of an unbelieving old gentleman who, whilst his servant was pulling off his boots, received such a clap on his back from an invisible hand as "made all ring again."

Your modern spirit, however, as a rule, does not show itself, though we meet with luminous hands, etc.; neither does it speak much, but rather prefers to hold intercourse by an arbitrary and curious system of knocks and tap-pings; it guides mortal hands, however, in writing books and in drawing pictures, and endows the favoured with the gift of tongues; it throws furniture about, strums in a wild way on some instruments, but not upon all; it grasps hold of people forcibly, and can give violent slaps, as in More's case; it pinches and tickles, it fortells the future, and discovers hidden secrets with more or less success, and talks sense and nonsense at will. Certain conditions are necessary for these spiritual manifestations, a darkened *locale* being generally one, and the absence of all doubting investigators another; to unbelief and mere inquisitiveness such manifestations are usually denied. A spirit, or some spiritual influence, also unties in a moment the most complicated knots and endues a "medium" with the power of floating about in the air, always, however, we believe, in a darkened room only; it enables people to read passages out of closed books and to distinguish objects as well with one part of the body as another, and in fine, produces such unnatural and hitherto unknown results as clearly and undeniably attest, so say its professors, adepts, and believers, a power which can be no other than spiritual, but which we as firmly hold to be material, and that the only real ghosts engaged in the affairs are the human ghosts themselves.

Now we submit that all these so-called spiritual manifestations are due to a cause or causes yet to be investigated, and from which a science will be finally educed. The instances of such manifestations in past ages have yet to be properly collected, collated, sifted, and arranged; that the history of man is rife with such, we are satisfied, and that there is nothing supernatural about them, but that they are the results of perfectly natural causes we feel sure. The past history of electrical or magnetic knowledge amongst mankind has yet to be written; the

future glories and marvels to be revealed to us by its means are hardly yet to be conceived; it is the science of sciences, one which already has produced wonderful results, but which are nothing, we suspect, to the discoveries yet in store for us.

There is no reason why, under certain conditions, a human being may not be artificially charged, or saturated as it were, with electric fluid, constituting him a sort of living active magnet endued with a power of which we as yet know not the limits, an *armed* human loadstone in fact. It is not many years since that we heard of the wonders of electro-biology, as it was then termed, by means of which the operator could persuade a person that the wooden chair on which he sat was a throne of gold, that he could not move a limb because it was paralysed, that water was wine, that he was hungered or oppressed with repletion, as might be, that flowers bloomed around him in an ordinary room, and that sawdust held in his hand was money or precious gems: these and greater marvels still were vouched for by some of the most educated people in the land—if we mistake not, Sir D. Brewster was among the number. Indeed no one can fairly doubt the extraordinary facts which occur under mesmeric influence nor the existence of that influence itself, when painful surgical operations have been and are still performed under its deadening power. We hail in all these so-called spiritual manifestations the dawn of a new and wonderful science, which, at its birth, like all others, is surrounded with mystery and which is made use of by designing and needy men of talent to serve their own purposes, whatever they may be, among which the love of self is unmistakably a dominant one. Imposture and credulity in all such cases play an important part, do their allotted work, and produce similar and invariable results in all ages.

Whatever truth may have been mixed up with ancient witchcraft was due, we suspect, to this influence—the magnetic power of one person being exercised upon another of inferior strength—self-delusion, malevolence, and pride going to make the witch; ignorance, credulity, and cowardice, forming the person bewitched. But besides this purely material influence, another yet has to be con-

sidered, and has not yet received proper, if any, investigation, viz., that of spirit upon spirit; for just as there are chemical affinities, the results of which are truly astounding, so there are spiritual affinities; and just as there is an animal magnetism there is a spiritual magnetism, capable, we believe also, of most remarkable results; but in each case these influences act between one human being and another, and by the divine constitution of universal life are not and cannot be caused by supernatural means, or brought to bear between departed spirits and spirits existing, flesh enclosed, on earth; since we hold the one set to be equally embodied as the other, equally visible and equally tangible, but distinctly and carefully separated from influencing each other personally by the ordained law of the Creator's system of life: as will be held to be true by all those who accept the doctrine of the inviolable freedom of will with which man is endowed, and which is incessantly and carefully guarded by his Maker, and also by those who accept the doctrine of material form as essential to spiritual efficiency; and that between all spheres of existence, between communication of one world with another, or of this world with a purely spiritual world (allowing for a moment that there is such a world), the Supreme Ruler has placed his veto. And in a healthy state of being, in which body and soul are duly balanced, which it is clearly the intention of the Creator should be the rule, man is in a free state, and any magnetic or spiritual influence capable of being exercised by one person over another is not possible unless it is desired by both, or in so slight a degree as not to affect his personal power and liberty, but leaves him to all ordinary intents and purposes still master of himself.

We regard electricity as the connecting link between spirit and matter, as the medium of communication betwixt the spiritual being and the material body, as a material agent, and in no way to be confounded with the far higher and purer *vis viva* which we term spirit.

Thus, when the earthly body dies it returns to the matter of which it was composed; is absorbed, recomposed, and re-exists in other material forms, and finally is used in the constitution and nourishment of succeeding human bodies; whatever form it assumes it is however the same

in its basis, still is matter, and in whatever shape developed remains substantially the same.

The electricity which played so important a part in the formation of the human being, both as an active power in itself, and as a medium of communication between the spiritual soul and the material body, returns at the dissolution of earthly life to the vast storehouse of nature, in the whole system of which it acts so important a part.

But whilst the amount of earthly matter in the world is always the same in quantity, perhaps increasing but certainly never less, electricity varies in quantity, and the source from which it is originally derived pours forth at times renewed quantities, which in turn gradually decrease in power, and have to be replenished, and such floods, as it were, of electrical power poured over the world and its inhabitants, we hold to be the causes of the great epochs of increased activity and fresh impulse, characteristic of successive epochs in the history of mankind.

The spirit of man, however, when released from its continent and agent, earthly matter and earthly electricity, is neither transformed into another spiritual being like the former (earthly matter), nor returns and is absorbed in the supreme spirit, like the latter (electricity), but still retains all the impressions and results of its personal existence, which constitute its individuality, and as an individual, self-conscious, memory keeping, spiritual being, capable of indefinite expansion and progress of indefinite degradation or decay, exists for ever; and will for ever, consequently, be embodied in some form, and such an external form, we believe, in an after state, as corresponds with its real spiritual nature; beautiful according to its progress, deformed and fearful according to its degradation: yet still an embodied spirit and fitted only for active existence in the sphere or on the orb in which it is placed, and, by divine order not allowed to exercise any influence for good or for evil on beings in another sphere of existence or in another world.

Magnetic or electrical affinity or sympathy does not, then, at all imply spiritual affinity, no more than earthly external forms express spiritual internal natures; though both of these entangle and influence the soul in its passage on earth to another state of existence; and we hold it

is this electrical power by which what are now termed spiritual manifestations are produced, and not by any spiritual presence at all, in the sense of departed spirits, which we have shown cannot be imagined as active, without a visible material body.

Moreover, we believe it probable that more than two kinds of electricity may be found to exist even on earth, and that in a higher state of being, a more powerful and subtle electrical fluid (as it is termed) may also exist as an agent of the Creator in His communication with His creatures, from what are called "angels" down to man. Forget not that we are all and must be still equally His creatures, for God is the source of all things, and the creator of all things, spiritual or material, active or inert, throughout the entire universe.

We read in Sullivan's "Philosophical Rhapsodies" (London, 1788, v. 2, p. 157), that the Parsees, besides considering fire, air, earth and water as emblems of the Creator, recognise a fifth element, called in their language "noor" (light?) a sort of "phlogiston or vivifying principle of nature"; and this we are inclined to suspect was neither more nor less than electricity, corresponding to the phlogistic theory of Stahl, prevalent during the 17th century in Europe, and with the odyle force of Reichenbach in the present age. It is worthy of notice, also, that of the Indian castes, Brahmins, Kshatriyahs, Vaisyas and Sudras, the first three are of one original stock, the last being the conquered race: thus we may suppose there are only three original castes and these may correspond to the three primary or prismatic colours, red, yellow and blue, since the Sanskrit name for caste is "varna," or a colour. (See English Cyclopædia, Art. Hindu Castes.) Now these castes, if connected with colours, are also apparently connected with the nature of light, and electrical light is, we believe, generally similar to that of the sun. Thus different kinds of light may have been supposed to represent different kinds of electricity, and may have, consequently, been regarded by the ancient founders of the system as the basis of these *varnas* or colours which represent caste: an idea strengthened by the fact that the Hindoos hold the touch even of an inferior caste man to be contamination; that such contamination

is transferable by touch to another person; that some textile substances placed between the touch of flesh from one and another human being, prevent such contamination; and that some substances conduct contamination, as a mat or carpet for example, whilst others, such as stone or marble do not so conduct it; and although at the present day there is no doubt great confusion in the practice of this principle, owing to its having been entirely lost sight of by the Brahman priests themselves, still enough has been said to give us an idea that some such connection between electricity and caste did in former times exist.

Placing for the moment on one side all theories as to electricity, etc., we know as a fact that imagination is one of the most important powers which men possess, and the most liable to abuse, misapprehension and error. It requires action as much as the senses, the reason or the memory, is just as common in men, and is strongest in children and in some uneducated men who are only grown up children. All men possess imagination, in a greater or less degree, and in a more or less healthy state.

With persons who live in society, go out to balls and parties, attend the theatres and concerts, visit picture galleries, and go to all places of rational amusement, or, indeed, amusement of any kind, who read books of travels, poetry, and books of fiction; this imagination is perpetually in a state of activity and is ever employed. It *will* be at work on something, as much as the reason, which we hold equally to be never absolutely quiescent, and though poorly employed in the ordinary affairs of daily life, yet sufficiently so to satisfy it and to keep it out of evil.

If the imagination is not exercised as above described, which it cannot be with persons who lead secluded, solitary, self-contained lives, any vivid present idea is sufficient to bring it into activity, and frequently and naturally, when an idea is intense endues it with life, as it were, and gives to such an idea a visible form, as real to the person himself as anything can be. He then actually sees (internally) what he intensely expects, believes or fears. Thus solitude, ignorance, and absence of social intercourse are particularly favourable to visions, which, to the persons actually concerned, according to the vivid-

ness of their fancy, have all the appearance of reality. Such visions, however, seldom or never occur amongst people actively employed in the social duties of life, or among communities where food for the imagination is furnished at every turn; and thus social intercourse and rational amusements are more subversive of all visions, apparitions, ghosts and other fanciful ideas, than any amount of philosophical explanation, teaching and argument. We may take it as a proved fact that ignorant persons, indulging in isolation, solitude and meditation, no matter how great their natural intellect, are apt if not sure to imbibe error; whilst, on the other hand, truth is only to be elicited by knowledge, combined with intercourse, association and discussion, although the natural abilities of the individuals so placed may be moderate and not nearly so great as those of the first-mentioned class.

Give ear to our suggestion, if you are of a very inquisitive nature, instead of seeking intercourse with departed spirits, who in themselves and in their communications appear to be very uninteresting and very uninteresting: seek intercourse with your fellow spirits on earth. There are more worlds than one even here; worlds as widely separated by manners, language, look and modes of thought and action as any you appear to meet with in your spiritual experiences. There are on this earth thousands of people who never know what summer really means, whose year is divided into two parts, day and night, six months long each; who live in houses of ice, and eat raw flesh as a luxury. Asia, Africa and America, each with their millions, are as practically unknown to you as the worlds of Jupiter or of Saturn; and there is, we suspect, a wider dissimilarity of appearance between you and a Bosjeman or an Aztec, than there would be between Antinöus and an angel. First of all then, brother, be content to stay at home in your own house, the world, wherein are many apartments you have never yet entered, before you seek with undue and prying eye to enter into the dwellings of departed souls.

Now we hold it as a reasonable belief, that—

1. Every individual human being is also an individual spiritual being.
2. That when the human body dies, and the connection

between the spiritual being and the body of earthy matter is dissevered, such matter re-exists as matter; the spirit re-existing as a spirit.

3. That it re-exists as the same spirit, and retains its individuality.
4. Spiritual life may exist without a form.
5. That though spiritual life may exist without form, yet that no derived spiritual life can *act* without it.
6. That form implies the presence of matter.
7. That a form implies material organisation of some kind, and the higher the purpose for which the form is created the more complex becomes its organisation.
8. Thus the soul of man, which is a definite and individual being, can exist (but not act) without form, is invisible, and does disappear from earth without the possibility of our seeing it.
9. But it re-exists as a spiritual and active being, and consequently requires and receives another and a fresh organisation.
10. That such an organisation is naturally and inevitably a material or substantial one, and must therefore exist and act in a material or substantial world.
11. And this matter or substance is not thin and incompact like air, for instance, which is matter in an incomplete and imperfectly combined state, formed of globules independent of each other and incapable of receiving bodily organisation, like the higher substance known as flesh.
12. And that this is true, appears from the fact, that no one could for a moment imagine a world of any kind composed of air only, and inhabited by beings composed by vapour or gases; nor a world of fire, similarly inhabited by creatures of pure flame.
13. For even the idea of heaven, as received by all mankind, implies something much more substantial than either of these; and any idea of spirit as something independent of matter can be held only of the Supreme Spirit whence all things are derived. Even heaven itself, which is never supposed to be other than an actual and also the highest state of

spiritual activity, is regarded, even by the most orthodox, not as an unsubstantial and dreamlike realm of visions only, but as a tangible state of being.

14. Spiritual being, and material organisation through which it acts, must then always co-exist in all derived and created states of active and result-producing existence.
15. And through such consecutive states of active existence does the spiritual being, man, pass—man himself on earth—being himself also a ghost (geist) or spirit.
16. The good, tending to progressive perfecting of the soul.
17. The wicked, tending to progressive degradation.
18. Man has these two courses of spiritual existence marked out for him by his Creator, and is carefully kept in a state of freedom, so as to pursue which of the two he conceives to be most desirable.
19. There is, therefore, no communication or connection between this world and any other world, between this life and any other life, each being different in kind, and separated by impassable regions for any but bodiless spirits, which assume the form proper to each such state, and are confined within its divinely ordered limits.
20. That such states of being depend not on any transitory human or other relationship, but depend entirely on the state of advancement in love and truth of every individual spirit, who by sympathy and affinity finds himself in the sphere suited to him, and dwells among and with his spiritual relations alone.
21. But that in proportion as earthly ties are strong, and there is a community of love and an equality of knowledge (*i.e.*, truth, which is the only real knowledge), between relations and others on earth, so in proportion are they likely or sure to meet those whom they have lost here, in another life hereafter.

And this we hold, merely sketched out as it is, to be the reasonable and true scheme of existence.

Moreover, we must all be content to proceed onward

from a beginning, and gradually to ascend in the scale of life; and on our care depends the measure of our success.

In every other case which can be mentioned, as known to us, through the Creator's procedure on earth, the same principle holds good.

The earth itself has arisen from a germ, and has been gradually developed.

Man springs also from a germ, and progressively ascends in the scale of life as he advances in years; not on this earth alone, but, as we believe, to all time.

In the entire animal and vegetable world, the same principle holds good. Every single thing begins in ultimates, and proceeds thence onwards to its perfecting.

It is a mere fancy, and opposed to all we know, to imagine that anything whatever, spiritual or material, has been first of all created perfect, enters at once upon the full enjoyment of its functions, and then becomes subject to decay.

Individual identity is, moreover, characteristic of all created things, however much they may alter to the eye in their progress: the actual germ that is, is found developed in the production of all things, and that germ constitutes its real identity, all else is only apparent and transitory. This applies to individual objects, and if we proceed to classes, the same principle holds good. Age after age they are identical in their nature, and their classification is thus rendered certain and perpetually sure; that there should be transformation of matter in the formation of such objects, and classes of objects, does not in any way affect the principle of individual development of form, or of general character in classes.

We are acquainted with only one spiritual being or soul on earth, man; and his spiritual development is as much the development of a germ as is any other more material object. The soul of man until his death on earth is such a germ and nothing more; a germ which, like the chrysalis of the butterfly, has yet, in its apparently unformed state, all and every part distinctive of the winged creature which springs from it contained within itself. But this simile, so often applied to the resurrection of the soul, is poor and incomplete in comparison with the great and wondrous developments of which the soul of man is

capable, and which are reserved for him in his future life, if he will only fit himself for them by becoming worthy of them, by enabling himself to put them to account, and to enjoy them in their useful application to others as well as to himself, which can only be through his love of his Creator, his love of goodness and of truth springing therefrom, and dearly cherished by him in honour of the great and bountiful Giver of all things.

From the brief and superficial survey then which we have made regarding the principal opinions of various ages and creeds as to the state of the soul after death, we find the following beliefs have existed:—

1. That the spirit of man is absorbed after life on earth in the Supreme Spirit of the universe.
2. That it goes through various transmigratory processes, and may resume finally its earthly body.
3. That it ceases to exist when the body ceases to exist.
4. That it is kept in some indefinite place and for some indefinite time, until it will resume its earthly body, the same but changed, *i. e.* glorified.
5. That it returns to earth in successive human forms.
6. That it is without body, but flits around and amongst men as a more or less pure spirit on earth after its earthly existence.
7. That it finally becomes perfect in every individual case.
8. That if specially selected by the Deity for heaven, it obtains perfect bliss, if not it dwells in everlasting torture.
9. That if wicked it will be finally destroyed.
10. That it returns to earth in various forms and finally becomes a star.

We have been induced to treat thus far regarding good and evil spirits, ghosts, and the state of the soul after death, because the doctrine of our Church on such subjects requires at least to be shadowed forth, and more than that we have hardly done, nor can we, without special revelation, without divine assistance.

We have done so, not of our own will, but against the feelings of our own nature; for we hold that all desire to pry into futurity, futurity after death, is opposed to the ordained will of our Creator, is incapable of scientific confirmation, is unsatisfactory at the best, and indicative of

an unhealthy state of mind, calculated to lead men into useless and undesirable speculations. Nevertheless, reasonable in place of unreasonable ideas are best to be held, and such ideas we seek for and trust we have obtained.

But they are wisest, and act most in conformity with the order evidently established by the Divine Creator, who seek first and before all things to know, love, and obey His will relative to their existence on earth; their past, if a past they have had, He has clearly decided shall be hidden from their view; their future He has assured them of, but no more than that they shall live everlastingly, and that their future happiness or misery depends upon their becoming His children, and living holy lives in His service. He has made this world, the earth, for man, and man for this world. He has, of His own divine will and pleasure, and for our own benefit and welfare alone, we are full sure, absolutely separated us from all other created beings whilst on earth, and this should serve to assure us, with as much certainty as the most distinctly worded verbal or written command could, that our attention is principally to be confined to our duties in the world wherein we dwell. And there are duties enough for us to perform in all conscience, duties which, if properly performed, leave us little time for philosophical or theosophic studies, for speculative and perhaps chimerical pursuits. Who, we ask, does his duty completely towards his Creator, to his fellow creatures, and to himself in one set, in some, or in all? Alas! are we not most of us lamentably remiss in performing our duties? Labour, the appointed curse of the old, is the appointed blessing of the new religion. Work is practical worship. Whoso works most, lives most, is most blessed, and most closely follows in his Creator's steps. Well has Heinrich Zschokke said in his autobiography, "action is life and benevolent action is the most blessed life."

The more useful to our fellow creatures the nobler is our labour. Labour is better than prayer, and is the appointed lot of man—appointed by the Divine wisdom—for the benefit of all humanity as a blessing and by no means as a curse. But man does also require rest and recreation, even for the very purpose of performing the labour or the duties allotted to him, and the due admix-

ture of each in their proper season is good for each of us ; seeking above all things to do the will of our Creator, to keep the fear and love of Him ever before our eyes. Let us all then, in our respective places, put in practice the divine ordinance of our Creator, and then from the cradle to the grave we shall find profitable work to do, profitable to ourselves and to others, and approved of God our Creator, nor lose our valuable hours and perplex our little souls with speculative problems, beyond and above the power of human beings to solve. As sensible, happy, clear-witted Horace asks—

“Quid eternis minorem consiliis animum fatigas.”

Well also has he sung—

“Sapiens, sibi qui imperiosus,
Quem neque pauperies, neque mors, neque vincula terrent ;
Responsare cupidinibus, contemnere honores,
Fortis ; et in seipso totus, teres, atque rotundus.”—*Sat.* vii.

Again—

“Virtus est vitium fugere : et sapientia prima
Stultitiâ caruisse.”—*Epist.* i.

And surely one of the greatest follies man can commit is to neglect his present duty and appointed work for prying speculation into a future, which is placed out of his power to ascertain, and which he would not desire to, if he had that confidence and trust in his Creator which is the only foundation of all permanent happiness and serenity of soul.

We urge you then, before all things, before a perpetual selfish craving for assurances about your own future state, which you should confide in God for,—before any foolish, senseless prying into the nature of spiritual existence amongst those who are departed, which surely God has most wisely hidden from you,—we urge you, we repeat, to love Him before all things, and in seeking to love and reverence and adore Him, you can do no better than to look carefully around you on the external glories of this beautiful world.

Man may transform, combine and construct, but cannot create ; to do that is characteristic of the Deity alone, who, with divine power, produces, by means of invisible agencies, and out of apparent nothing, the most exquisite

forms and colours ; the growth, development, and perfect arrangement of any common bird's feather should inspire the soul with reverence and with awe ; should instil into man a profound humility, and a deep sense of his own comparative impotence. With miracles, indeed, than which no conceivable spiritual world could present more astonishing instances, are we surrounded ; miracles above, below, around us ! miracles of power, beneficence and beauty ! With such emblems of our great Creator's divinity are we enclosed and circumscribed ; nor can we, if instructed in mind and possessed of a heart, move a step in nature without cause for adoration, homage and gratitude. We should, indeed, be filled with awe and fear by the evidence of such inconceivable, mighty, and unopposable power, had we not received also from Him the precious assurance that He cares for our welfare, created us for our own happiness and for His service, and that we shall finally come to Him, see Him, know Him, not as a vague spiritual idea, but as the One living God and Lord over all, perfect in His divine beauty, as in His divine goodness and divine truth.

If you cannot love, honour, and worship your Creator here, on this earth, it becomes a question whether you will be capable of doing so anywhere, in any other state of existence. You are surrounded indeed with miracles of His infinite wisdom and love ; and if you cannot be touched with them now, if you fail to perceive, acknowledge and appreciate His divine attributes here, when and how can you ever expect to do so ?

It may be that you are on your trial in this world, and if you will but love your Creator here,—and loving Him implies a life full of action, gratitude and hope,—you will go on and ever forward, ascending in the scale of spiritual existence to the realms of eternal bliss.

If you do not love Him, if you lead a life in which no thought of His divine perfection and goodness produces in your soul, humility, tenderness, gratitude and active love of all created things, it may be that hereafter will your future state become more and more marred by selfish thoughts and deeds, until, like a poisonous weed encumbering the fair garden of spiritual existence, you will, as a weed, be plucked up and rooted out from the realm of universal life for ever.

Be then "wise to-day, 'tis madness to defer." Cease your idle, selfish, silly tamperings with sacred time. Give up at once your vain prying into a life which is beyond your ken, and which results in nothing but delusion and vanity of thought.

Say adieu for ever to those speculators on your gullibility, those "mediums," who are only mediums of folly to you.

Be up and active in present worship to your Creator, in useful help to your brethren, in a wise care for your own welfare, and let those who are dead rest, without any uncalled-for and senseless efforts on your part to bring them back to earth again.

SALVATION.

We have already in the article on Justification and Salvation by Faith, and chapter VII., on Salvation, broadly stated the doctrine of the Universal Church; but we wish to make yet a few additional remarks on the subject.

Christianity, the most spiritual and moral of all the ancient doctrines given forth to man, and which, as regards its moral teaching, is incorporated in the creed of the Universal Church, was, nevertheless, interwoven with important and fundamental errors both as to faith and doctrine, which have led to various pitiable and pernicious results, patent now to all men who are instructed in the history of its development, progress and decline; a history which is also that of Europe for some sixteen centuries subsequent to its foundation; a faith and doctrine which even at the present day present all too-powerful barriers against the progress of the human race, are clogs and burdens on our still difficult advance towards truth, and hindrances to the dictates of reason and good sense.

One error, the most fatal of them all perhaps, vital in its nature, and certain at last to be fatal to the permanency or existence of all the Christian churches, is the primary dogma of salvation in the belief of Jesus as God, or as one of three Divine beings or supreme Deities. The dogma that by firmly believing in this can man alone enter heaven, and by denying or discrediting which he

will be condemned to eternal punishment and torture in hell. A dogma not only opposed to reason, but which even the common sense of right and wrong, of truth and of justice implanted by the Creator in all human beings, perceives to be false and radically unjust, and which the natural good feeling of all men not warped by early education, rejects as odious and even as impious.

For God is in His very essence, infinite love and perfect wisdom ; and among his noblest, dearest attributes are infinite mercy and perfect justice.

Will any one deny this ?

Many would desire to, we can foresee ; nay, many practically do deny it ; but who so bold, so foolhardy, as to assert it publicly ? Let such a one come forward if he dare. Yet many in their hearts, and perceiving our aim in this assertion, will yet grudgingly allow it to be so, and only reluctantly admit it, because this truth tends to undermine and upheave their dearly cherished creeds, and to sap the very foundations of their cruel faith in a partial God.

We again assert, that the love of God towards man is infinite. Revelation, science and conscience, all bear witness to the fact ; and being infinite is universal, and extends itself to all created beings ; is limitless, and therefore can have no bounds set to it. So we are taught, so we believe, so we are convinced. But no ! this divine love is finite, is confined within limit and boundary, and is restricted to a certain number of chosen people, a select few ; it is offered to us with a proviso, and is fenced round by a condition. It says, understand the reason if you can, but if not, why then believe in simple faith, that the Supreme Spirit has descended in a human body upon earth and lived amongst mankind as a man himself, as an ordinary human being ; that he has performed miracles in contravention of his own divine and immutable laws, and has left behind him precepts for man's guidance on earth, which, if carried out in their entirety, would dissolve human society and prevent the natural progress of all human life.

Believe, in fine, that Jesus of Nazareth was the Son of God, equal in power to the Creator himself, or look not for the enjoyment of that Creator's infinite love, nor for

any modicum even of that love ; for however blameless or virtuous your lives, however much you may long for and turn to Him, to be allowed admission into the delights of His gracious love and good will, you shall otherwise obtain no favourable answer from Him, but only disgrace, rejection, and hate ; the practical proof of which you shall find and feel in the dreadful torments and relentless punishment of burning hell for ever, reserved for all unbelievers.

Now we do contend, and the poorest, the most uneducated man will understand, that this is not, and cannot be, the result of infinite love, and truly has not only nothing in common with such love, but is fundamentally and absolutely opposed to it.

For we must take into account the powerlessness of the will in attaining any conviction as to God's presence in Jesus on earth ; reason and not will can alone produce such a conviction. It may be that we have no will, no wish, no desire, one way or the other ; or we may earnestly wish and hope that it is true that such divine presence has been vouchsafed to mankind ; we only seek to know the truth, irrespective of what we may personally will or wish ; and it is by the understanding alone, that the truth can be discerned ; by the aid of reason alone that a just judgment can be formed ; not directed by self-conceit, nor by pride of reason, but exercised in all humbleness of heart ; and if our judgment does not endorse this claim, or approve of this dogma, however much we may see that it is desirable for our own sakes to do so, we are to be eternally punished ; not for any want of love and reverence towards our Creator, nor for any evil of actual life, but on account of the weakness and imperfection of our understanding ; a power which we did not make or select for ourselves, but which we have received, such as it is, from the Creator himself, through our parents. The utmost we can do with such a power or faculty, and which it is our bounden duty to do, being to exercise it to the best of our ability, in all humility of spirit, all honesty of purpose, and all earnest desire for the truth.

Try this dogma now on its own merits, in its naked simplicity, upon any man of ordinary intelligence who has not had it instilled into him from his earliest youth,

and has lived all his life amongst people who profess to hold it, and we believe that he would smile at you for your folly, or treat your doctrine with scorn, and regard you yourself as deranged in your intellect.

It is, however, the fundamental doctrine of every Christian Church, and thus not only is the name of Jesus made a hindrance to the soul's welfare, but his person is interposed as an obstacle between man and God, bars the entrance to heaven, and pronounces your condemnation to hell, if you will not, even if only from motives of self-interest, from desire of bliss and fear of everlasting torture, confess to the required belief in the dogma of his divinity.

It is clear to us, however, that if the love of God for His creatures is infinite, it cannot be confined within any limit whatever, is freely offered without any condition,—except the capacity of the recipient to appreciate it,—and cannot be restricted to the professors of any particular faith; and that any dogma or proviso to that effect, not merely tending to it, but denouncing eternal punishment upon all who will not admit its validity, is irrational, illogical, false, unjust to God, injurious to man, and fundamentally opposed to the all loving, all holy nature of the Creator.

Then as to God's infinite and perfect wisdom: if we admit it as one of His divine attributes, and nothing is more certain, how does such a dogma harmonise with it? How tend to confirm it? Such a dogma has now been placed before mankind a sufficient length of time to test its probable acceptance by all races of men; and we may see that it has long since reached its utmost limit of belief, and is at this time, yearly, daily, hourly losing ground. Even amongst Christians themselves, comparatively few persons would venture to adhere to it in its strict and literal meaning; most people would seek to modify it, and many have renounced and do continue to renounce it altogether; are not prepared to consign some seven hundred millions of people to eternal torture for its sake, and do admit that all mankind may be saved by the infinite goodness and mercy of God, in spite of its unmodified announcement in their respective creeds. Such an admission is tantamount to abandoning the dogma altogether. Nor in such an admission are, those only

included who have never had the opportunity of salvation offered to them, but also those to whom it has been offered and has been rejected. It has been placed before Mahometans, Brahmins, Buddhists, Parsees, and, indeed, all races and kinds of men, even to the merest savages, and has been rejected by the plain good sense of the uneducated as well as by the cultivated minds of the most intelligent; and this, to such an extent, that we are desirous of seeing the dogma still more extensively promulgated, for the wider its circulation the more convinced are we of its rapid abandonment and ultimate renunciation by all classes and races of thoughtful, good, and just minded men. If this is so where is the perfect wisdom of God evinced? Would He thus enounce a dogma of the most vital importance to the welfare, here and hereafter, of all His creatures, which, proving ineffectual in recommending itself to their belief, would finally have to be withdrawn altogether, and be put aside as radically unjust and untrue? There would be no wisdom at all that we can see in such a course.

Perfect and impartial justice is also an acknowledged attribute of the Deity and is the logical result of His infinite wisdom; but condemnation to everlasting torture as the punishment due to unbelief—unbelief which arises from the very exercise of that intellect and reason with which the Deity Himself has endowed men, and which it is their acknowledged and evident duty to exercise and make use of to the best of their ability, is not only not indicative of perfect justice, but would be, if true, we hesitate not to assert, an act of the most flagrant injustice, and, consequently, utterly repugnant to the nature of the Deity, to one of His noblest attributes, and one, moreover, on which we depend with the utmost certainty and with a firm faith, as a redresser of all the temporary wrongs, the deep injustice, the slanderous hate, the bitter contempt, the neglect and indignities, which the churches and the world bring to bear and inflict on us throughout life, and which are without remedy from any earthly tribunal.

If, moreover, as we have endeavoured to make clear, a dogma such as this, is opposed to the real spirit of God's infinite love towards all mankind, it is still more at variance with the infinite mercy which flows from it,

and does indeed deny and render of no effect the universal and never failing exercise of that divine pity and compassion which is the source of hope to all who have erred ;—and who has not erred ?—the sheet anchor of the tempest-tossed sinner, which prevents his drifting into the fatal ocean of despair ; the dear and only source of consolation, of comfort and of hope to all those who are afflicted in spirit, and is the herald of salvation to all human kind, of every church, and throughout all ages.

Salvation, then, made dependent on belief in this dogma, as a fundamental article of faith, without which heaven cannot be attained, and hell is ordained for all those, no matter what their lives may be, who refuse to receive it, we hold to be an error of the most pernicious and fatal description, entirely at variance with the immutably divine nature of our great, good, wise, just, compassionate and merciful Creator ; and, in consequence, and of necessity, injurious to the spiritual welfare and true interests of all mankind.

We have neither time nor space properly to enter into the various modifications of this dogma, nor of the explanatory views concerning redemption, atonement, vicarious punishment, vicarious sacrifice, nor any other attempted reconciliation of the incarnation and death of God upon this earth, with the spiritual perceptions, understanding, common sense and moral feeling of mankind ; and are quite content to leave such questions in the hands of time, to be fully, faithfully, honestly and fearlessly treated of by those who will succeed us in our task of vindicating truth, and of endeavouring to expel error from the minds of ourselves as well as of others.

Further than this conviction of the injury such a dogma inflicts on those who hold it, we hold that no profession of faith whatever, in churches, creeds or dogmas of any kind, whether sincerely believed in or only nominally so ; nor the due and regular performance of rites and ceremonies ; no amount of attendance at places of worship, nor any other external manifestations of religion, are of any effect for the salvation of the soul ; although if creeds are sincerely and honestly regarded as true, and religious service is practised with a proper

feeling of devotion, they must be considered as aids, and important ones indeed, towards man's well being, and towards keeping us in those paths of righteousness and remembrance of our Creator's love and goodness, which tend to make our lives pure on earth, and lead us onwards finally to salvation—salvation which can, nevertheless, be obtained by our own means alone, through the grace of God, ever present in us all ; through the longing and aspiring love of God, our heavenly Father ; firm faith in His love, wisdom and justice, and implicit obedience to His divine commands ; reposing our entire trust in Him ; performing diligently all our duties to our fellow creatures, and diligently seeking our own spiritual improvement and advancement steadily throughout life. Any belief in salvation through other means we cannot conscientiously accept ; any other belief than this we hold to be a delusion and a snare.

We have said that God's grace is ever present in all of us, aiding and urging us on to become fellow workers with Him for our salvation ; and we are assured that this is true, because if we have duties to perform to our Creator, strange as it may sound in the ears of many, He also has a duty to perform towards us : and this holy and sacred duty He does perform most assuredly with incessant regard to our future welfare, with infinite care and tenderness for our soul's salvation. That duty is regard to our spiritual improvement. Love and duty ever go hand in hand ; where love is, duty is there also ; we are all too apt to separate them, to regard duty, and love also, as a one-sided affair only ; we are continually speaking, for example, of the duties children owe to their parents, but seem to forget that parents have, likewise, duties to perform to their children, and duties, too, of the most important nature—duties which are more strictly and tenderly performed as the love of the parents is more intense and intelligently directed.

Such duties our Heavenly Father, we are therefore assured, performs in favour of us His children ; and His divine regard, and aid, and guidance, and grace, will accompany us throughout our entire existence for ever. But we must turn to Him, seek Him, love Him, and obey His laws ; and then, His divine grace ever present with

us, we shall, by our own exertions alone, and in no other manner, enter into the kingdom of heaven.

CHANCE.

Having in the Chapter (VIII.) on God's Providence considered the nature of its application to the affairs and lives of men, we intend now to speak more particularly of those instances in which we cannot perceive that it is exercised, or why it should be thought to be exercised; cases in which, as we think, man acts of his own volition, and produces certain results which are dependent on the exercise of his own free will.

All mankind use the words "chance," "mere chance," "luck," "accident," "fortune," and these words are spoken by numbers who are still firm believers in Divine Providence, and would be greatly pained if they were thought capable of denying it. We may presume, therefore, that it is with no such intention they use these words, but that, in reality, they apply them to occurrences which they feel to be trivial and indifferent in themselves and in their results, and they are properly and naturally unwilling that the holy name and majestic power of the Deity should be brought in to account for every petty occurrence which, so far as they can see, is of no possible importance to themselves or to others.

These remarks apply to "chance" and "luck" principally; as to "fortune," "good" or "bad fortune," so termed, such expressions are, in reality, void of all sense or meaning, since what appears to be good fortune, even the best, may turn to our final hurt. Such words are generally applied to man's successful or unsuccessful attainment of temporal objects, wealth, dignities, bodily health, etc.—things which are merely transitory even when longest enjoyed, for we leave this world and them together. Moreover, a fortune, in the sense of wealth, left to a man, may be his ruin, his misfortune; dignities and honours may be the very cause of disgrace and humiliation; and perfect health may lead to imprudences in the possessor which may result in sickness, disease and death. Therefore, although the ancients dedicated temples to Fortune as a Goddess to whom they paid homage, we will none of

her, and either as good or bad, smiling or frowning, favourable or severe, reject her altogether. That there are some who seem to be always lucky, and some unlucky, we admit—people who are born, as they say, under an evil or unlucky star. From our own experience of life we are fain to allow there is some truth in such assertions; yet we do neither ascribe such results to the stars nor to Providence. If we knew all, we should find, probably, that they depended on the people themselves more than on any external and unknown cause.

As regards chance, then, let us take a few instances in order to make clearer what we understand it to be. For instance:—

1. A person, when walking, habitually taps his leg with his stick; it is a chance, we hold, whether he taps it twice or six times.
2. The servant places a piece of bread by her master's side at dinner, which may *chance* to be less or more than he requires; if more, he can leave it; if less, he can have more.

In these two cases, the acts are perfectly indifferent in their effects, and produce no results in any way. They are what we should feel justified in terming pure chance, being neither directed nor controlled by the person interested (if interested at all) in them. We say that they have been neither directed or controlled by any one's will; but if it is asserted that they are, then it was not by the actor himself, voluntarily, intentionally, or with a purpose, and must have been controlled by the will of God alone, which, we hold, few men but would admit to be absurd. Such occurrences then, we again state, appear to us as matters of pure chance.

3. On a rainy day you take a walk, and are careful to keep your feet out of puddles, but, meeting a friend, take your eyes off the ground and whilst talking to him place your foot in one, and keep it there without knowing it. In this case, it depends on yourself, on the *chance* of being able to keep your eyes upon the ground in the exercise of prudence, and the result may affect you, for you may catch a cold, get a fever, and die; or you may happen not to feel any ill effect from it, this

again is a chance which materially affects you ; but, whatever the result, it was clearly dependent on yourself, on your own carefulness. Here, then, is a cause for this result, which is not of Divine but of your personal directing, of your own doing ; a cause perfectly natural, a result perfectly explainable, and, therefore, not to be imputed to any other directing power.

4. A man runs up against me in the street, or I may run up against him ; we may or may not apologise to each other, or he may apologise and I do not accept his apology ; or I may apologise and he refuse to listen to me ; or I do not apologise, from thoughtlessness, or because I consider it his fault, or from some other motive ; and he, being hot-tempered, abuses me, strikes me ; a scuffle ensues ; I fall, and break my leg. This is a result arising from a series of chances, which materially affect me, which is caused by my own conduct partly, without any intention or any idea as to the result ; so that it arises partly from my own conduct, partly from the nature of the other person, and is the result of our own acts and dispositions, of necessity, and not through any external directing power ; and if my death ensues from it, it is clearly caused by myself, or by another, and cannot be fairly ascribed to the Deity.
5. Again, suppose I throw dice for money, and lose ; this also is a chance. But here I should have been prepared for ill chance, because I know myself incapable of carrying out a law, which is, that the cube, exactly thrown up in a certain way, to a certain height, and under certain conditions, will always come down on a certain side. But I run my chance of carrying out that law ; fail to do so, and the result is bad luck, as it is called—bad luck caused by no controlling power beyond a natural law, and therefore chance ; for I cannot control the result ; and the Deity, surely, will not control it for me. He has ordained the law, that is enough, but I cannot put it into practice. I am sure that there is a controlling law in this case, which, for

one reason or another, I fail to observe, and can never control, although by the science of probabilities, I may arrive at certain pretty just conclusions; nevertheless, impelled by desire and hope, I go on playing, and lose my fortune perhaps, Surely my loss does clearly arise from my own ignorance or want of ability, not from the controlling power of the Deity; and if ruined and in despair I commit suicide, evidently my death cannot be justly laid to God's will or providence, but to my own fault and deed.

6. A man may become deeply enamoured of a young lady, and desire to obtain her hand in marriage. Both the motive and intention are laudable. But here his will comes in; for he may will or not to propose to her. However deeply enamoured, if he is prudent, circumstances must be considered—do they seem favourable or not? If not, he may will or resolve not to propose; if favourable, he resolves to propose. It is clear that he is free to do either, as his judgment may direct; but in either case he is liable to err. But he does propose, and she rejects him. He exercised his free will; she also exercised hers. There was all along the *chance* (for what else is it? how else describe it?) that their wills would not coincide. He runs that risk—that chance—and finds they do not coincide; they clash; and the result to him is a great mischance—a bitter disappointment, arising from the free exercise of two human wills acting in opposition to each other—a result which lay in the very nature of their common human constitution, and not to be ascribed to any other cause, since the cause is sufficiently ascertained.

Now, if, moreover, the rejected lover goes mad, and passes the rest of his life in a lunatic asylum, no could make the lady accountable for the result, since both she and the man exercised a right; and neither of them can be responsible for a result which they could neither of them foresee, nor did expect. Surely neither as it God's will or wish; nor could we willingly intro-

duce His providence as an agent in the matter—to say nothing of the injustice of doing so.

Besides, investigate the case, and you will find, perhaps, that such disappointment, bitter as it may have been, was not a sufficient cause for the poor fellow's insanity; and on enquiry, you discover that insanity is in his family—has shown itself in many members, and was in consequence probably latent in him before his disappointment. Here, also, a sufficient predisposing cause is found; and his insanity is reasonably accounted for without having recourse, unfair recourse, to any external, superior, controlling power.

Now, if we cannot justly place the results of the above-mentioned cases to God's providence, in many of which really important results occur, how much less ought we to use His name in vain respecting the petty, unimportant accidents of daily life! If you are passing down the street, and a man coming out of a side-passage with a pole on his shoulder happens to knock your hat off, and you are sharp enough to catch it in its fall and put it on your head again uninjured, would you not deem a person foolish, if not worse, who ascribed its escape from the mud to providence? Or, a man orders mutton for his dinner and the butcher sends beef, which, whether as to taste or for health is perfectly indifferent to him, can this be regarded as providential in any way? Or, just as a lady falls ill in child-birth, the street is re-metalled, and the noise, for an invalid, becomes intolerable; is this to be looked on as God's doing? and does she run counter to His will and wish if she directs it to be covered over with tan or straw? Or, if a student of theology is driven out of his room in the front part of the house by a street organ, which quite prevents his concentrating his attention on some good and important object, and retreats to the back of the house, but is met by two organs, and a brass band, may be, ought we to say, "Here is the hand of Providence?"

Surely, in all such cases, there is something impious even in mentioning the name and providence of the great Creator in connection with them; and the common sense of mankind, whilst holding the providence of God in all due reverence, does yet regard those, who in talking

or writing on ordinary and trivial matters constantly make use of the expression *D.V.* or *Deo volenté*, as foolish, affected, or canting persons.

But now let us take a wider range of chances—one in which the advocate for the working of God's providence in the smallest minutiae may find some scope for his belief—cases similar to which form such interesting and amusing narratives in the old Oriental works of fiction.

Let us suppose that you go out for a walk; a cab at the corner of a street passes you rapidly, and splashes you with mud. Now, in the cab is a person who has told the driver to make great haste; for, in truth, he is flying from justice, having just committed some serious crime, for which notwithstanding he is subsequently arrested and suffers. Now, unless he had given such an order, which did not finally benefit him, the cab would have gone at an ordinary pace and not have turned so suddenly round the corner of the street, where you met it, and you would not have been covered with mud; as it is, your coat is splashed all over. You go home, and give it to your servant to clean. She is of an impatient temper, and, before it is dry, tries to scrape the mud off with a knife. The knife slips as she turns to answer a question from some one, and she accidentally cuts a hole in the coat. You order it forthwith to be sent to the tailor that it may be neatly mended, but forget to look in the pockets, or do not completely search them; and with the coat, consequently, goes a small copy of "Killing no Murder," which you have just purchased, merely as a collector of curiosities; or a stray paper, say, in defence of regicide. The tailor happens to be a sour-minded, serious, determined fanatic—a red republican, perhaps. He finds the work, reads it, is inspired by it, and determines to carry out its principles. His country is governed by a wise but tyrannical despot, whom he regards with hatred. He obtains entrance to the king's palace, watches his opportunity, and, when the king comes out, shoots at and kills him on the spot. But here again arise many chances. The pistol might have burst and have hurt the assassin alone; or it might not have gone off at all; or the man's hand might have shook, and the ball miss the king, but kill one of the principal state officers, a good and holy man, whose death would have been a loss to the nation and to the world.

But let us suppose the tailor succeeds and the king is killed ; a mere child is left by him as heir ; new claimants come forward for the throne ; revolution and civil war arise ; other nations take part in the struggle, some for one side some for another ; religious as well as political passions are aroused, the flame spreads, the whole continent is in a blaze, war and desolation extend on every side, great principles are contended for, and the destiny of the entire world for centuries to come may be affected or determined by the above-mentioned series of events, which can be traced back to a certain point, but which again must evidently depend on other occurrences which preceded it, and so on to an inconceivable remoteness of time, until you arrive at the great final cause of all, the Deity Himself.

And unless all these events were mapped out and pre-determined by His providence, with care taken on every side that not one of the pre-ordained incidents in the drama should turn out otherwise than it did, we may fairly admit, and must indeed arrive at the conclusion that this great result depended on a series of pure chances, and as that could not possibly apply to any method of procedure adopted by the Deity, those chances, whatever they may be, were not the result of His will or order. Nor, although they seem to follow each other in consequent effect, each occurrence appearing to arise directly out of that which preceded it, yet it is clear that such might or might not have been the case, and that the tailor might have killed the king, though you had never sent your coat to him to mend. Consecutive as they appear in our narration, we cannot fail to see that it was in each case a *chance* that they did so occur and effect one another ; for they may each and all have led to no result, or even to a result quite opposite to what we have supposed. And when, moreover, a satisfactory cause may be assigned for each particular as well as for the last final result, it is quite unnecessary, and against good sense, to go about to discover some other or any further cause.

Thus, if you had originally been prudent, you would have looked out at the corner or crossing for a coming cab and for mud, and seeing both would probably have drawn back so as not to be splashed. Prudence has been

especially implanted in man by his Creator to guard him against accidents, and such apparently small ones as this amongst others. But if you fail to make use of it, you cannot surely venture to ascribe that to the will and providence of God which is clearly the result of your own negligence and want of care.

And thus onwards through each particular occurrence of the entire series, we shall find either the qualities which are intended by the Creator to be exercised for our advantage were neglected or not brought into action, or that some invariable natural law was disregarded or contravened. But putting aside all the minor events, (as the greater includes the less), so certainly the final purpose of all these trivial accidents must have been to produce a state of things fraught with great and vital consequences to a whole continent, and consequently affecting more or less all mankind. Now we all admit at once, that this was an object on which the directing power of the Supreme Ruler would be justly and worthily exercised, and in His power so exercised we do ourselves assuredly believe; but the pivot on which this great change depended was the unforeseen death of the king, and we cannot conceive for a moment that the Deity, knowing beforehand, and foreseeing that necessity and the proper moment for such a death to occur, would commit the execution of His purpose to uncertain agents, and to events, each of which, as we have narrated them, preceding and apparently connected with that death, might or might not have resulted as they did, and in every one of which we think an impartial mind will admit there was a chance not only of failure but even of quite opposite results being effected. That, in fact, they are fairly to be characterised as chances; and that as with the Deity no such thing as chance can possibly arise, they were most assuredly not arranged by His will, wish, power, or providence.

Now we are told perhaps, if chance exists, we must define it; but though we do not admit that we are bound to do so we will attempt it. Chance, we think, may receive various definitions, and cannot be described by one alone, since where a word is used in such various senses as this is, the definition of it must vary proportionately.

Chance may be defined, then, as the absence of certainty; as the presence of risk; as a result for which no motive is to be given; as an effect without any apparent cause; as something which man cannot and God does not control; as the act of a man done in the dark; as the result of two or more wills acting independently of each other; as the result of natural laws irregularly carried out or unskillfully put in practice.

We hold that the will of man is free, and being free is not governed by the Creator, nor even in ordinary cases is influenced by Him; nor, being free, is it subject in a normal state to any other will; consequently a man's resolutions are of his own will, and these resolutions lead to acts which when performed without the guiding motive of any particular love or affection, or from any particular reason, intention, or desire, but done arbitrarily and blindly as it were and without special meaning or aim, are involuntary, are unproductive of any particular result and constitute acts of pure chance; such are passing one's fingers through one's hair, beginning to walk with one leg or the other foremost as may happen, treading or not upon a straw in the path, and so forth, all of which we hold are properly termed chance acts, and are almost certainly unproductive of any result affecting the person himself or others, as we all know by experience and are taught by good sense; and if anyone were to say that the Lord had directed him in performing such actions, he would be regarded either as insane or impious, and void of sense; yet those who believe in the action of the Deity in most minute matters (and this, logically, if denying free will) would find no difficulty with a little play of imagination, in tracing the destiny of the world itself as being dependent originally on one of these apparently trivial and insignificant acts.

Again, as a man in the darkness of the night may tread upon and kill an insect, and this when he would much rather not have done so; if there is no chance allowed, it is clear that his step must have been directed by a higher power; it was against his own will; it certainly was not through the influence of any other man's will, and consequently could only be referred to the directing will of the Deity, which, we think, every one will admit is irrational, unnatural, and absurd to imagine. Then surely it is chance.

Again, let us place ten balls in a bag, nine black and one white, close our eyes, and then for mere pastime try how often we shall extract the white one in a given number of trials. We may expect or desire whatever result we please, but our expectation and desire are pretty sure to be disappointed and thwarted. Is the Divine will acting in this case? But no sensible man would admit the exercise of such a power in such a matter, on such an occasion; the result is a mere chance, which may be guessed at, indeed, by the theory of probabilities and by mathematical calculations, which are not the effect of any will at all, but of reasoning, and are, moreover, again themselves uncertain in result, and still subject to chance, because the laws which guide such calculations are not exactly ascertained.

Or suppose you play a game of billiards, in which certain laws of motion produce certain and invariable results; if you fail in carrying them out, and make a hazard where you meant to make a cannon, would not any person be considered foolish, if not impious, who should ascribe that result to the will or directing power of the Deity? That would be a mere chance, dependent on your own dexterity, or your want of it, and a sufficient and reasonable cause being thus given for your want of success, you have no right, surely, to ascribe it to any other source, and must not impute it to the Deity.

Again, you may live in the country alone; your wife is taken dangerously ill and you require the doctor; the railway train, let us say, stops at the station a mile off, at a certain hour; you measure your time and set off to meet it, but find the nearest path selected by you (one passing through a neighbour's ground, a friend's perhaps) is blocked up, owing to some alterations which he has commenced since your last visit, and this obliges you to go by another and a longer route; you lose the train, and in consequence your wife dies before assistance can be obtained. It is evident that this is a mischance arising from the fact of two persons acting independently of each other, each exercising his own will in his own way. Could anyone ascribe the result to the will or power of the Deity, as exercised in producing it? Surely not, for a sufficient, and that a natural cause, has been discovered for the result,

and to ascribe it, then, to any other cause whatever would be manifestly unnatural, uncalled for, unfair, unreasonable, and unjust.

Now, let us take a more complicated case. Suppose five men, A, B, C, D, and E, acting independently of each other, then will their actions be inevitably uncertain in their result, and will in all probability clash one with another.

Thus A seeks wealth, B, learning, C, a title, D, pleasure, and E, health. Now A may resolve to call on B, to obtain some information serviceable to his purpose; but B having no foreknowledge of A's intention, goes out, and A misses B, but meets E instead, who is taking a walk for his health's sake, E being a person whom A wished particularly to avoid. B, who went out to purchase a book, returns reading it as he walks, and runs up against D, who is looking in at a jeweller's window. B drops his book and spoils it, and D knocks his gold-headed cane through the jeweller's glass, whilst C, who wanted a loan to assist him in his title-hunting purpose, visits A for that object, but finding him not at home, fails to get it, and loses his present chance. Thus all their purposes are mutually crossed, and we hold that their actions having been induced of their own wills, the result to each person is fairly to be regarded as chance.

Did we not allow free will to each one of the five, then indeed we might see in the results the hand of directing Providence, but a sufficient cause for their actions being found, and that cause originating in the free will of each of them, we consider the results are clearly chance, nor can we possibly conceive that the Deity, throughout the universe, would be actively engaged in influencing and producing such results.

Now, all five men were disappointed, principally because they had no foreknowledge of each other's intentions, or because they acted without due care, and without regard to each other's purposes. But in this they neglected the means with which nature had furnished them for avoiding such untoward chances, namely, by prior intimation or communication, and by neglecting to use their eyes for one of the purposes for which they were clearly intended, that is, to prevent people from running up against each other in their walks.

But let us leave possible or probable cases, and proceed to actual events, which can be traced to ascertained causes, and yet which are too frequently, we submit, spoken of as "dispensations of Providence."

The first instance is that of a railway accident, in which an express train was upset, and fell over a viaduct, about twenty people being killed by the fall, and fifty more being injured. This was noticed at the time in some of the papers as "a mysterious dispensation of Providence," and if it was so, this is how the Deity effected His mysterious purpose. The rails at a certain point of the line were out of order, and the engineer consequently gave directions for some workmen to lay down new ones; the head workman of those employed for the purpose took a time-table with him, so as to keep before him the time during which the road would be free from traffic, that he might perform the required work within such time. But he took a wrong time-table with him, one not applicable to that particular day, and whilst the rails were still unreplaced, the express train came up, and the above terrible accident, as we call it, but the above mysterious dispensation of Providence, as others term it, was the result. A result immediately due to want of proper care on the part of the head workman, who did not sufficiently investigate the date of his time-table; a result clearly deducible from such want of care.

Now, either this is a good and sufficient cause why the event took place, which thus becomes what we understand by an accident, or it is not. If admitted to be so, there is no necessity to seek out, nor have we any right or reason to ascribe it to any other cause, and it was an accident perfectly explicable, which might and ought to have been avoided.

But if it is not deemed a sufficient cause, and recourse is had to a directing power above and beyond it—a higher cause—inasmuch as it was certainly not the will of the poor workman that the train should be upset, and so many lives be lost, and as it clearly could not be the will of the passengers, or of any other human will, so must it have resulted from the will of the Deity Himself, who as clearly also had it in His power to prevent it, but would not. And on this principle, which we hold to be irrational

in man and unjust towards the Deity, the so-called religious world describes the occurrence in question as an awful dispensation of Providence, inscrutable in its purpose, and dreadful in its result, yet tending to some great final good, no doubt, as they theoretically assume, and then wind up with commanding us not to question the will and providence of God at all, but to submit ourselves blindly, not to reason or good sense, but to their final decision, in fact.

On the other hand, ordinary people, who judge by what they know and see principally, if they still believe it to have been brought about by the will of the Deity, are inclined in their inmost hearts to regard it as a very cruel and apparently wanton act of injustice; since the good and the bad, young married folk with every prospect of a happy and useful life before them; innocent children, and men on whose existence depended, may be, the well-being of whole families, were destroyed equally with any wicked people who might have been in the train, and all underwent indiscriminately a common fate. At best, if not bold enough to question the justice of such a fate, they must be inclined to look askance, and with fear, terror, and mistrust, on a Deity whose ways are so inscrutable, and whose will involves the wholesale destruction of those very beings whom He Himself has called into existence; and who cuts down, without any apparent motive—any motive conceivable to man—that life which He alone has created, and of which He alone is the support.

But, as we have urged before, this theory of the religious (?) world as to the will of God being the cause of this so-called dispensation of Providence is quite a gratuitous assumption, unfounded and radically unjust; a sufficient cause having already been found for the fatal result—that cause being want of proper care; to which, and not to the Deity, so many of the dreadful events from which men suffer are most assuredly to be ascribed.

Another case is that of a great crowd of people, principally women and children, who were congregated together for Divine worship in the Cathedral of Santiago, South America. Some sparks from the pendent lamps lighted for the occasion set fire to the church ornaments. The fire spread to the roof, caught the heavy tapestry

hangings, and speedily enveloped the entire church and congregation in flame. In vain did the people fly to the doors for escape, they opened only one way and that inwards, so that the more the crowd pressed forward, the more impossible was it to escape. The doors were soon barred up with masses of dead bodies; whilst the priests, who might have assisted to save the people by advice and example, fled through the sacristy, and, in their terror and selfishness, shut the door after them so that it could not be opened. Hundreds and hundreds of the poor sufferers, women and children for the most part, thus died a miserable and painful death, and all Santiago was in mourning. Many were those who did not fail to see in this dreadful accident "a dispensation of Providence"; and by good Protestants it was even regarded as an awful judgment of the Lord on idolatrous worship.

But here again are to be found sufficient reasons and valid, for the catastrophe—for those, at least, who can be satisfied with simple and natural explanations. It was shown subsequently that the lamps were neither carefully hung nor properly attended to. They were placed, moreover, imprudently near the gauze, cloth, and other tawdry ornaments of the walls and columns, which are so usual in most Papal Churches, and are so lavishly used on *fête* occasions. Thus did the fire originate: terror prevented the men, if the priests deserved to be so called from acting judiciously; and self-love impelled them to seek their own safety, to the utter disregard of their fellow-creatures, who also suffered from the want of forethought and good sense in the architect of the cathedral, the doors of which, instead of opening outwards or either way at will, formed a fatal barricade to the egress of the rushing panic-stricken crowd.

And so slowly does man learn by experience, that we fear even now many of our places of public meeting would be found to have doors similarly constructed; though, to the credit of the Russian Government, we would observe that, since this case happened, a law has been passed by which all doors of public buildings are ordered to be swing doors.

Surely the above reasons for the disaster are sufficiently valid and explanatory; and if so, who would require more,

or would believe, or allow himself to conceive even, that the Deity made use of all these causes, which He foreknew, and which, indeed, must have been laid like a train, as it were, by His direction, for the destruction of crowds of women and children who were engaged—sincerely, too, no doubt—in performing what they considered their duty and devotion to Him; whilst the only people who, *primâ facie*, ought really to have been punished, if any, escaped “scot free:” namely, the cowardly, selfish priests, for whose benefit, chiefly, the show of idle finery, etc., which mainly caused the destruction of the building, was so carelessly arranged.

In a similar manner the annals of disasters, accidents, and the sufferings thence arising to mankind, furnish us with a series of examples, which are too frequently spoken of as “dispensations of Providence,” when they are in fact easily traceable, and only in fairness ascribable to the negligence, imprudence, foolhardiness or folly of men themselves. We fully and firmly believe in the exercise of Providence as we have described it in Chapter VIII., but we do most earnestly deprecate this wholesale attribution of all the ills which befall us to the will of the Creator. It is both foolish and unjust to do so, and we may learn to place proper trust in ourselves, without at all losing our trust in the providence of God; only let us have a reasonable conception of it, and not so recklessly take His holy name in vain.

A FEW MORE WORDS ON MIRACLES.

Since writing Chapter III., which contains the doctrine of our church on this subject, we have read the views expressed by two remarkable men, but of very different calibre, on the same point. Dr. Newman, in his “*Apologia pro Vitâ Suâ*,” and Mr. Miall, in his “*Bases of Faith*.” The first accepts all miracles with child-like unquestioning credulity; the second discusses them in a philosophical spirit, and confirms himself equally in their favour.

Dr. Newman holds that there is as good written and traditionary evidence for the miracles of the (so-called) saints as there is for believing the history of England;

and swallows the blood of St. Januarius as well as the three fishes of St. Neot, without even a wry face. This learned and ingenious priest, in his preface to the second number of "The Lives of the Saints," states that if he is asked whether the preposterous fables about St. Walburga* (a sort of German Robin Goodfellow) are to be received as matters of fact, he "can only reply that there is no reason why they should not be (!) They are the kind of facts proper to ecclesiastical history (!)" Now, amongst the mass of foolish fables with which the lives of these so-called saints are crowded, we have noticed that of Januarius, because it is so well known, and anyone may see it annually acted at Naples before a crowd of the best educated Italians and foreigners of course, and a wondering group of scientific enquirers; whilst that of Neot is so little known, and can be so briefly told, that we proceed to narrate it.

The monk Neot, *quondam* Prince Athelstan, was a very holy man, and an angel directed him to leave his monastery at Glastonbury and turn hermit in Cornwall; he obeyed, and during his whole stay of seven years "a continuous sensible miracle declared the abiding presence of the favour of God" in this wise:—

Neot had a fountain of water near his abode to supply his thirst, and one day his friend Barius came in haste to tell him that there were three fish in the fountain. Neot directed them to be left alone till he prayed to know what it might mean. "In answer to his prayer the same angel appeared, and told him that the fish were there for his use, and that every morning one might be taken and prepared for food; if he faithfully obeyed this command the supply should never fail, and the same number should ever continue in the fountain. And so it was. The three fish were seen to play there, and every morning one was taken and two were left, and every evening were three fish leaping and gambolling in the bubbling stream." Neot, however, fell ill, and his faithful Barius "hastily and incautiously resorted to a dangerous expedient" to get him more food. Instead of one fish he took two,

* "Modern Hagiology," by the Revd. J. C. Crosthwaite, M.A. Parker, 1846.

roasted one and boiled the other (by way of variety) and gave them to Neot, who, on seeing what had been done, sprung up in dismay from his couch, and ordering Barius to replace them in the water, "spent a night and a day in prayer and humiliation," the happy result of which was that his illness left him; both fish gambolled about again in the water as though they had never been cooked, and the miraculous supply was continued as before.

Now we may well leave Dr. Newman alone with his facts proper to ecclesiastical history; we trust that he will duly study them, enjoy them, and improve his soul with them. His life has not been useless; he has done good service to the cause of truth by publishing, in goodly company, his "Lives of the Saints."

He has done good service also to our cause by writing his "Apologia." A master of fence, he is quick of eye and lithe of limb; the hawk and the serpent are combined in his nature, which is purely that of a priest and casuist, and as a priest and eminent controversialist we gladly leave him. His principles, as regards miracles, we have shown, by his own admission, are beyond argument or cavil; they suit him, and there is an end of it.

We would only add an extract from Crosthwaite's "Modern Hagiology," (Parker, 1846,) who himself an honest man and a clergyman, foresaw what this view of miracles, as facts proper to ecclesiastical history, would lead to. He says, "It is plainly but one step further in this natural progress of error and disregard of truth, to represent the gospel history itself as nothing more than a myth and a legend. For men who think at all must perceive that if it be lawful to take such liberties with truth *now*, it was just as lawful eighteen hundred years ago. If men may construct a myth *now*, it was as competent to the apostles and primitive Christians to do so *then*." And we fully concur in his conviction, that though the publication of such palpable fabrications may pass current for a season with a certain class of minds, yet that, in the end, their tendency is clearly to make men doubt and disbelieve all supposed miracles whatever, and to spread infidelity in their course.

But with Mr. Miall the case is very different, and we pay every tribute of respect and regard to a mind which

treats in a philosophic spirit and with careful consideration, not the question of miracles alone, but the entire system of the Christian religion. His work is admirable, and were it not that we differ essentially on first principles, were it not that our ideas of the Creator, the universe, and man, are so radically different from his own, we would point out the "Bases of Faith" as a work to be studied and remembered.

Now Mr. Miall's idea of a miracle is this, viz. : it is an act by which the ordinary laws of the Creator are not transgressed, only superseded ; he argues that the Deity is not bound to one particular process of creation or course of action, but may at will, and does, by reason of His very omnipotence, pursue any course that pleases Him : that His power being infinite, His resources are infinite also, and may be manifested to man in as great a variety of ways as He pleases. "A miracle," he says, "differs from a natural event in this—that between the last sequent and the first antecedent, more or less of the chain is dropped, mostly the greater part of it, sometimes the whole. Thus, in the miracles effected by Jesus Christ, his will becomes antecedent to the last sequent, and the will of God instead of passing on through the established succession, as it would have done by means of natural law, overleaps, as it were, all the antecedents and sequents between Christ's determination and the result, and exhibits the efficient power in the last sequent only" (p. 132). Now this kind of reasoning applies, it appears to us, only to supernatural, as distinct from natural procedure, and might apply, we admit, to the question in hand if the results were natural at all ; but they are, in many cases, not so ; they are out of all order, all Divine procedure—are monstrous and unnatural. In turning water into wine, no links are dropped in a certain established process, but the process, as ordered by the Creator Himself, is altogether annulled ; and if the Divine power, by will alone, can make wine out of water instead of from grapes, there can be no possible reason why it cannot make meat in a moment out of mud, or, at least, a hot new loaf out of grain. And Mr. Miall, to be logical in carrying out his views, must admit that no result whatever, however opposed to the Creator's divine established order, but may be produced,

in any way, at any time, just as He may will, from the sudden transformation of a flea into an elephant, to the reversal of the earth's course, by which the sun shall rise to-morrow in the west instead of in the east—as the Mahometans believe it will do just prior to the great day of judgment.

We do not purpose to follow up Mr. Miall's argument, which is lengthy, and seems to us to bring forward all that can be said by a reasonable being in favour of miracles, at least, when that person stands in one spot, and will only regard them from one point of view, and is convinced, moreover, beforehand of their truth. We would only ask, How comes it, if the said miracles were due to the Divine power dwelling in and acting through Jesus that he could not perform them in his own country, owing to the unbelief of those who would only regard him as Jesus "the carpenter," and "were offended at him"? Mark expressly says (vi. 3, 5), "And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. And He marvelled because of their unbelief." Nor does Matthew's account of the same, if fairly read (xiii. 54—58), invalidate, but rather confirm the fact of this unbelief being the cause of his failure. Surely if such Divine power were working through Jesus, even God Himself—for so it is alleged—such power could not be dependent on the belief or unbelief of a few ignorant or incredulous spectators for its successful exercise!

As regards Mr. Miall's lengthened treatise, or chapter, to prove that "the highest ends of God's moral government are subserved by miracles," we would only ask, Why is that moral government, which must be exercised as surely now as it was in any past age, not attested still by miracles? Mr. Miall, to be consistent, must hold that, if they are not now performed they ought to be; for certainly they are as much required at this time as in the past. Infidelity and wickedness are as rife, perhaps, now as ever they were, and the actual performance of such miracles would probably, he will confess, work enormous changes for good, *i.e.*, for the reception of Christianity among some seven hundred millions of people, who will not, so far as we can reasonably hope or perceive, ever become converted to his creed without their aid.

But we have pointed out, in our first chapter on Miracles, that, so far from aiding the Divine moral government, they are absolutely opposed to its free exercise, and constrain that belief in man which is useless, and, indeed, no belief at all, if not voluntary and entirely uninfluenced except by reason and a sense of moral truth and fitness. Moreover, we would ask Mr. Miall, and those who hold with him, where, with their principles, can they draw the line of demarcation? Why disbelieve the miracles of the Romish and other saints, if they credit those of the Jews? The power at work—an omnipotent power, as they assert—which admits of no law but its own will, is stated in each series to be at work: nor do we see how they can say, This is true, that false—this unreasonable and wrong, that sensible and right: for anything and everything is equally possible with it, and the exercise of its power was manifested for purposes; they must admit, as much needed, as useful and good for men now as at any past time, viz., the attestation of the divinity of Jesus, and the spread of Christianity.

We are tired of talking about miracles; it is a weary and unprofitable subject. We do not require any special miracle ourselves to satisfy us of the love, the mercy, the goodness, the wisdom, and providence of the Creator, our heavenly Lord and Master, the Sovereign Ruler of the universe.

Those who desire and long for miracles may, perhaps, obtain the favour of one or two for their special use and behoof: yet the Jews required a sign, and did not get it, though what more they could have required in that way, if the evangelists are to be credited, than what they must have seen, we can with difficulty imagine. We read, however, that though one rose from the dead (and several did so rise) they would not believe.

But taking "a miracle," in the ordinary sense of the word, which means merely some result which we cannot account for, as "it was a miracle how we escaped" or "his success is something miraculous": in such a sense of the word merely as something wonderful and unaccountable, the greatest we know of is that men are furnished with eyes, yet prefer not to see; with ears, yet are wilfully deaf; with understanding, and yet persistently refuse to

exercise it. Another miracle is when men are terrified at Truth, and instead of a sweet comely virgin, can see in her nothing but a monstrous old hag and withered witch of Satan, whose presence they fly from in fear, and who they would stifle to death, or at least imprison for life, if they had their will; and rather than confront her, if she is abroad, will hide and shut themselves up in dark caves and in charnel houses, anywhere to get out of her way.

Again, it is a miracle how people can parade their poor old, painted, bedizened idols before the world, and complacently ask us to fall down in admiration and worship before them; not seeing what wretched works of savage art they are—barbers' blocks to Greek statues—and yet they swear by them, like the "santo volto" of Lucca, as being of supernatural workmanship, and unblushingly bow down before them and adore them in the face of day, in the very temples even of God Himself.

It is also marvellous why people refuse to exercise common sense in religious matters, and not only that, but are ready to condemn to death all those who do. Why they should prefer nonsense to sense; fiction to fact; allegory to plain speaking; wrong to right; silence to discussion; and, in a general way, error of all kinds to truth of any kind; loving fogs and obscurity with tapers and gas, better than a clear atmosphere, a bright sun, and the holy blessed light of day.

PRAYER.

"Laborare est orare."

Prayer is generally held to be of such great importance, as distinguishing the truly religious soul, that it is worth our while to investigate its claims to that effect. We are told to be instant and unceasing in prayer, and it is, according to all the churches, a *sine quâ non* of holiness in man.

Prayer may be broadly divided into two classes; the first supplicating the Creator to relieve or free us from certain material calamities, and to accord us certain temporal advantages; the other, relating to requests for personal grace and consideration in spiritual matters for

ourselves or for others. There appears, on the first view of these supplications, to be something radically inconsistent about them, for most men, and certainly all Christian men, admit, nay, insist upon the infinite love and wisdom of the Creator, and repudiate above all things the idea of fickleness or change in Him. Why then do they pray to Him? Why, but because they fancy that a different course to the one pursued towards them would be more beneficial to them? Allow that misfortunes and suffering are punishments for sins committed, or for a guiltless person's real welfare; still we are sure that such punishment or suffering is regulated by the strictest justice and the most tender mercy, and can have but one object, the true and lasting welfare of the sufferer; that end obtained, it will cease; why then pray when you should suffer in silent and hopeful resignation at least?

In many lands, boasting their civilisation, we have seen hundreds of people crowding the churches to pray off the throes of an earthquake or the fury of a hurricane, or to arrest the progress of cholera. Educated Englishmen smile at this, and call it superstition; yet in the established churches of their own lands, prayers are still offered up for changes of weather, for release from illness, from famine, and so forth, the impulse in each case being the same, namely, mistrust in the goodness of that Deity, concerning whom men are so grandiloquent when nothing goes wrong with them, and an idea that for some reason or other the Creator is angry with them, punishes them and visits them with disasters and afflictions which they look on as evils, and, on bended knee, implore Him to exert His power to free them from, and to change His ill will towards them into a favourable consideration of them and theirs.

These, however, are exceptional cases it may be urged, and yet the principle is carried into all our ordinary intercourse with the Deity, and we are told to pray daily, but a short, simple, sensible prayer, such as that recommended by Jesus to his disciples. Now we propose to make a few remarks on this prayer, premising that we do not question the excellent spirit in which it was composed.

The beginning and the close of it are noble and good; but what are the words of the body of the

prayer? "Give us this day our daily bread." Allowing that there is a figurative sense in this request, and, that even taken literally, there is a good meaning in it, since most assuredly all that we have, does come primarily from the great Giver of all things, still we cannot avoid the fact that it is a positive request to God to furnish each man with the means of daily subsistence; and such a precept harmonises with all that Jesus taught on this subject: men are told to take no heed of tomorrow, nor how they are to live from day to day: the Creator has provided for animals and plants, how much more then for men, "Oh ye of little faith," and not only in the letter but in the spirit of his discourses, men are taught nothing more explicitly than this, to place faith on such matters in Him who fed Elijah in the wilderness. "Whatsoever" the believer asks in firm faith he shall receive. Seek first the kingdom of heaven, and all bodily wants shall be provided for you from above, as a natural result! The words of the prayer are plain enough, however, without comment. Undoubting faith is, we admit, necessary to the accomplishment of the prayer; but experience has made mankind somewhat sceptical on this point: theoretically they may admit it, but practically they trust to themselves, though their faith might be strengthened, if they regarded the priests who, we see, do always seek first the kingdom of heaven, and get not a few of the best loaves and the freshest fish in return.

But let us not be unjust to all good men; there are many who do pray in faith, and would assure us that their prayers for whatever they have asked, have been granted to them. The most notable instance of this kind with which we are acquainted, is that of Mr. Müller, of Bristol (formerly Müller and Craig), who, according to his published statement, has received some hundred thousand of pounds sterling, for his Ashley Down orphanages and for his New Testament propagation scheme, within the course of a few years, and all purely by prayer. Constantly, as he informs us, was he in want of money for some good purpose connected with his truly meritorious plans; then would he and Mrs. Müller "wait upon the Lord" in prayer, and the money always came somehow, generally

at once; they prayed in unquestioning, undoubting faith, and always obtained what they wanted, especially money. We leave this example without further comment, than to add, that a well devised and very extensive system of advertising his want of money for the above purposes, forms one main feature of Mr. Müller's system.

We might also ask, as mere worldlings, whether, if it was the intention of the Deity to supply Mr. Müller's wants, Mr. Müller's prayer was necessary to their fulfilment? Of course, we should be told most decidedly so; and that it is an established principle of intercourse between man and his Maker, that those who don't ask, don't want, as well as that those who ask without perfect faith, shall not have. But we are digressing from the subject.

The next sentence in the prayer is, "Forgive us our trespasses, as we forgive them that trespass against us." Now, if this is regarded merely as a general maxim, that we should be merciful to each other here on earth as we hope for mercy from our Judge in heaven, we heartily join in it, but it is, we think, much more explicit in its meaning. Whether trespasses are meant to include all sins or only slight offences, as the word is generally understood amongst us, we do not know; but the principle is clear, and we hold it to be a bad one, that man requests and expects the Deity to pardon his offences, his sins, if he will pardon or forgive the offences and sins of others towards himself or towards mankind; common justice abjures such a course of proceeding. No offences can be so compounded for.

Can a man forgive his neighbour a debt of money, and expect that, on that account, another to whom he owes money will forego payment? A man may perchance pardon one who robs him, and so the judge is not to condemn him if he commits a crime! Mercy, indeed, should temper justice, but not annul it. Can a conscientious man ask pardon of the Deity for offences on such a ground as this? Assuredly not. But we go farther, and so do mankind, in recognising it as a *duty* not to forgive great offences, *i.e.*, crimes, until they are atoned for. A true sense of what is due to all, and a simple love of justice, will not rest satisfied until the offender is duly punished. To be remiss in this course may possibly be a personal pleasure

to some, but it is clearly an actual wrong to all. Neither, though we did forego compensation from one who wronged us, could we wish or expect to escape the punishment due to our own evil doing. This is indeed an unreasonable plea for mercy. Between two sinful men, we will admit, there is something comprehensible in it, for it is mutual pardon and mercy they require; but are we to let others slander, rob, and injure us with impunity, and expect on that account similar impunity for our own offences from God?

On this principle, holding the creed that in the strict course of justice none of us would find salvation, we are surely bound to forgive the most desperate offences against ourselves and against society.

Forgiveness implies remission from punishment, or it means nothing, for it is only some being more cruel and unjust even than man, who could punish first and not forgive afterwards.

“Lead us not into temptation.” In the Roman Catholic version this is rendered “*let us not be led into temptation,*” but we will keep to the English words, as most likely to be honestly correct. Now it is evident that this supposes our temptations to come direct from our Creator, and that this should be so is generally recognised as so gross and unjust an idea that divines have tortured its plain and simple meaning in a hundred jesuitical ways. In such a case as this, argument is mere waste of breath; but we should remember that such an idea runs throughout the old Jewish writings; that Job was tempted by the express permission, and Pharaoh by the express command of the Deity.

“Deliver us from evil” is the only unexceptionable portion of the prayer (as a prayer), and is the natural expression of one who places a blind and unreflecting confidence in the Creator, and has no belief of any power in himself to avoid evil. To such we can only recommend the old French motto, *Aide-toi et Dieu t'aidera.*

This prayer is presented to us as a model, and indeed is sensible in comparison with those which are continually made to the Deity for protection and release from natural afflictions, which are most unjustly, we hold, regarded as direct judgments of the Deity on the wickedness of mankind.

Apply this principle of prayer as between a child and its parent, a clan and their chief, a people and their

government, and its unreasonableness is at once seen ; they all act for the best, for the interests of those who depend on them, fallible as all in their position may be ; but we know that our Heavenly Father cannot and does not err ; His ways towards us are infallibly the best for our interests, and are invariably founded on justice and tempered with mercy ; so that prayer is out of place, and cannot but vex the ear of that Divine Being, whose combined love and wisdom are continually exercised in our behalf.

Prayer is no sign of faith, but a sure proof of want of faith ; a sign of weakness, and the result of a discontented fretful spirit. What, moreover, should we pray for ? do we know what is good for us ? may not our prayers for objects which we deem all important, be prayers to our own hurt and detriment ? Who shall answer these questions ? until man can foretell the future—no one.

Love, health, strength, peace of mind, a sufficiency of this world's goods ; all these may seem surely and undeniably for our good ; yet, may be, the want of them, the longing, the deprivation, and the sorrow thence resulting may, in some particular states of the soul, be still more to our spiritual advantage.

Form no specific prayer ; one and one only is admissible : prayer for spiritual improvement, for light, for strength to make ourselves worthy of God's love ; such we may reasonably pray for, and expect to obtain ; yet even in these cases, we must be content to place our souls in the charge and under the direction of our Maker.

How much wiser was he who said, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in heaven and thou upon earth, therefore let thy words be few." (Eccl. v.)

And again, have you not heard what the Deity has said : "My thoughts are not your thoughts, neither are your ways my ways ; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." (Isaiah lv.)

If we are perfectly satisfied, if we have an unshakeable conviction that our Creator does care for us unceasingly, we shall hardly pray for specified objects ; generally our prayer may be for spiritual improvement as immortal

beings, for strength to conquer our sins ; the rest we will leave confidently to the divine wisdom, and we will say, in all our troubles and afflictions, "Oh, let this trial be spared us, nevertheless, not our will but Thy will be done."

The prayer of Agur (Proverbs xxx.) is indeed most commendable. "Remove far from me vanity and lies ; give me neither poverty nor riches ; feed me with food convenient for me : Lest I be full, and deny Thee, and say, Who is the Lord ? or lest I be poor, and steal, and take the name of my God in vain."

Nor should we omit to give the prayer of Socrates, as related by Plato in the "Phædrus," "O beloved Pan, and all ye other gods of this place, grant me to become more beautiful in the inner man, and that whatever outward things I possess may be at peace (in harmony) with those within. May I deem the wise man rich, and may I have such a portion of riches as none but a prudent man can either bear or employ (properly). Do we need anything else, Phædrus ? for myself I have prayed enough."

Yet are there some prayers we can less readily give up ; such are the prayers for others : and this invocation of blessings and happiness on those we love is sweet, unselfish, and not to be condemned. The prayer also which arises from the anguish of an overburdened heart, of a stricken soul, of an erring and repentant spirit, let us treat tenderly : it is afflicted and in suffering, and as a sick creature let us gently minister to it, as a soul in pain sweetly seek to assuage its agonies. Pity and words of kindest love are then needed for it ; not but that in season, as the poor invalid gains strength and peace, we may administer stronger remedies, and at last point out to it that the soul's happiness and health are not taken away by that good Creator who never has ceased nor ever will cease to love and cherish *all* his creatures ; but that they depend on the soul's own firm and steady determination to use those means for its welfare and salvation with which God has endued us all.

Nevertheless, just as in moments of gladness, we needs must praise the Lord ; so, in the hour of temptation, grief, and trial, we needs must pray. The last equally with the first is a means of intercourse with our Creator ; which, though coldly regarded by reason, still has a most

soothing and sweet effect upon the troubled spirit. But such unpremeditated and natural prayer—the spontaneous outflow of a burdened, a weak, a fallen, a despairing spirit—has nothing in common with the prayer which is systematised into set and regular forms—prayers which are to be dinned over and over again into the ear of the Deity, till He shall be wearied of our incessant importunity; and the doctrine which teaches man that he is bound unceasingly to pray, and thus to tire Heaven into compliance with his wishes—which says that his requests shall be attended to, not from their reasonableness but from man's importunity—is mean in thought, barbarous in feeling, and speaks most poorly for man, whether as regards his own dignity and good sense, or as regards his conception of the Deity. It is the true old begging system, and its value has been known to the whole fraternity of mendicants from the earliest times down to "eternal widow Scarron," and those tatterdemalions and "sights" which waylay the traveller in all Roman Catholic countries, where poverty and dirt are regarded as virtues rather than otherwise, and are, indeed, inculcated as proofs of holiness amongst the saints.

But we do wrong to measure the Ruler of the universe by a human standard at all. He requires neither prayer nor importunity to make Him watch over us, and guide our purblind souls. We may be sure that He not only can, but does direct all matters immediately affecting us, for each person's individual permanent well-being, so far as is consistent with aims vast, unknown to us, and for the present, may be beyond our comprehension. No: He, the all-loving, does not require to hear our cries of anguish and despair before He will turn His gaze, and extend His love and mercy and aid to His weak, ignorant, and suffering children upon earth. For we cannot but suppose that our heavenly Father owns a duty towards us, which He unceasingly performs, and which no misbehaviour on our part, owing solely to His Divine love, ever affects, but which is then best proved and exercised through severity and even through punishment; and to pray to Him under such circumstances evinces neither faith nor confidence in our holy and all-wise Guardian.

If an earthly father has a great and responsible duty to

perform towards *his* offspring, how infinitely greater and higher must be the duty of the great Father of the human race! And to suspect that He is indifferent or neglectful of their permanent, their immortal welfare, even for a moment, is grievously to wrong His infinite love—His perfect and infinite wisdom.

We cannot, therefore, approve of those prayers which are addressed to the Deity begging Him to be mindful, kind, attentive, or favourable to ourselves personally, or to our fellows, as regards worldly advantages and happiness especially.

Less usual, yet greatly more commendable, is the prayer in which we supplicate Him to impart us strength or grace to perform *our* duties towards Him; for light from above to lighten our spiritual darkness; grace to perceive and understand our Father's will; strength to obey and carry out His laws. If, then, we do not uphold the practice of prayer as generally ordained by the churches of our day, it is because we are convinced and satisfied of the unceasing providence of God our Creator; of His unfailing love and unerring wisdom; of the (to us) unknown and mighty ends which He, by His Divine power, is evolving. And thus we place ourselves, body and soul, entirely, heartily, confidently, without fear and without a murmur, at His Supreme disposal.

But this is a state not so general or easy of attainment as we could desire. In extreme cases of affliction or suffering, we admit that prayer comes naturally to the soul; and though felt to be unreasonable, is yet not to be restrained. This, it may be urged, is a proof that we are intended to pray, and that prayer has its roots in our very hearts. We admit it; but the same may be said of despair, the one generates the other; from despair of human aid arises prayer for Divine assistance. But however much, in the hour of anguish and of spiritual strife or weakness, we may earnestly pray, we do not think that any reasonable being could fairly expect a special dispensation of Divine power in his particular favour. Such prayer, however, has its use, and brings its own blessing, maybe, with it; and, by its very exercise, may afford the grace and strength it seeks. But such cases, though of frequent, are not of daily occurrence. The

natural state of man should be, and is, one of gratitude and thanksgiving. A healthy soul in a healthy body prays not, simply because it is content; prays neither for change nor addition of blessings; nay, more than content—it is truly grateful. Praise, thanksgiving, and reverential love, are the happy concomitants of a really sane and normal spiritual state; and prayer is rather the blood-letting of an overcharged, feverish and diseased spirit. He spoke well who told good Izaak Walton that God has two dwellings—one in heaven, the other in a meek and *thankful* heart. He does not say prayerful; and justly not; for prayer and thanksgiving have little or nothing in common. Thanksgiving arises from a happy and grateful spirit, prayer from a discontented and repining one.

We should like much to know how many can sincerely say that they pray as a daily custom, not by rote, on knees, and with the lips alone—the mere form and semblance of prayer—but with the sinking heart, yet confident faith, the fear, and yet the courage, which are the very life and soul of true prayer? We believe the proportion such bear to all mankind would be small indeed, though all the world makes a profession of praying.

Pray! Why we are as soldiers sent into the field well armed, who turn round to their general and ask him to fight instead of themselves. We are as birds with wings, who will not fly; as fish with fins, who invoke Divine aid before they will swim. Is all animated nature sent into the world, wonderfully constructed to resist the dangers of its elements and obtain the good; and is man alone, think you, sent into his world, the world of spiritual life, badly put together?

But we forget, he *was* upright and perfect, but *is* fallen and imperfect: from which it results, that he is not only now badly adjusted to life, but is incessantly tempted and tortured by a subtle, malignant, and powerful evil being, who makes the Creator himself tremble for the future of his handiwork.

Is it not enough to make us despair of our fellow men? Of what effect are the pleadings of common sense, experience, knowledge, science, affection, or love, with those who dodge at every step behind some tradition or mystery,

some miracle or revelation? How shall a being be influenced who clings to the most gross and puerile opinions, if they have been handed down by an asserted Divine commission, and bear the highly respectable impress of antiquity? But the wonder ceases, when in addition to all this he is taught, and all too willingly believes, that in matters of religion, matters which relate to his immortal soul, his eternal welfare, he must trust any person and every person rather than himself.

Custom and tradition are his bane, and so unto this day, though light has long dawned upon the human race, heaven is importuned and assailed with prayers for personal and temporal advantages. Priests claim that the spirit of God descends on man through them, "and have their claim allowed." Men and women pass useless, fruitless lives in lonely prisons, for the love of God! The blood of the scourged flesh still spurts forth as an offering to the Deity; the meagre body tells of God's good gifts despised; the lonely soul proclaims its scorn of human love; the hand, nail pierced, the body horribly and unnaturally distorted, show man's voluntary degradation; and the wheels of Juggernaut still roll heavily over the mutilated limbs of beings devoted to their God!

On the other hand, we cannot refuse to see and admit, that prayer in all the churches, in all ages, and amongst all kinds of men, has been more or less regarded as absolutely required by the Creator, as expressly commanded by Him: and is that proof of religious feeling, without which no religion could be supposed to exist.

From the earliest times to the present day, what beautiful sayings have been connected with the exercise of prayer! Ambrose of Milan calls it "the wing wherewith the soul flies to heaven." Owen Feltham describes prayer as "the key of the day and the lock of the night." Pray without ceasing was the motto of the followers of Jesus. All churches uphold it. Mahomet speaks of it as "the pillar of religion and the key of Paradise"; and even one of the most eloquent adherents of Theodore Parker's school goes so far as to assert, that "every spiritual loss and error comes from giving up prayer, even as every spiritual grace and good comes from practising it."—(*Broken Lights*, by Francis Cobbe.) But it is quite needless to adduce further instances

of the estimation in which prayer to the Deity is held by all mankind: it has been thus beautifully epitomised by our poet, Tennyson.

“ More things are wrought by prayer
 Than this world dreams of ; wherefore let thy voice
 Rise like a fountain for me night and day :
 For what are men better than sheep or goats,
 That nourish a blind life within the brain,
 If knowing God, they lift not hands of prayer,
 Both for themselves and those who call them friend !
 For so the whole round world is every way
 Bound by gold chains about the feet of God.”

Against such an array of authorities, against the asserted command of the Deity himself, against tradition, antiquity, universality of practice, learning, eloquence, poetry and sentiment, it is indeed hard, and may appear wicked, to contend; nor can we venture to differ from such authority, except with the most sincere respect for it and with a real diffidence in ourselves. We will admit at once the value of prayer, in some cases, to the person praying; the happy effects which it produces on the soul, when that prayer is made, not for humanly selfish or for ignoble objects. It has this merit, we admit, that it forms a medium of communication between the creature and the Creator, and may have a most blessed effect on some souls. Still, we cannot but regard the practice of prayer as dependent on sentiment and feeling, not on reason at all. Prayer, we still submit, may be a natural, but is not a rational way of placing ourselves in communion with the Deity; and this view of prayer has been gradually strengthening, until the most devout of Christians no longer would think of praying in the sense that Mr. Müller regards prayer, but are much more chary of their words and more careful in their requests, in proportion as they obtain more just ideas of God and of themselves. With such persons the value of prayer is considered to lie rather in the attitude, spiritually speaking, it puts us in before God, than any special expectation that the prayer is to be fulfilled sooner or later. The efficacy of prayer is said not to consist in the prayer itself, but in the result it produces on ourselves, as tending to make us worthy recipients of God's grace or favour. But even

allowing this interpretation of prayer, our doctrine still remains clear and definite—*i.e.*, that it is irrational, and consequently more or less injurious to men, to pray to their Maker for specific favours: and that is the sense in which prayer is conceived by the great bulk of mankind.

Not only is this held as a general belief, but moreover, the mere act of prayer is considered pleasing to the Deity, and an indispensable practice for those who wish to stand well with Him. It may be taken as a general rule, that this set and mechanical system of praying as a religious duty, is characteristic of superstition; and, as men become more enlightened, the more do they perceive its folly. Millions of human beings attach such value to the mere act, that they pray by machinery—by prayers put in motion by windmills, and rolled off on cylinders, like the Thibetians and Kalmuks, or by wheel and axle, so done by rote, like the Japanese; but we need not smile at them in disdain: the prayers of millions of Europeans are likewise performed by a mere human machine, and are, in fact, just as mechanical. The value of prayers in the Papal Church depends greatly on their quantity, and they are often made in a language not understood by the devotee. The Doctors of the Roman Church, if we mistake not, teach that it is not absolutely necessary to know the exact tendency of any particular prayer, but its efficacy results *ex operé operatô*; which caused Jeremy Taylor to remark, that the Protestants pray, and the Papists *say* prayers. If such a principle is held, we cannot but think that the ingenious Asiatics, who pray most, pray best, even though by machinery.

Mahomet prescribes prayers five times a day—beginning before sunrise, and ending with the night—counting or checking them, like the Roman Catholics, on a string of beads. But these prayers appear to consist as much of ejaculations of praise, invocations, and thanksgiving, as of prayer in the strict sense of the word; not such as are offered up by many Europeans even at the present day, who pray for whatever temporal want they may feel to be supplied, even down to the commonest necessities, or perhaps the luxuries of daily life; like the Müllers and Craigites of Bristol, in our own time; or like the prayers of some of the orthodox in New York, who prayed

against, or for "the infidel" Theodore Parker thus:—"O Lord! *if this man is a subject of grace, convert him,*" etc.; "but if he is beyond the reach of the saving influence of the gospel, *remove him out of the way,* and let his influence die with him!" This resembles the practice of a religious sect among the Sandwich Islanders, who, according to Lisiansky, in his "Voyage Round the World," pray people to death. "Whosoever incurs their displeasure, receives notice that the homicide litany is about to begin; and such are the effects of imagination, that the very notice is frequently sufficient, with these meek people, to produce the effect, or to drive them to acts of suicide." (*Ten Thousand Wonderful Things*, by E. F. King, M.A.)

It will easily be seen that the efficacy of prayer once admitted as an unquestionable truth, it becomes very difficult to define its proper limits; and although such a prayer as the one relating to Theodore Parker appears to us to be shameful and unseemly, yet, to those who offered it up, holding the ordinary ideas of prayer, it is quite the right thing to do, and, indeed, a positive duty.

But there is a very general confusion of ideas as to what prayer means even amongst the most enlightened Christians of the day, who would not pray for specified favours, but, as we have before remarked, regard prayer as of value, according as it puts us in a proper disposition of soul for communion with our Maker. Prayer, self-examination, repentance, and devotion, are so mingled up one with the other, that prayer is looked upon as a necessary part of such devotion: it becomes a spiritual exercise, and as such we heartily approve of it. Self-examination, and prayer consequent on it, we hold to be a daily duty. But that is a very different thing to what prayer is considered to be by the world at large; and prayer, in the logical sense, must be founded on the principle common to most churches, as a demand for specific favours, or, as Paul the Apostle puts it, "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God."

It is this conception of prayer to which we particularly object, as placing religion in a wrong light; and we think

Sydney Smith is justified in his saying, "that those who place religion upon a false basis, are the greatest enemies to religion."—(*Essay on Methodism.*)

Adoration of the Deity includes prayer as part of its meaning, but we hold that it is not the most important part; we should be most circumspect in our prayers.

"We ignorant of ourselves,
 Beg often our own harm, which the wise powers
 Deny us for our good; so find we profit
 By losing of our prayers."

Antony and Cleopatra, Act ii., scene 1.

Still men must and ever will pray. It is a practical admission, and a natural result of their dependence on the Creator; only such prayers, by those who hold the doctrine of the Universal Church as to the nature and providence of God, cannot but be greatly modified in their character; yet all members of the Church are recommended to pray for light and strength in the early morn, to guide their way and give them power against evil during the day; and again at night, when they commend their souls to their Maker and rest confidently in His divine care. Those who practise family devotion, as described in the chapter on Public Worship, will have no need to be reminded of this, and it only applies to such as have no means of enjoying such communion with their God.

Prayer is a confession of weakness, and as such will never cease on earth: but those who have a firm faith in an ever-loving, ever-present Deity, will not be too importunate, and those who trust His infinite and ever-watchful divine wisdom, will not be too ready in framing specific prayers for His attention and favour.

Nor, as a fitting conclusion to this chapter, can we do better than record the prayer of an ancient philosopher, Simplicius,* in his comments on the "Morals" of Epictetus the Divine: "Grant, we beseech Thee, O Lord, the Giver and Guide of all reason, that we may always be mindful of the dignity, of the nature, and of the privileges Thou hast honoured us withal, that we may act in all things as

* *Epictetus his Morals, with Simplicius his Comments*; made English from the Greek, by George Stanhope, D.D., Dean of Canterbury and Chaplain in Ordinary to Her Majesty. MDCCLIV.

becomes free agents, to the subduing and governing of our passions, to the refining them from flesh and sense, and to the rendering them subservient to excellent purposes. Grant us also Thy favourable assistance in the forming and directing our judgment, and enlighten us with Thy truth, that we may discern those things which are really good, and having discovered them, may love and cleave stedfastly to the same. And, finally, disperse, we pray Thee, those mists which darken the eyes of our mind, that so we may have a perfect understanding, and—as Homer expresses it—know both God and man, and what to each is due.”

WEALTH AND ALMS.

Wealth well obtained and well expended is one of the greatest blessings of life. No more is wine a curse or meat an evil, because there are drunkards and gluttons in the world, than is wealth to be condemned because some men misuse it to their ruin.

If learning is power, so is money; and of the two, the more valuable qualities requisite for obtaining each respectively, will be found, perhaps, attached to the latter.

Industry, frugality, temperance, forethought, prudence, boldness, professional ability, and knowledge of the world at large, are all brought into action in the ordinary ways of accumulating riches; and it is by their means that man is not only placed in a position to improve himself and advance the interests and welfare of his family, but is also enabled by the right and judicious use of them, to confer great benefits on his fellow-creatures, on his nation, and on the whole world. Money must be a means to an end, nothing more, nothing less: and so regarded, is desirable in itself and most valuable in its results. The Church wishes to see all men well off, and wealthy if possible, but it also insists on the proper distribution of their wealth, and makes such demands and lays such commands upon the wealthy man, as he has seldom hitherto met with: demands which, he may never have conceived as fairly to be expected from him, yet which are nevertheless just and necessary, and are not to be neglected without serious injury and detriment to the rich man's

temporal and spiritual happiness, to his well-being here and hereafter.

Get as much money as you will ; the Church will require you to lay it out to your own and to the world's advantage, so that you and the world shall be equally benefited by it. Neither a nation nor an individual can well become too wealthy ; everything depends on the manner in which such wealth is expended. Thus, great Spain in the sixteenth century, was perhaps, the richest of all modern monarchies and laid the whole world under contribution, yet what has she now left to show for it ? Rich churches, vast palaces, great gilded monuments, and a fine gallery of paintings. This is a miserable return. The Church and the personal ambition of the imperial family sucked up all, and have left the country a squeezed orange. Little Holland also was rich, and put her riches to good purpose—enlarged Tellus by conquering Neptune ; planted commerce ; encouraged art ; provided well for internal œconomy ; and is still, for its size, one of the wealthiest and most prosperous states in Europe.

National wealth should be spent on national purposes ; and as the national wealth is made up of individual wealthy men, so ought they to have regard to national wants after that their own are satisfied. The rich man is king ; the great capitalists hold the reins of government, and partly rule the whole world.

Above all things remember, riches hoarded are a curse. Wise Francis Bacon has well said, "Money is like manure, of very little use except it be spread." Again, "Riches are for spending, and spending for honour and good actions." "Seek not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly"; and, "Defer not charities till death ; for certainly if a man weigh it rightly, he that doth so is rather liberal of another man's than his own." "*Da tua dum tua sunt, post mortem tua non sunt,*" is a good old saying. Would you avoid misery, be no miser ; a miser is truly "*miserrimus*"—the poorest of the poor. And the prodigal is little better. Extremes meet. Generosity is kingly ; a king and a noble *must* be generous, *noblesse oblige* : "generosus" and well-begotten are synonymous. Nothing is more odious in man or woman than meanness

and undue parsimony, unless poverty keeps the key of the money-box. Turn not "aurum" into "thesaurum": the only true treasure is a kind and generous heart—a heart of gold, as the old writers called it. Do not make a guinea your god: that is the vilest of worship. "Make money your god," says sharp-witted Fielding, "and it will plague you like the devil." Make wealth neither your haven nor your heaven. Remember that it is given you for use, and to whom much is given from him will much be required. "Let all men bless God for what they enjoy," says Owen Feltham; "they that have wealth, for their riches: I will praise Him that He hath kept them from me." Certainly great riches are a great temptation to evil: yes, we admit it; but they are also a great instrument for good: use them well and always with regard to God, and they will prove a blessing; if not, be sure nothing is worse for you, and you will know it when you wake up without a farthing, and enter another world all bald and shorn of your golden locks. We read in Proverbs: "He that hath a loving eye shall be blessed, for he giveth of his bread to the poor." "The life that is passed in penury and wretchedness," writes good Thomas Becon, "is it any other thing than sorrow and pain? He is therefore twice ingrate, ungentle, and churlish, that giveth not thanks to God for the riches and possessions wherewith he is endued." And we add, that the way to give thanks is by deeds and not in words. He is most thankful who gives most. "The approach of death under want of good works is of all things most grievous," said the Persian sage, Buzour Gemhir.* "Every one sleepeth with his own cause, and shall rise again with his own cause," writes St. Augustine. Therefore we say to you, Do good in life, for your good deeds you shall carry with you—they are yours for ever; but your wealth you leave here and it is yours no longer. We need not accumulate precepts for your consideration; the Bible which you hold sacred is full of them, and should you fail in your duties as rich men you can never plead as an excuse, that you were not told over and over again what those duties were.

* So spelt by M. Galland ("Sayings and Maxims of Eastern Nations, English Translation," London, A.D. 1675). Buzur Gemhir, called by Gibbon "the Seneca of the East," was vizir to Nushirvan, A.D. 531-79.

But, putting duty out of the question : the rich man, if he would be esteemed, must be liberal : all the world despises a wealthy niggard. Neither must money be foolishly spent on fine houses, furniture, dress, and luxury. The use of money is to do good—to others first, and then wisely to better thyself. Saadi, the Persian poet, when asked what he thought of a wealthy man, richly clothed, and riding a brave Arabian steed, answered, “That it was like sorry writing in letters of gold.”

Take heed how you get money ; some coin carries a strong and filthy odour with it ; take heed also how you use it. There are those who “think all nobility to consist in the abundance of worldly goods, in wearing of golden chains and costly apparel, in having fair houses and pleasant gardens. And to set forth this their gentlemanry, they poll, they pill, they wake, they rake, they sweat, they fret, they gripe, they nip, they face, they braze, they semble, they dissemble : yea, they move every stone, as they say, to maintain and set forth their ignoble nobility, not caring how they come by it, so they have it : these,” continues quaint and honest old Bacon, “are no gentlemen indeed, but carles and churls” (*The Fortress of the Faithful*). Seek not *proud* riches, as Bacon called them ; avoid avarice. “In heaven ambition cannot dwell, nor avarice in the depths of hell,” writes Southey.

The rich benevolent man, active in good deeds, is truly a minister of God. Put yourself in the place of the poor and miserable ; make their sorrows yours ; so you will do well. Jesus says, First love the Lord thy God, and then “do unto others as you would they should unto you” ; and the wise Confucius taught, five centuries before that, “He who is conscientious and who feels towards others the same sentiments he has for himself, is not far from perfection : what he does not wish should be done to him, let him not himself do to others.”

Beneficence, doing good with both hands, is one of our first principles : not now and then spasmodically and by fits, but regularly and on system. Mahomet is reported to have said, that when money given in charity goes from the hand of the giver, before it comes into that of the receiver, it utters five fine sayings to him who gives it : “1. I was little and you have made me great. 2. I was

small in quantity, but you have multiplied me. 3. I was an enemy, but you have rendered me amiable. 4. I was a passenger, but you have rendered me permanent. 5. You were my guardian, and now I am your guard." For all this we do not wish to see indiscriminate almsgiving; there is a false and a true charity; and giving to any mendicant who asks belongs to the first. Good sense must guide a good heart, or the result is injurious to both receiver and giver. To supply the vicious and idle with the means of continuing so, is not charity by any means, nor can the plea of compassion and pity for present suffering sufficiently excuse such mischievous tenderness; when you give be sure that your gift will be well applied, or wait till you know it—you will not have to wait long, if you really desire in giving to benefit your poorer fellow-creatures, and not merely to soothe a momentary pang of selfish discomfort or pain at the sight of present misery; however, in these small matters of alms-giving each man must act as he thinks best; it is difficult, we admit, to refuse any small demand for charity. At the same time it is not a practice to be encouraged. "In giving should be discretion," wrote the fine old Scottish poet, William Dunbar.

We ask for and expect assistance from the wealthy on a much larger scale and for much higher purposes than the mere temporary alleviation of want or pain. If they give it not they will find their wealth, like the money the devil used to put in the hands of those who sold themselves to him, only so much ashes and dirt. Nor wait till death to give; it is true the gain to others may be as great then as now; but to you, the tardy giver of wealth you no longer need and which is truly yours no longer, the matter is not to be so remedied. Such death-bed gifts are not free, but forced, and so far as you are concerned, of no merit whatever. Nay, many in such cases commit palpable injustice, and dispose of what is really and justly the property of their relatives, who are thus robbed of their right, in the vain hope of compounding for a life of selfishness or sin. Charity, it is said, begins at home; before all things are relatives and kin to be provided for. "If any provide not for his own," writes Paul in one of his letters to Timothy (1st, v. 8), "and specially for those of his own house, he hath denied

the faith, and is worse than an infidel." Therefore let charitable deeds be done during your lifetime, and their value to you depends, remember, on the amount of self-sacrifice or denial they entail on you personally. The poor widow who cast a farthing into the treasury gave more, says the divine master, than all the others out of their abundance (Mark xii. 44). Come now : is it no disgrace to you, ye self-satisfied rich, that ye lavish all your wealth rather on yourselves, in pleasure, ignoble or not as it may be, than on your poor, miserable, suffering fellow creatures, whom you may actually see day by day and night by night, foodless, clotheless, trembling in the cold and rain, crouched in shivering groups at work-house doors, without where to lay their aching limbs ? Do you dare to pass with careless exultation over the miseries of these wretched folks, to bring out your fine chariots and clothing and parade them ostentatiously before the sallow, gaunt, hunger-smitten, wistful faces of the poor ? Will you jingle your cash, hard as your heart, in well-lined pockets, as you sweep heedlessly by the lame, the blind, and the forsaken. It is a disgrace and a dark stain on him, who could thus wittingly beat the cripple, as it were, with his own crutches, break the bruised reed and turn the sigh into a moan or a tear. It is a crime to you who have more, not to help those who have less, always letting charity wait upon judgment. It is the rich man's duty to give often and freely ; it is the poor man's joy to sympathise with and comfort the afflicted, with those gentle and sincere tones of pity and consolation, which at times ring more sweetly than gold.

Now what are you prepared to give ? We do not ask whether you will give as much as a good Christian, for to do that you must give all you have. You are no true disciple of Jesus unless you will so do. But we do not ask so much of you. Will you give as much as a good Mahometan ? How much ? Well what say you to a fortieth part of your income or possessions ? This is the portion required of every true believer by *law*, "the Zacât," either because it increases a man's store by drawing down a blessing thereon, and produces in his soul the virtue of liberality ; or because it purifies the remainder of a man's substance from pollution, and his soul from the

filth of avarice (Sale's Koran, "Preliminary Discourse," p. 78). Over and above this, the benighted Mahometan is expected to give "Sadakat," or voluntary alms, according to his ability. Now supposing you better the Mahometan's lesson, and apportion a twentieth part of your income to voluntary charitable purposes for the poor; this would be £10 per annum from an income of £200. Surely this is not much, and might be given regularly? And the real requirements of a man's family, being first and duly attended to, for this is his first duty, we propose that this arrangement should be considered binding on all members of the Church, and should be regarded as a voluntary offering over and above any enforced rate from the secular authorities. It is the least we expect of you. For, consider, misery, poverty, pain and ignorance—who is to alleviate, to diminish, to eradicate them, but the rich? Who else? Prayer on high will not effect it, the Creator and Giver of all good things has done His part, and made such His ministers; faithful and loving ministers must they be, or they will not stand well with the Master at the coming day of account.

These evils, arising from whatever cause, can only be remedied by the rich. Remember that it is the rich and the rich alone who have it in their power to remedy them. With the superfluously rich it is a duty, to be remiss in which is to be wickedly criminal. To them is allotted the part of demi-gods and good angels on earth, through the wealth they possess, wealth which well expended may work blessed miracles.

But who are the superfluously rich? let their own conscience answer them. The Socialists used to teach, that no man had a right to the superfluities whilst any were in need of the necessaries of life. But what are the superfluities, what the necessaries? Without going to the length of Lear, where he says, "O reason not the need, our basest beggars are in the poorest thing superfluous;" or of that heathen philosopher, who threw away his wooden cup because he saw another person drink from the palm of his hand: we must admit, that strictly speaking, man does indeed "want little here below;" and perhaps the Eastern saying is true which runs to this effect, that we never can obtain riches but by the absolute renunciation of all

things. These, however, are not our principles. Poverty is in every way an evil; a man is unjust to others and to himself who does not diligently labour for the independence and competence of himself and his family. Yet it is evident that costly clothing, gold and silver plate, expensive furniture, jewellery of any kind, carriages, horses, paintings and so forth, are all superfluities, and yet by education and habit are at present necessities of life to a large and increasing class. Yet do away with them, and what would become of the workmen employed in the various manufactures? Why should we use expensive and rare woods for our tables? and yet by so doing we sustain thousands of our fellow creatures who might otherwise starve. Why use tobacco? yet give up the habit, and the same result would happen on a yet larger scale. Why drink wine at all? yet were the world to turn teatotalers or water-drinkers, millions of people would be ruined and large tracts of land would lie fallow.

But suppose for a moment that we had all attained the ideal state of Christian perfection, and lived only to mortify "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John ii. 16), how long would it last? Old age *requires* luxuries, and example in one leads to practice in others. Such a principle is unnatural, and being opposed to nature is opposed to the will of God. The history of the human race is the history of the progress and spread of luxury, and who is to blame? our fallen and degraded nature? Is it a proof of that, if we desire to have a good steel knife to cut our meat with, instead of tearing it with our fingers, or hacking it with a bit of wood, a sharp flint, or a jagged bit of iron? Or is it the wicked workman's crime, who in making us a knife seeks to please us and exercise his own ability in rendering it as pretty and tasteful as he can; or, may be, worse still, to excel the productions of some other cutler? But this anti-human principle of mortification to the pleasures of sight, touch, or taste, is not only not beneficial to man in any way, but is calculated to keep the world in ignorance and barbarism. Human desires have no limit. There can be no line drawn arbitrarily where they are to stop, nor any boundary set to them beyond what prudence and a regard to our own means, benevolence and a regard to

others' wants, shall dictate. It is by wealth that such desires are to be gratified, and where it is obtained by honest labour and directed also to useful and charitable purposes, it is the most blessed of man's possessions. We utterly repudiate the sinfulness of luxury as a principle; it serves and sustains the interests of the world at large; but we may and do consider that it has advanced far enough, that day by day whole masses of people appreciate it better and gratify their appreciation in increasing ratios. A certain kind of luxury, however, that of sensual indulgence, we do most zealously denounce—that kind which helped to ruin old Rome—

“Balnea, Vinum, Venus, corrumpunt corpora nostra
Sed faciunt vitam : balnea, vinum, Venus.”

let such lines never apply to the men of England.

The time has now arrived for the great body of the wealthy to restrain its progress, and to assist the large masses of their fellow-creatures who still lead miserable and suffering lives; lagging miserably in the rear of comfort. Before proceeding further, before creating and gratifying new wants or pleasures, they must turn round, each one foregoing his own gratification however lawful, and each one in his sphere and according to his means *spread* his accumulated means of doing good around, in order to alleviate, assist, and raise the miserable, the poverty-stricken, the ignorant, and even the vicious and fallen who pass painfully through a wretched, comfortless, or degraded existence. It is the rich man's duty to attend first to the wants of his parish, then to those of his district, and then to his diocese, regularly and systematically: and if his means are not yet expended, national wants and works may well and nobly employ his superfluity.

On colossal fortunes, colossal demands are justly made. We hear of men who have five hundred thousand pounds a year and even more; but let us speak of such as have one hundred thousand or fifty thousand a year. Of such the world says, How generous, how liberal is such and such a nobleman or merchant! he has actually fitted up several life boat stations, built cottages for his labourers (at a fair rental may be), erected churches, or established

almshouses, etc. We ask what proportion does all this bear to their riches? The answer is, But a poor one indeed, one for which they hardly deserve esteem, much less claim praise. What are the absolute requirements of such people's yearly expenses? what the amount of their yearly beneficence? They are niggardly at the best, and when all is said and done, they are still unprofitable servants and faithless stewards of the great Giver, their Lord and Master, the All-bountiful. Such vast riches, unless expended wisely and with both hands, are indeed a grievous stumbling block in the road to spiritual perfection. All power is vested with man in trust for others; all power not exercised for good, if selfishly retained or selfishly used, is a curse to the possessor. Now money is a power amongst powers. There is work to be done with it, and that instantly.

God has so made the world that man has his appointed labour in it, to work together with the divine Creator in its final completion and adornment. This world is given to us with rivers to span, rocks to tunnel, continents to connect; forces here to be repelled, there to be introduced, dykes against the water, canals to bring it in, and interlace the land with navigable roads. Great and necessary works such as these are not to be left to mere speculators or needy adventurers, but should be taken in hand by the very wealthy as tasks befitting their station, and without desire of profit to themselves. Still, it is the Creator who does it all, who proceeds through them His agents, His free agents and voluntary assistants, not slaves begrudging each call upon them, or acting from fear or compulsion. These must be works of love towards God and man. Nor glorify yourself for such great deeds; remember, without Him we are not. He it is still acts on us, through us, from us; we are but instruments in His service; of ourselves we can do nothing and are nothing.

By Him we live, and move, and have our being: and as from His beneficence and wisely ordered scheme of life comes all we have, so to Him and to His service—and His service means benefit to the world and to mankind—should all our powers be dedicated. Whosoever works, does God's work; and the higher the nature of the work, the more nobly

does he serve the great cause of the Deity—human progress. All work is useful and beautiful; and from the poor man at the crossing, to the emperor on his throne, does each and every worker serve the Divine purpose and aid in the advancement of the Divine scheme.

The tendencies of our age are mainly to the development of the useful; our great works, all leading to a more intimate knowledge and increased intercourse between different nations and races of men, are such, as commenced only during the present century, already surpass in extent and value the combined productions of all past ages. Palaces and shrines, temples and pyramids, are but toys and playthings for men compared with the roads, tunnels, bridges, and vessels of this our time of promise. What is most useful to man is most pleasing to God. Rightly regarded, these last are sacred works leading to blessed results, harbingers of the world's future unity. Thus, although we recognise the importance and intrinsic superiority of the Intellect in its productions, which afford us all science; of the Imagination and emotions with their results, poetry, music etc.; of those Senses, by means of which the beautiful world of art is created: the grandeur, in fine, of all spiritual, mental, and moral aims and aspirations; yet we cannot be blind to the vital importance, however comparatively ignoble in itself, of money making. For without riches, we halt in our progress towards the attainment of the higher requirements of life; without money we can produce no great results in art or science, learning or utility; we should have no noble works of architecture, sculpture, or painting; no railroads, docks, bridges, lighthouses, canals, or ships: on all of which the future intercourse, grandeur, welfare, and happiness of the human race depend.

God has so ordered it; nor, strange as it may seem in our eyes, is it for us to question the cause or repine at the fact: but knowing it to be certainly true, we must cheerfully forward the scheme, and diligently, each in his own sphere, work for the world's benefit, every one according to his power. Some by cultivating their abilities, others by affording them scope for action; these by making money, those by wisely expending it: first with a view, each one, to his own independent position during life:

then to the alleviation of misery, pain, distress, and ignorance among his fellow-creatures; and, lastly, to the accomplishment of useful works, serviceable to mankind at large and tending to the perfect completion of the habitable world. As much wealth as ever you may have, spend it thus, and you will live and die happy in yourself, beloved of your fellows, and a worthy servant of God.

THE DOCTRINE OF LIFE,

As taught by the Universal Church to all nations, churches, and sects; to all classes of men without exception, is this:—

Hear, O Earth! the Lord our God is one. One only true and living God. There is no other power but His, and no other being shares or disputes His power with Him.

He is the great Creator, Sustainer, Preserver, and Disposer of this world, as of the universe and all that therein is. He is the only source of life, the maker of man, the bestower of immortality.

To Him alone are due our love, gratitude, reverence, and obedience. To Him belong all praise, glory, and thanksgiving, now and for ever; and to Him alone and to no other, shall man bow the knee in supplication and in prayer; to no other shall he address words of praise or of adoration.

Listen, men of all nations and of all languages. Be kindly affectioned one to another; each man must do unto others as he would they should do unto him. Be ever active in charity; ready to assist and comfort each one his brother of whatsoever creed or race, in his poverty, in his afflictions, in bodily as in spiritual pain and misery; by every means seeking to inform his ignorance, and enlighten his understanding. Above all things, be earnest and active in causing the love of God to man, and the knowledge of His divine wisdom to flourish throughout the earth, so that the goodness and truth of the Lord our God shall be spread amongst all nations and languages, as amongst members of one family, all sons of God, and all equally co-heirs of eternal life.

Hear, O man, whoever thou art, and give heed: Thou art an immortal being, accountable to God for all thy actions.

Love the Lord thy God above all things, and keep the remembrance of His great goodness to thee, of His power over all creatures, continually before thine eyes. Seek truth in all sincerity of spirit, in all humbleness of mind. Fear not to judge justly; reject the evil and hold fast, hold firmly fast, that which is good. Be truthful and just in all thy dealings with others, as well with strangers as with the members of thine own household, regarding their welfare as thou dost thine own. Be wise and prudent for thyself, diligent in thy work, temperate in thy pleasures, cleanly and orderly in thy person and in thy habits.

If rich, use well thy riches to thine own well being, in the interest of thy fellow-creatures, and to the honour of thy Divine benefactor, from whom all life, all blessings flow.

If poor, industry and content shall cheer a rugged path. And forget not, that equally with the sovereign on his throne, thou art the possessor of that jewel of inestimable price, an immortal soul. Be obedient in youth, active in manhood, provident for old age, and stand ever prepared for the great change, the hour of death on earth, for thou knowest not when that hour will come, in which the good shall rise to heaven, and the evil doers shall sink down to hell.

This is the doctrine of life, taught by the Universal Church to all nations, and to each individual human being, by the practice of which alone can any of us hope to keep in the path that leads to eternal life, to heaven, and to God.

BOOK V.

CHURCH AND STATE.

THE Great Creator of the world and man has endowed every human being with freedom of will, and consequently of love and intellect, by which to direct his own course. To men collectively the same power is given, by means of which they may choose for themselves governments, fitted to forward and protect the interests and social welfare of large bodies of men and of nations—governments freely chosen by a free people, of their free will, freely expressed and carried out. Now this freedom of existence and action must extend to everything, in order to render it fruitful and durable. Without the little word “free” before it, nothing whatever is of value, tends to good, or can long exist. Free love, free thought, free intercourse, free government, free religion. Love is not love without freedom of choice. Thought if not free is enslaved and bound in fetters. In commerce, freedom is the source of wealth, peace, and progress in social intercourse. Freedom is expansive, and productive of kindly feeling and respect as opposed to exclusiveness, and that contempt and hate which result from ignorance of others. There is no stability in government without freedom; deprived of which both government and governed suffer equally and become equally degenerate. Finally, in religion must Freedom sit as on a throne, crowned by Truth and having Love as her prime minister. The tendency of all modern political and social events is to this end—the attainment of freedom for all forms and phases of life, and those persons or corporate bodies which are most interested, or foolishly deem themselves interested rather, in slavery of any kind: emperors, popes, priests, men owners of all kinds, will most pertinaciously resist this freedom which nevertheless will be attained by us all—by the whole human race—in spite of their most determined resistance to it, arising from their fears, their ignorance, their interests, and their blind self-love.

Freedom, then, is promised to us all; for it is a neces-

sity of man's nature and tends to the welfare of the whole world. Surely, though slowly may be, yet steadily and not to be obscured but for a season, the light of freedom dawns brightly on a new epoch in the history of mankind. Freedom, not anarchy, but freedom under the law; liberty, not license, but liberty under the law. No freedom can be real, fruitful, and durable; no liberty can last, or deserve the name, which is not based upon religion—on well-defined and eternal principles of love, of truth, and on the acknowledgment of a Supreme Ruler: on obedience to those Divine laws which all men admit and know to be consonant with His Divine nature.

Such principles once firmly established, all parts of the building of the state are based on perdurable foundations, and form a noble edifice in which men shall find a happy home on earth. Such principles once laid down and acted on, then does every development of human life take shape and beauty; all things become useful and profitable to man; every act, whether of business or of pleasure, is restrained within its proper limits; law, order, love and freedom, form the soul of each individual life; and law, order, love and freedom thence derived, proceed in harmony throughout the whole system of the body politic.

The purpose and use of a government is to place on a firm and durable foundation, to build up and consolidate the unity, welfare, and power of the peoples or the nation placed under its charge; to initiate, organise, and direct every system which it deems calculated to advance the interests, spiritual as well as temporal, of its wards—the people. That government which attends only to their temporal wants and advantages neglects one half—and that, too, the most important half—of its duty; a duty for the honest and diligent performance of which it is responsible to God from whom all power is derived, as well as to all those, without respect of persons, who live subject to its sway. Every government, as well as every individual, must be in turn governed by the laws of God; in all its actions it must keep Him in remembrance, as well as act up to the highest moral standard of its time and place, or it will never obtain the esteem of mankind. As regards national and lasting purposes, unity—the unity of religious faith, of political principle, of law, of language

of race, and of social interests — should form the main object of all governments; for there is no adage older or truer than this—“ Union is strength ”; and unity is union perfected.

Want of union implies strife, and strife contention, contention disruption, disruption destruction. If your temporal enemy chuckles over your political dissensions and foudns his hopes of injuring you on their existence and increase, be sure there are not wanting those who rejoice with a grim joy over your religious differences, and fail not to fan the flames of sectarian strife, which they trust will extend and envelop all the parties engaged in it to their common ruin and destruction.

But it will be urged that religious unity is impossible—that it is the mere dream of a visionary; that the tendency of all modern thought is towards diversity, not unity of religious belief, and to the more or less speedy downfall of all organised church systems; that the very freedom which we advocate inevitably tends to such results, and that such unity as we desire is equally incompatible with political as with religious freedom.

We hope to be able to demonstrate, as regards this asserted incompatibility of religious unity with free thought, that it is an assumption not based on sound reasoning nor certified by the teachings of history; whilst as regards the tendency of free thought to divide and not to unite men—a proof of which, it is stated, may be obtained by looking at the state of religious parties in America and in Great Britain—we hold that they err who thus judge; are misled by appearances and mistake a transition state, resulting from a transition period in the development of human progress, for a permanent one. Moreover, let us at once point out, that unity does not imply monotony or uniformity—unity implies diversity; uniformity, monotony; and that unity is most perfect which, whilst it presents one form of being, is composed of the most numerous and even complex parts and displays the most numerous and varied changes of state; all acting, may be, independently of each other, but all tending to one common end—the perfect shape and perfect manifestation of the embodied form as an entirety. Such as the world is; such as man, the little human world, is; such as each individual specimen

of the animal and vegetable kingdom is in its degree; that degree depending for its perfection on the extent to which our principle of unity is developed and carried out in it. Do not confound apparent with actual unity; the artificial with the natural; the fictitious with real unity; there is as vital a difference between them as between a mechanical self-acting musical instrument and an orchestra of human beings.

Diversity of opinion in minor details, either of doctrine or of practice, does not preclude unity of faith in great and broad principles; on the contrary, in such variety within unity consists the perfection of all forms of social life. The so-called unity, which the Papal and Greek Churches make a boast of, is merely fictitious not real, an apparent external not a true and internal unity, for it is enforced not voluntary, and can only exist so long as thought is enslaved, drilled, and tyrannised over; and as we hold that thought must be kept free and exercised freely or cease to be: so death and not life, is the rotten kernel which will be found enclosed in these seemingly fine and sound nuts. Unity obtained by the coercion not by the free exercise of individual thought is clearly artificial and can have no real vitality in it; for as men and nations become more civilised, so much the more will they inevitably think, consider, judge, and act for themselves. This is in the very nature of things, is desirable because natural; and however unpalatable and hateful to the churches based on enslavement of thought, is a great fact which they must face as best they may, and beneath which they must and will finally succumb. Diversity of opinion then is not, we contend, incompatible with perfect unity of faith in the first great truths and principles of religious belief, nor with the existence of an organised system of church government on the most extended scale. The Universal Church depends for its acceptance among men on this very principle, and makes no pretension to enforce any such artificial and unnatural uniformity: but desires and indeed requires individuals to exercise perfect liberty of thought and of action, and freely to assist in organising a national church. The national churches in their turn being allowed similar liberty of external development, when all of them recognise their

relationship to, and preach the faith and doctrines of, the Universal Church.

For as we have before said, we hold it to be a logical truth that that form is most perfect, and is the most complete in its unity, which is the most varied and complex in its parts yet most harmonious in its entirety; a form in which, however much separate portions may and should exercise their own particular functions in their own manner and in freedom of action, still do they work to one common end—the general welfare of the whole body, and not exclusively to their own particular pre-eminence or separate advantage; and in the case of the body-politic, a true Church thus constituted, though all its sections act freely in their own sphere, still do they work to a common purpose, the national and universal good of mankind, and must keep that purpose steadily in view.

This unity of religious faith in fundamental truths, which all men of every grade and of all races and nations are capable of understanding, is what we desire, long for, look forward to, and regard as the only assured foundation of permanent national existence and progress. The chief, surest, and indeed only perfect bond of human society is the love and knowledge of God: unless men regard their Creator in the same light, have faith in Him from the same causes, and love Him from the same motives, whatever other ties of interest, etc., may bind them together, the very first and most universal feeling is wanting from which true harmony and concord can arise, and from which they derive permanence; society is broken up into classes and sections all more or less at enmity with each other, and there ceases to be *au fond* any common feeling of reverence and love of God. The God of one man, of one church, is no longer the God of the others. The mainstay of social happiness and permanent peace is gone, and the nation depends thenceforth on purely utilitarian and selfish principles for its future well-being and permanent success, and this we hold to be a fundamentally bad and rotten foundation to build upon.

Even in countries where the creed itself is foolish or bad, we may observe what an immense advantage religious unity, though founded on slavery, gives to nations; what a motive power it is to combined action. It keeps together

racess which have otherwise little or nothing in common. It is this which gives coherence to the Turkish empire, and a corresponding weakness results at once whenever that unity is damaged or destroyed ; it serves to consolidate the vast Russian empire, and tends continually to attract and absorb into it all those races which hold the faith of the Greek Church ; it has kept Italy one through political trials and civil divisions of the most destructive and separative tendency ; it forms a common bond between the two races of the Iberian peninsula, and may yet serve as a tie by which they may become united in a single body ; it is recognised as the safeguard of France by every wise government, ever since religious strife nearly produced national disruption.

The absence of religious unity is the reproach of Great Britain, and will form a source of disquietude to the whole nation so long as it lasts. One Church now tolerated is, we contend, from its very principles, which it vainly seeks to modify or pretends to abjure, a constant drag if not a constant danger to the State. And for the other sects, what permanent bond of union can there be when men are afraid to speak to each other of religion, and cannot converse with each other on the highest, the noblest, the most important of topics, without fear of giving offence, of exciting enmity and hatred ? We desire to love and esteem our friends, and the more we love and esteem them the more do we desire to speak with them on a subject of the highest interest and importance to us all : yet the moment we begin to do so, we find them unwilling and apparently frightened to go on. They say at once, If you do not believe the Bible, there is an end of all discussion ; and we find, to our regret, that it is not God and the truth they worship, but the Bible and their own opinions. Sceptics, as well as believers of all kinds, care only to argue for their own creeds ; and thus, till men love and receive truth as such, unity is impossible.

Through want of this unity, Germany, which should be the most powerful state in Europe, is split into two sections, which neutralise each other's power for good, and present the greatest obstacles to amalgamation and common action. It is an ever-present element of dissolution for the confederacy of the Swiss cantons, and, at any great

crisis of religious strife, would indubitably tend to break up the Republic altogether. It keeps Belgium, in spite of all the elements of peace and prosperity it contains, in continual strife, and may be, at any time, turned to its destruction: and it is one great difficulty in the path of union which obstructs the consolidation of the Austrian empire.

The United States may be regarded as the cock-pit of the creeds, and is more in want than any other country of a National Church, for which all other temporal advantages are but poor compensations. We have faith, however, in the freedom of religious thought and practice permitted in the States, and look forward to their final adjustment in the shape of a National Church.

A republic of Churches is still less durable in its nature than a republic of States. They may all live and act in harmony so long as all are content and all more or less balanced; but they each bear within themselves the seeds of their own dissolution. We have no faith in the permanence of leagues where self-interest is the only tie. A community of feeling and principle is the best and most lasting bond of all societies, without which self-interest may lead to fraud and violence and to final disruption. We do not seek to depreciate those national temporal interests which in many cases at the present day, as in the free states of America and Great Britain especially, form the main stays of public prosperity and are the causes of national coherence. We would only vindicate for religion its proper place, as prime mover and principal bond of society above all the others. "Religion," says wise Francis Bacon, "being the chief bond of human society, it is a happy thing when itself is well contained within the true bond of unity." Two false unities, he further remarks, are sought after, "the one when the peace is grounded but upon an implicit ignorance—for all colours will agree in the dark; the other, when it is pieced up upon a direct admission of contraries in fundamental points; for truth and falsehood in such things are like the iron and clay in the toes of Nebuchadnezzar's image; they may cleave, but they will not incorporate." We would point out the application of this truth to the Papal Church, and to the Anglican Church respectively. But by unity, as we have

before said, we mean nothing of this ; neither unnatural monotony nor impossible uniformity ; but simply the unity of fundamental truths common to a great variety of churches, which may differ entirely from each other as regards their forms of organisation and development. Even then, we know full well that little sects will always exist, as long as there are eccentric and order-hating characters, souls *feræ naturæ* : as mad and foolish people will always be found amongst us, whose nature we cannot alter and with whom we do not quarrel, but will certainly use every means in our power to prevent similar madness and folly from spreading around us.

Again we reiterate it. We do not in any way seek to obtain unanimity or uniformity in the National Churches. A great diversity of thought, expression, and external form, must always exist ; it is in the nature of things. On whatever part of the earth a man is placed, he sees the same sun, moon, and stars, as others do, though his immediate view of the world itself is different to theirs. So is it with the soul : there are spiritual points of view of which it would be hard to say that any are bad, from which, however, men obtain widely different ideas of religion, though the great luminaries of life, the fundamental truths of religion, are the same in all.

Or, religion may be regarded as food, which is good and necessary for all ; but what suits us may not suit others. The races of the world are various and, even from slight variations of place and constitution, require various kinds of food. It is useless and foolish to dogmatise on such matters. If we thrust down an Indian's mouth our beef, strong beer and sauces, his stomach, probably, would refuse to retain them, or he would become ill. Spiritual and intellectual food is of the same nature, and it is silly of us to suppose that because a Chinese or Malay does not perceive the beauty of Christianity, he is therefore unfit for any religion whatever. Heaven is a centre to which all men tend and all may arrive at, from different points of the circumference, without ever seeing each other or knowing even of each other's existence, and by paths of a very different nature. Zschokke says, " As in the world of sense there is an endless variety of things, and even the tree puts not forth two leaves perfectly

alike: so reigns, and ever will reign, in the spiritual domain, an endless variety of views and representations. It is the eternal law of God, to the fulfilment of which not only inequality of intellectual gifts, and inequality of ripeness from experience and practice, but also inequality in the circumstances and positions assigned by nature, tend with irresistible force. He who in the School, the State, or the Church, commands similarity of belief and opinions, may, with a like frantic folly, command the waves and the hurricane to be still." We have all heard, likewise, the remark of that arch-absolutist, Charles V., who took to watch-making in his retirement at St. Just. "What a fool have I been," said he, "to squander so much blood and treasure in trying to make all men think alike, when I cannot even make a few watches keep time together!"

Such a vain idea of unity be far from us. Diversity of opinion is a sign of healthy thought; but such diversity does not imply that all thoughts or opinions are equally valuable or to be depended on. There is a truth, there is an error; there is a right, and there is a wrong; there is a good, and there is a bad; and the world is better off for the increase in number of those men who hold the truth, the right, and the good, in place of their opposites. There are great fundamental principles regarding God, religion, life, and man, which all human beings hold in common, in more or less completeness and purity. And these, we deem full surely, are sufficient to form the basis of a general creed.

The principle of the Universal Church is comprehensiveness. It not only adopts the usages, rites, and ceremonies of every other church to the members of which it addresses itself, altering and modifying their usages only so far as the Council of the Church deems actually necessary; but it also permits within its limits the existence of any doctrines not absolutely at variance with the fundamental and well defined articles of its faith; though it will not encourage such, and trusts to time and instruction for their gradual and final disappearance. It also seeks after every kind of scientific truth as its best ally, and promotes scientific investigation of every description, the results of which when established and promulgated,

will constitute part and parcel of its doctrine wherever applicable to spiritual life. For, as the Church only desires truth and depends on its truths for acceptance with mankind, so is it prepared beforehand for constant modifications and additions; as science modifies or adds to our present stock of knowledge, or leads to principles at variance with those now generally received; in which case, the truth of them once established, old principles are to be definitively and fearlessly given up.

With the great fundamental articles of faith, however, our universal postulates, as we may term them,—to wit, the existence and nature of the one only God the Creator of the universe; the non-existence of any other power which shares in or disputes that of God; free love and free will in man; the individual immortality of the soul; an after state of happiness, heaven; another of misery, hell; and salvation open to all mankind, through love of God, and a good life thence proceeding;—with these the Church will admit of no tampering, and will unswervingly uphold them as truths, absolutely necessary to the well-being of the whole human race, here and hereafter.

More than this, the Church will not cease under any conditions, to attack what is false and injurious to man's spiritual interests—all error and all superstition, in any and every manner that may seem best calculated to extirpate and destroy them. Those colossal vulgar errors, the "Pseudodoxia Gigantaia" of Europe and of Asia are doomed to disappear, their days are numbered. In Europe, the printing-press and constantly increasing means of communication between men of different nations, tend to bring us all into more intimate union, and will produce such happy results as the world has never yet enjoyed, or scarcely anticipated. Nor is this great and civilising increase of intercourse restricted to Europe, but has extended over the vast continent of the west, and is gradually, but surely, spreading over the whole Eastern hemisphere. The intellectual races of the old Asiatic world, from amongst whom arose the most remarkable minds of the past, are still capable of receiving and appreciating great truths, which are always simple, are fitted to simple minds, and tend to the immediate and progressive amelioration of

all men, not only intellectually but morally and physically, in matters temporal, as well as in matters spiritual.

The Church cannot separate these two; they do not clash but are of mutual assistance to each other, each in their degree. It insists upon the cultivation of qualities which are not recognised as of much, if of any, importance by the priests, but which the Church holds to be of primary importance in leading men on to that respect for themselves which is inseparably connected with respect towards the Deity—cleanliness, neatness, order, sincerity, honesty, good-will; such form the lower rails of the ladder of life by which man mounts from the ground and on which he must plant his feet firmly, before he can obtain assistance from those above him or expect to raise himself in the scale of life.

These may seem little virtues, but they are indeed of mickle might. These are the real good attendant angels which render man happy, home healthy, and life honoured.

The Church militant knows its friends and appreciates their worth; it is prepared for immediate and energetic action; our great military roads on land and sea are in such a state of completion as enables us to strike, and that effectually, even at the uttermost parts of the globe. We are served by fire, water, earth, and air; all joyfully work together in our cause—in the cause of truth, wisdom, and love. Commerce is our powerful ally, the press our artillery, and the common sense of mankind, the friend within the walls on whom we count for the keys of the fortress.

There can be no question of our ultimate success, and that too much more speedily than a superficial observer would be apt to imagine; for we have measured well our enemies before proceeding to attack them; we have seen both their weakness and their strength, and the last is to the first in the ratio of 1 to 100; burly and big-speaking fellows they are indeed; and had we been frightened by bluster we had been killed long since. But though giants in size, their strength is not commensurate with it; what seems muscle is fat, and what muscle there is, is flaccid; their years have told upon them, their blood is diseased, and of brains they have none worth mentioning. The energy they exhibit is not the result of healthy life, but of unwholesome stimulants, stimulants that excite for

a time to destroy at last those who indulge in them ; love of self and hate of others, self interest, pride, and ambition, till at last they will struggle convulsively for self-preservation alone.

The great temples, in which and by which they have lived for so many hundreds of years, are as weak and ricketty as themselves. There is not one church but has suffered from successive shocks of the great spiritual earthquakes of modern times. Their walls are cracked, and gape awide at various points : their foundations are shaken and insecure ; for they are not built on rock only, as they have been falsely said to be, but on an unequal mixture of rock and mud and sand. We have dug down, and found this to be true. The superstructures stand, indeed, still upright, and are more picturesque than ever, owing to an accumulated growth of lichen and moss, and the varied stains of time. Outwardly they appear firm enough still ; but the eye of the practised surveyor has gone carefully over them, and he knows how the walls are filled in with plaster and cement ; how they are propped up and pinned together, so as to look pretty firm from without ; but the foundations are rotten, the masonry shaken and cracked, the proppings and pinnings insecure, and all are doomed to come down ; all will fall at some not far distant day, and that with a crash that shall make earth echo again ; or else less suddenly will crumble away and sink gradually down into a mass of dust and rubbish.

Just as the old physical force system of ancient Rome was broken up and recombined by the young and vigorous races of the North, so, at this time, the old spiritual system of modern Rome is being broken up, and what there is of good in it will be incorporated with the new and vigorous life of the present and of the future.

The nations lying bound in spiritual slavery, or working with difficulty, clogged by the chains and fetters of rusty creeds, shall be released from their time-eaten manacles and be set free. Joyfully shall we receive them ; and they will find refuge and consolation, strength, hope, and fruitful faith, within the protecting, wide-spreading boundaries of the Universal Church.

But to effect all this, the great army of the mission

must be organised and disciplined—must go forth to the fight against sin and error throughout the world, inspired with an earnestness, a boldness, a determination, a perseverance, and an unselfishness of soul, as strong and powerful as ever were evinced by the apostles of any former churches—by any warriors of old. “Attack!” will then be the order of the day all along the line. We are aggressive. It is for us to attack, for we know our own strength and our foes’ weakness; it is for them to defend, for they know their weakness and our strength. Let them but come out into the open—give us but a fair field; and by God’s good help, we will smite them hip and thigh. Sing with a loud and mighty voice, like Gustavus the hero and his stalwart Swedes of yore, a hymn of praise and thanksgiving before the battle; for our foes are in our hands, and shall be utterly routed and put to flight. Truth the invincible is on our side—truth, the ever-powerful, the triumphant; nor can the final issue of the battle be uncertain.

Of all our warriors we count on none more than upon the preachers of the Word. The artillery of the press may be of longer range, carry further, and spread terror and destruction more widely among the hosts of our opponents; but the tongue of man is, after all, like the short sword of old, the most powerful, sharp, and efficient weapon for immediate effect in personal encounter or against small bodies of the enemy. Remember what Peter the Hermit—what Wesley, and other masters of the weapon, have done by its means. Earnestness and a worthy cause work miracles; be bold and earnest, and the victory shall be swiftly ours.

Soldiers of the Church militant, the day of action has arrived! The hosts of our enemies are marshalled in imposing array against us; but the spirit which inspires us counts no odds, brooks no delay, despises all hazards, is daring, active, alert, and carries with it its own assurance of victory, to which we march boldly forward under the banner of our Divine Leader—the one only living and eternal God, the Saviour of the souls of all mankind.

The tendency of opinion in free countries at the present day, is to regard the spiritual and temporal welfare of nations as two distinct objects which have nothing in

common and are best kept apart. But we hold this to be a radical and vital error: no more, we are convinced, may an individual think of severing his daily life from duty to God without serious injury and detriment to himself. Grievously do they err who would labour and live six days for themselves alone—their own little, selfish, worldly interests and aims, and set aside the seventh for the worship of Him to whom each day's life is due; so miserably do they fail who do not ground their daily actions on the love and law of their Creator. Is not God then the God of the nation, of each nation, of all mankind, as much as the God of each individual man? The history of every separate nation is like the history of a man's life and reads like it. Each nation, welded and united, assumes individuality and becomes a concrete being, possessing characteristics as strongly marked as those of any individual; and be assured that the spiritual and temporal interests of nations are so closely interwoven and meet at so many points of contact, that the endeavour to separate the two is as unnatural, senseless, and is as unlikely to produce good results, as when a man makes his religion one principle of life and his daily duties and deeds another, performing them without regard the one to the other; treating the soul and the body, the future and the present, God and the world, the life to come and the life here, as though they had nothing to do with each other; which we think few men in their senses would deliberately dare to assert however they may practically act to that effect.

It cannot be too often repeated and insisted on as a truth, that so surely as man's individual welfare on earth depends on his regard to the highest principles of religion, so surely does the temporal welfare of a nation, both as to reality and durability, depend upon the existence and nature of a national religion; and no government which is not based upon this truth, and holds it as part and parcel of its political creed, is more than half enlightened, perceives more than half its responsibilities, or performs more than half its duties.

If this principle is once admitted, how can the State ever think of severing itself permanently from the Church? Their interests cannot but be united, and their action

have one common aim—the true welfare of the people. Now it is here that the State must exercise its judgment, and if it perceives that the Church does not tend to improve, enlighten or civilise the people, if it teaches doctrines which have nothing in common with their general welfare, or are, perhaps, absolutely antagonistic to it—such doctrines for instance as, we hold, are inculcated by the Papal and Greek churches,—then is it clearly the duty of the State or temporal government to sever all connection with such a Church, and not only this, but it is bound to do everything legally in its power to prevent the spread of such doctrines within the limits of its dominion.

A government cannot prevent people holding whatever opinions they may choose, but it may discourage, and we assert that it is bound to discourage, by all legal means in its power, any religious opinions which lead to actions or to a course of life at variance with the happiness and well-being of the people. We speak only in the abstract; we are perfectly aware that a government may be placed in such a position towards a church or churches as to be in a measure forced to do, not what it would or ought, but what it can, under circumstances which present numerous and serious difficulties to the development of its principles and wishes.

If, however, the government has the power, even though the exercise of it should lead to temporary internal troubles, we contend, that such power should be used for the severance of State ties with any church which fails to take the foremost place in leading mankind onward in the paths of progress and civilisation. Any other church is a drag, a clog, a hindrance, a source of injury to the nation, and to good government, and should be repudiated, at all reasonable hazards, by any government which really has at heart or pretends to represent the interests and power of the people. Then it may for a time proceed in its task without the assistance of a church, but only for a time; and whenever a creed or a church again arises which promises to advance the entire well-being of a people, which brings with it such spiritual principles, such religious truths, such doctrines of life, as are fitted to educe the higher and better natures of men; to form them

into good citizens, and active useful members of the State; which are in harmony with the healthy natural tendencies of humanity, and are fitted for future as well as for present use; then is it the duty of the government to encourage that church by every means in its power and to form an alliance with it; that so, once more, the love and truth of spiritual life, and the charity and intellect of human life, religion and human wisdom, may again be conjoined in forwarding the interests and progress, spiritual, political, intellectual, moral, social and personal, of the whole nation, and if of one nation then of all mankind, for our interests are all so inseparably interwoven in these days and will become continually more so, that one nation cannot be benefited without such benefit extending itself directly or indirectly to all; nor one nation be injured without all more or less suffering from such injury. Religious, political and social improvement must go hand-in-hand together, like faith, hope and charity; but the first is chief of the three and is the natural leader and guide of mankind throughout the world.

If the power of a national church for good or for evil is then admitted; if it may and must become so powerful a co-adjutor, so dangerous an opponent, or so heavy a drag upon the temporal government; are those governments wise, can they lay claim to common sense, are they doing their duty at all to the nations, or are they not rather governing to the nation's detriment, if they ally themselves with any churches which are opposed to the progress of mankind and which do not regard civilisation as the great aim of all nations? Churches which hold doctrines directly subversive of free government; which openly advocate, and practically encourage institutions antagonistic to the welfare of mankind; which lay claim to powers superior to that of the state itself, and which, finally, must by their very origin and constitution, act as a clog on the entire progress of all those who from earliest youth will be, unfortunately, influenced by their training and educated in their retrograde principles.

Such, in a greater or less degree, is the relation in which most of the governments of Europe stand to their established national churches at this day. Such is the relation which *must* and *shall* be severed; better than this,

a thousand times better, are the dissensions arising from any number of sectarian churches, or any transient disturbances, even, thence resulting. Government would be finally released from a heavy clog upon its freedom of action, would breathe afresh, and march forward with increased strength and liberty of action on the great road of national life and of national progress.

Such a course requires but one quality—boldness. Wisdom, justice, and duty—all demand that such a course should be taken, but every government fears the responsibility, is terrified at the serious troubles and possible bloodshed which would result from it, would slip off its burden and sling it round the neck of its successors. But conscientious and enlightened men, who are filled with a due sense of what is expected from them by the nation, and by the Supreme Ruler over all, will not be scared or deterred by any such fears nor be influenced by such selfish motives; the wisdom of the course once assured, they will and must be bold. Governments are not instituted merely to correspond to and represent the national will, that is but one part of their duty; they are intended to act and must act as the leaders, the marshals, and teachers of the people who have been placed or have placed themselves under their direction and guidance.

It is from the governments of those states in which the Papal religion is nominally that of the majority of the nation, that the Papal religion must receive its heaviest blow and its greatest discouragement. Were they wise they would not hesitate; wisdom and boldness, in this case, are synonymous. Their first duty is to sever themselves from the Papal Church as a state church; their next duty, to encourage to the utmost of their power whatever church or religion is clearly most adapted to forward the well being of the whole nation, and no church can lay claim to that merit which does not encourage free individual thought, and does not recognise the temporal government as the one great ruling power of the State, for all purposes of the State's temporal and spiritual welfare; and is moreover prepared to work zealously towards the attainment of such advantages in perfect union and complete harmony with the temporal government, seeking only as regards itself to preserve and inculcate a

higher and deeper feeling of moral and religious duty among men than could otherwise be expected from persons engaged in the daily troubles, anxieties, and warfare of human life.

Let the governments of Europe act thus, and two generations of men shall not have passed away before all the people shall bless the good deed. It is the training of the children that the government must look after, and seek most strenuously and firmly to obtain. It is not enough to bring them up free, as it is called, from religious and sectarian bias, to give them a mere secular education in the rudiments of learning, and say, let them afterwards take to themselves any religion they please. Acting thus you have effected nothing, and the Papal Church laughs mockingly at such futile attempts to snatch its prey from its clutches. The State must not only give secular education if it means to advance steadily forward, if it means to improve the spiritual, the religious life of the people; but it must seek, from the earliest possible period of its task, to instil plain, simple, and definite religious principles into the minds and hearts of its pupils—principles fundamentally opposed to those of the Papal Church; thus and thus only can freedom from its deep-laid snares be obtained. We admit the difficulties in the way of such a consummation, and above all, the primary difficulty of overcoming the parents' opposition to such religious instruction; their private rights are unquestioned; we do not pretend to point out practical means of *obtaining* results however, but only to state *desirable* results; in such matters the wisdom of a government is best shown.

Is there a church—and above all the Papal Church—which does not know the supreme value of infant education? The Pope and Dr. Busby would agree in saying, Give us but the children and we will rule the world, for the children rule the women, the women the men, and the men rule the State. All Europe is a standing example of the truth of what we say; over and over again have the various governments which have set themselves for a time against the encroachments of the Papal Church, afforded merely secular education to the youth of their respective states; but with what result? Why, not having instilled any definite religious ideas into their

pupils, they have turned them out in the world, just as open and unprepared as ever, to meet the advances of any claimant for their souls' welfare, and the established State Church naturally obtains the largest share of adherents. A great number indeed pass through life without any real religious principles at all, as in France, and Italy, and Spain; whilst but too many, we regret to say, become utter infidels and mockers of all religion of every and any kind. A state or established church must always possess powerful attractions for persons who do not care to think about religion for themselves; for by a natural chain of argument, what the government approves of, is most likely they conclude to be best for the governed. And a church which, besides being patronised by the government, appears in an imposing shape to the people, preferring claims endorsed by their ancestors, seducing the imagination and the senses, allowing a certain exercise of the intellect and reason, and demanding, with proud authority, that implicit obedience, *i. e.*, slavery, which mankind are ever too prone to concede, can never fail to obtain adherents so long as the government itself, by constituting it the "Church by law established," endorses also those claims in the most practical and efficient way open to it. For any government founded on the power and free will of the people, such conduct is as suicidal as can well be imagined: the Papal Church can never act in harmony with a free government; their fundamental principles are diametrically opposed to each other, and will never naturally commingle. The Papal Church may be led, enticed, or flattered into a seeming harmony of action from policy or weakness; but be assured, it is only seeming; it can be nothing else but the foe of a free government; and to attempt to conciliate it is worse than waste time, it is time lost which cannot be recovered and retards time's progress for ever. If the difficulties are great towards such a separation of the Church from the State, why, the greater the difficulties the greater the triumph. We reiterate it, the highest wisdom for the governments lies in bold and decisive action. It is monstrous that they should fear, and as monstrous that they should continue to ally themselves with a church which issued the encyclical of the year 1864; it is a weapon placed in

their hands which they should use, and at once, before it rusts; it is a state paper which should be published by every government which resolves to separate itself from the Papal Church, and be circulated in every possible manner among the people; tracts should be distributed and lecturers should be sent throughout each kingdom to expound its principles and to make clear their tendency. We have no fear of the final result as to a conflict between the Government and the Church; the Government cannot but triumph; for free nations we know shall yet increase and flourish; but the Church of Rome, the great slave church, is doomed and shall fall with slavery itself, and Europe ere long shall be freed from the benumbing and fatal grasp of its spiritual tyrant, however tenacious and powerful that grasp may seem to be.

The Church may be regarded as the mother of a nation, the State represents its father; the first exhibits that love and tenderness with which a mother raises and trains the youthful soul in the love and knowledge of God and in tender affection to those around it; the second instructs and expounds practical duties to youth like a father, corrects by discipline, punishes delinquencies, and forms the man. The Church strives mainly to advance the soul's spiritual welfare and progress, to ground it in all principles of goodness and of truth: the State takes counsel for its temporal welfare, for its personal and worldly interests; but then these two, the spiritual and the temporal, will be found to be so connected and intertwined, to meet at such a number of points, that they mutually depend on each other, reciprocally act and re-act on each other, and when the principles which guide each respectively are held in common, when they agree in their views of what is calculated to promote the interests of their charge, all goes well and happily for the people, the church, and state; but if the two last disagree between themselves, then arise quarrels and contention; one wills this, the other wills that; progress is retarded, and the pupil neglected or taught now one thing now another; the scheme of his life becomes blurred and spoiled, and the most serious injuries result to him, both as regards his temporal and spiritual welfare.

It is true that a nation may prosper well enough up to

a certain extent, without a national church, or with the aid of several churches, just as a child may with a father only, deprived of its mother, or under various teachers or governesses. This is, however, neither a natural, normal, nor desirable method of education.

A church holding false or superstitious ideas of religion, however alive to its duties and loving of its charge, is still but like a foolish and wrong-headed mother who spoils and ruins her children, and instead of training them in the way they should go, trains them necessarily in the very ways they should avoid. Such a church may mean well, but can only act ill; such are the Roman and Greek Churches.

It is manifest that matters must be better for a nation when the State and the Church are both enlightened and act in accord on good principles shared by them both; just as that family is best off which has wise parents, who live and act together in perfect harmony, when all goes merrily as marriage bells.

The Church and the State should hold the same position in social organisation as the love and intellect do in the human organisation, mutually assisting, inspiring, and advancing each other's progress. Nor can one profitably exist and proceed without the other at all. Or, as the heart and lungs are to the individual body, so are the State and Church to the social body; as the blood is the life of the animal body, so is freedom the life of the social body, or body politic.

The State should act like the heart, to keep this blood in constant circulation, whilst the Church should act like the lungs, in keeping pure that blood of life, and enable man to breathe the air from heaven and by free respiration give life and health to the whole body.

Again, the Church may be compared to the heat, and the State to the light of the sun's rays; separately they can only produce imperfect results, but united they vivify by heat and light, and cause the whole world, in all its developments, to flourish and bear sempiternal fruit.

Finally, we hold, that not only theoretically, but practically, it is impossible to dis sever religious from political principles, without great detriment to the permanent happiness, security, welfare, and progress of a nation;

and that the normal condition of society, when it shall have arrived at a proper degree of completeness and perfection, will consist in the free union of the State and the Church ; when religion and government are founded on common principles of truth, justice, and good sense, and work harmoniously together, not only for the welfare of a particular nation, but for the general welfare, so far as circumstances admit, of all mankind.

But in order that such a happy result may be obtained, the religion of the Church must be founded on those great truths which underlie all human life, and tend to the spiritual advancement and intellectual improvement of mankind. Government must equally be founded on such principles as are adapted to meet the temporal requirements, and to assist and advance the progress of the people: both being active agents in common for their civilisation. Nor can we hold any church to be fitted for such a post if its religion is not practical in its nature, in harmony with the truths of science and philosophy, the rule of ethics and modeller of men's lives, if not serving to advance and utilise all the great and acknowledged facts and tendencies of modern social life.

It is true that the Church may aspire to a higher position than to be mated with a merely human power like the State; and we know, indeed, that the Papal Church has claimed, and does still claim, to act as vicegerent of God on earth ; to be the spouse of the Supreme Ruler Himself. But such claims are no longer tenable: the Church of the future must learn to lower her ideas, and to abjure such as those of Rome, which are ridiculous, if not blasphemous. She must not be like some sentimental, dreaming and ambitious woman, seeking a match above her station ; but must be content with the earthly consort with whom it is ordained by the Supreme Ruler and Governor of herself, as well as of all earthly powers and sovereignties whatever, that she shall act in holy union, and in happy harmony of action.

In this union of Church and State we desire, however, to see no compulsion by law, and no tie between them of pecuniary interest. Each should be free to act in its own way, and each receive only such adhesion from the other as can be conscientiously afforded, having regard

to national interests. A state or national church only requires from the government recognition and moral encouragement. Such a church must grow in size and strength with the growth of the people, and can only become truly a national church when acknowledged as the best by a majority of the nation ; though it may be a state church, *i.e.*, the church which the state most approves of and upholds, so far as it can, before it becomes a national church. As regards the alliance of the church with the state, it is clear that, having well-defined principles of right and wrong, of what is good, what pernicious for a people, the church cannot cordially ally itself with any government which does not profess and practice similar principles ; and their alliance can only be perfect when both State and Church adopt and practice the same principles.

Now, as regards temporal government the principles of the Universal Church are well-defined ; nor will she ever shrink from professing and upholding them. Free and popular in her own constitution, she can only approve of a free and popular constitution for the nation that is in a sufficiently forward state to appreciate and work it. To this end, by her own teaching and example, she steadily and constantly tends as the highest development of all government ; but in practice, she admits that such a government is not suitable for all nations ; their peculiar natures, the long established existence of other forms of government, and the particular stage of civilisation to which nations have arrived, all require modifications of her theory ; and she admits that different forms of government are best suited to different stages of national life, from the most absolute despotism up to the freest republican government. A child requires different discipline to an adult, and to apply the same principles of life to the first as to the second could only produce dangerous, if not fatal results. Freedom of self-action, however, is still the end ever to be kept in view ; and the final attainment by each nation, as by each man, of its own welfare and position in the world, through its own efforts and national self-development, is the aim of all our principles and the purpose of all our training.

The Church is thus the true friend and natural ally of

every government which knows its own interests, as well as being anxious for the interests of the people committed to its charge; for no government, in the future, can possibly be permanent which does not hold these principles of gradual enfranchisement, and no nation can be permanently benefited in which such principles are not established, and put into practice, as far as possible.

Influenced by such considerations, the Church regards that form of government which is represented by a limited hereditary monarchy—which, when properly constituted, is truly a republic in the proper sense of the word—as best adapted for the sure and gradual development of freedom amongst a people, and as most calculated to ensure stability and permanence for such freedom, when finally obtained. The constitution of the Church itself is founded on similar principles: its power is derived from the people, and held by it in trust for their benefit. It has houses of representatives and a directing council answering to the secular “ministry,” only it is more republican in its form, as regards having a president instead of a monarch, however limited in power at its head, and that president elected for life only and not hereditary.

With the forms and details of temporal government, then, it is evident the Church does not interfere, except to advocate a gradual and wisely-directed extension of liberty in all states, and to uphold the cause of free government as the one which must ultimately prevail amongst all nations, in proportion as civilisation advances; and in civilisation we include, as its main characteristic, the adoption of those great religious and political truths without which society is merely a congregation of more or less educated and luxurious savages. Love, Truth, and Freedom march hand-in-hand with our Church, which possesses clear and well-defined principles of spiritual, political, and social life, and incessantly seeks their advancement and extension.

But if the Church does not meddle with the mere forms of political government, she does interest herself, and that most earnestly, in social organisation, and is ever anxious to act in conjunction with the local authorities for local purposes. We regard the present municipal and parochial systems of local government, more or less firmly planted in all civilised countries, to be eminently

trustworthy in principle, and more or less wisely carried out in practice.

Yet, taking this country as presenting a favourable example of such a system of sub-government, we cannot but remark, that, excellent as it is in principle, two main faults are to be discovered in its constitution. The first, and greatest is a want of interdependence and union between the various parishes and municipalities—a want of combined action, owing to which they are split up into separate, rival, and often opposing parties, and do often arrest or retard, instead of advancing the good of the various communities they represent. The second fault is, that they are frequently, in London especially, constituted on such a colossal scale, that there is great fear and danger of neglect, corruption, and peculation going on undiscovered; that the interests entrusted to comparatively unchecked authority are vastly too great and important, and that an inequality of power arises between the larger parishes and the small ones, which is not beneficial to the common interests of the public. These are but some of the evils arising, or likely to arise, from the present want of combined action among municipalities and parishes, and from the unnaturally great size to which some of them have increased—all the evils of both being strikingly exhibited in the case of London, where a deficiency of order and want of good sense in their practical development has led to the most anomalous, foolish, and also the most undesirable, and even painful results. Witness the dreadful and constantly recurring stories of poor-house cruelty and mismanagement; the arbitrary, and often stupid action of parish boards; the conflicts between different parishes; the obstinate ill-doings of some parishes; the inequality of distribution in rates; the anomalies of the municipal system, and the return of members as representatives, etc.

We propose, then, that the civil divisions of the State should be made to correspond with the ecclesiastical divisions. Not from any theoretic love of uniformity—which is a principle we abjure and would discourage in all matters—but simply because the authorities in each case have a similar end in view, each in its sphere, namely, to make and keep themselves well acquainted

with all the requirements, deficiencies and capabilities of the whole body social—the one as regards its material, the other as regards its spiritual health and general well-being, and to act for their advancement, so far as may be compatible with the enjoyment by each person of individual liberty. Nor does the Church bind itself or seek to bind others to the exact plan of the scheme which in each case it proposes, so long as the principles on which it is founded are carried out, viz., that real and beneficial supervision of large masses of human beings requires a comparatively minute sub-division of them into sections; that all such sections should be kept in communication with each other, but each be allowed separate freedom of action; and that there should be a High Court of advice, supervision, and direction, in which general interests alone are studied; a supreme power to which each and all, in cases of disagreement, must refer for judgment—a judgment which all beforehand agree to submit to and receive as law.

We would parcel out, then, every city into the following divisions, organised in this manner:

A Parish ward, containing 2,000 inhabitants, having one inspector, two general overseers of the poor, and two sanitary officers. The ward to be possessed of the following institutions:

A home for destitute boys and girls, who are to be taught various trades;

An infant asylum, for children of workpeople who are from home all day, to be placed under the direction of Sisters of charity;

Baths and washhouses, as at present in use;

A fire-engine, fire-escapes, and efficient working corps of firemen;

A refuge, in which one night's board and lodging is furnished to destitute travellers; the very simplest food, such as porridge, only being provided for them, and a bath if required, as now used in the casual wards of some poorhouses;

A refuge and hospital for stray animals, to be kept till claimed within a specified time, and then to be sold.

A District, containing 20,000 inhabitants, having a mayor, a district clerk, twenty councilmen, two for each

parish, one a senior member or alderman, the other a junior or common councilman.

The district to support an ordinary free hospital, where the best drugs should be obtainable by the poor at as small a charge as possible ;

A hospital for fever or other contagious diseases, separate from the main hospital ;

A poorhouse, in the strict sense of the word, for aged and infirm paupers, and arranged much on the plan of the poor-wards of our present workhouses.

A workhouse to be attached to this : all work to be useful, and for the benefit of the inmates of both houses ; the poorhouse to be attended by Sisters of charity ;

A *mont-de-piété*, or loan office, where money is to be lent without interest or pledge for a stated period, redeemable by weekly payments ; and if the articles pledged are not duly redeemed, such are to be sold, and the proceeds to go to the general fund ;

An orphan asylum, under the charge of Sisters of charity ;

A district school, for the poorer members of the community, at a small charge.

It is the bounden duty of all guilds or trades to erect almshouses for their aged and infirm poor, as is now generally done.

The ordinary business of a parish as at present constituted should be carried out by the mayor and council, with committees of the inhabitants by them appointed, as may be found necessary, the officials only being paid.

A diocese, containing 100,000 inhabitants, with its Board of Directors for advice, direction, and appeal, to consist of a president and secretary, the five district mayors, and five ordinary members, elected by each district, who may or may not be aldermen at will.

Each diocese to contain : A diocesan lunatic asylum ; a deaf and dumb asylum ; a hospital for incurables ; and a foundling home : chargeable on the diocese.

The *able-bodied* poor of both sexes belonging to each diocese, who apply to the ward, district, or diocesan board for assistance, are to be urged by the board to emigrate, in married couples, if possible, but, if not, in

equal proportions. Various outlying points of the British Colonies will be determined on, best adapted for such settlements, which should be on the outskirts of civilisation where mission houses have already been established. The paupers are to be sent out and supported for a time at the expense of the community, missionaries should accompany them, and, if it is considered desirable, a small detachment of military also for the security of the settlement and to instruct the male members in the art of defence, if such is likely to be required. We believe that, in a few years, such pauper-settlements would become self-supporting and would flourish rapidly.

Since writing this we have met with an account of a treatise by the late postmaster, Rowland Hill, "Home Colonies; a Plan for the Gradual Extinction of Pauperism," A.D. 1832. But our plan differs from his, and from the Dutch system which preceded it: our proposed settlements or colonies being abroad; and the emigrants are only to be set going: they are to make their own huts, furniture, and get their own food, they must indeed work or die. We have no fear as to the result: there is nothing cruel in this, but a wise regulation of relief on the part of those who afford it, and who have an indisputable right to say how it shall be applied. Neither is there compulsion: paupers are urged to go, but are free to decline.

In cases where the number of inhabitants does not amount to 20,000, so many wards will be conjoined, as may be, forming a parish, the whole regulated as under the present system of parochial government, subject to such modifications as the diocesan board to which the parishes are conjoined, may think advisable.

In cases where the number of inhabitants exceeds 100,000; say, for instance, 500,000, every ward and district of each diocese would still retain and exercise its local liberty; but the various diocesan boards would hold regular general meetings in order to keep all the subdivisions in communication with each other; and after the number of five dioceses is exceeded, it would be desirable to elect a Supreme Council, composed of a representative from each diocese, presided over by a President-in-Chief, the decisions of which council should be binding, and received as law by all the wards and districts of the separate dioceses; in order that local

interests, on special occasions, should be made to give way to the interests of the community at large.

Such is the plan founded on the existing system of local government in Europe, and especially as developed in England, which the Universal Church thus presents for the consideration of the State. Imperfectly and roughly sketched out as it may be, still the principle is clear and the details may be altered or modified without interfering with the principle, which is that of diversity in unity and freedom under authority, subdivision of a whole into parts, so that the overseeing of each separate part shall be as complete as possible, and responsibility to be attached, and well brought home, to all the officers appointed to particular duties, from the lowest to the highest. The efficiency, moreover, with which such duties are performed mainly depends, it must always be remembered, upon the inhabitants themselves of the several wards, who should hold meetings at stated intervals, say twice a year, to express their opinions as to the state of the wards, and when occasion may require to combine and act in union for such district purposes as they think necessary.

Men must not shirk such duties: with increased freedom an increase of duties follows as a natural sequence. Discussion and activity form the blood of life to the body social as to the bodies politic and spiritual; neither Society nor the State nor the Church, can stifle free discussion or hinder free action without serious detriment to themselves, whether successfully attempted or not. Increased activity is tantamount to increased vitality, and those men and those nations live most, live best, and are in the highest state of development, who are most busy and indefatigable in performing the duties of social, political, and religious public life, each according to their inclinations or abilities. History and experience, the past and the present, if they teach us anything teach us this as a sure truth, and those who would enjoy the fruits of freedom must not refuse to plant, water, prune, and incessantly tend the trees which bear them. The one great object we have in view is to ensure local self-government, and to prevent the chance of any interference on the part of the imperial government therein. The two systems should be kept distinct, but linked together by the Supreme Council. As

matters are now proceeding in this country, Parliament is tending to become a giant board for all the parishes of the united kingdom; this we hold to be radically a mistake: the only questions laid before it should be imperial, or those which affect the welfare of the whole State. Within the Church, as within the State, the utmost freedom of discussion is not only permitted but desired, its limits being only restricted by the good feeling and good sense of the community. Truth does not fear, but challenges opposition, and invites investigation.

We are most anxious not to be misunderstood; we have spoken in terms at various points of this exposition of our creed, which make direct mention of the world as a battle field—of the Churches as our foes, whom we would attack and smite hip and thigh—of superstition, vice, and crime, as embodied enemies whom we would seek to extirpate and destroy. The spirit of war is indeed quick and strong within us; they *are* our foes, the whole world's foes, and we would combat them to the death; but the weapons we use are not forged by the hands of man, nor will inflict one cruel wound upon a fellow creature's body; we would slay neither by sword nor by bullet, nor do we seek to bind and torture men by penal laws. Our war is a spiritual war and our weapons are spiritual weapons; we would make captive but to set free, and would take life but to give it; a new life, healthy and full of future promise to all.

But we do not war against individuals at all; however indirectly our success may affect them, we will have no personal contests if it can be avoided. Creeds and systems are what we combat, are the foes with whom we seek to grapple and are bent on overthrowing. Such creeds and systems as are inevitably antagonistic to human progress are our enemies, and between us no peace nor treaty of peace can be made; nor will we allow of truce or any cessation of hostilities, until the end is consummated and the world is freed from its worst and most hateful spiritual tyrants—is relieved and healed of its direst spiritual pests. Complete success is so far off, if even it can be conceived at all by any stretch of imagination, that we may consider the Church as sure to be a church militant so long as it shall exist at all. We

must not delude ourselves as to the nature of the task set before us ; we need never fear going to sleep for want of work ; we need scarcely expect the secure sense of ease resulting from final triumph ; we can hardly even hope to experience the "rest and be thankful" feeling consequent on partial victory. Our foes are indeed powerful, astute, great in numbers if not in strength, and entrenched in strongly fortified camps. Those who serve under the banners of the Church must be prepared for no carpet strife, no mere essay of arms, but for all the hardships, sacrifices, dangers, and inconveniences of the most determined war *à l'outrance* ; for a war in which either the Church or its foes shall succumb and bite the dust ; one or the other shall fall ; and that must be the spirit which animates each soldier of the Church and of the mission, without which we neither desire nor will accept the help of any man.

But if the sacrifices which the Church demands from its soldiers are great, the recompense is inestimable. A life of noble activity on earth for the welfare of our brethren, a death happy in the assurance of having fought the good fight, not for selfish or personal ends, but as a servant of the Supreme Lord and Master ; a perfect faith in the ever-advancing progress in a future life for those who have seen, appreciated, held to, fought and suffered for the Truth, for the sake of that God who is Truth itself, and security in the feeling of that divine love which will render life for ever blessed to all good, faithful, and truth-loving men. Proud and happy in all humility may those well be who have aided in any way to place religion, the support of all spiritual life, on a firm and assured basis ; who have helped to lay the foundations of the great temple of human happiness and well being, who have assisted in the extirpation of superstition and infidelity on earth, those two great foes of man, against which the Universal Church has unfurled its banners, on which are inscribed the words "Truth and Love." Nor must we fear or shrink from civil war ; through that ordeal all nations as well as all individual beings must pass, before they can hope for future salvation, for their permanent well being. A civil war, however, neither cruel nor bloody, but an earnest and continued struggle for all that is good and true over all that is evil and false. It is evident, that wherever

the will to love God or self, to choose between right and wrong, to prefer good or evil exists, such warfare is inevitable. In temporal matters, and in spiritual also, we have seen that these wars have taken place, and still are waged, in one form or another amongst all those nations which now form the vanguard of civilisation. The Church is the natural leader in such wars, and comes forward boldly and confidently, armed, organised, and ready for the fight, to lead those nations on to victory who will place themselves under its guidance.

We cannot repeat it too often. True religion guides, leads, and directs mankind—is the driver and not the drag on the chariot of life—the maker and not the destroyer of those spiritual railroads which connect mankind together in brotherly intercourse. Where this is not the case, the religion is false, and pernicious as false.

True religion is practical, is the rule and motive of each day's life, or it is worse than useless and should be confined to cloistered monks and the closets of students. Its faith must be reasonable and its tendency progressive, or it cannot keep pace with nor be suitable to the best interests of humanity. It must be in harmony with philosophy, science, reason, and experience; with all the main facts and tendencies of this great age, in which we should be proud to live and act.

Such is the faith of the Universal Church, which brings forward truths, not new but ancient as the world itself, and which have been upheld and handed down to us by the greatest, holiest, and most enlightened men of all past ages. These truths, however, are now brought prominently forward—are combined, harmonised, and put into form and shape, in a visible and organised body, the Church. Men have not so much to learn, but so much to unlearn. The great difficulty is, not to hold the truth, but to get rid of what is false.

To most men, an old error sits more easy than a new truth. But the time is come when there is no longer any choice: at their own peril and to their own everlasting injury, do all men now and from henceforward cling to falsehood, error, and superstition. If they wish to progress heavenwards they must be bold, and grapple with their doubts, nor be afraid to seek God in all simplicity of

heart, honesty of purpose, and humility of spirit, determined at all hazards to hold fast the good and reject the evil. And the only true test of what things are good and what evil is to be found in their respective influence, actual and presumable, on the present and future destiny of the human race. That destiny, under the supreme guidance of God and by His divine grace, is a glorious one: with the spread of all truths is it inextricably bound up, and on their acceptance and success does it inevitably depend. This world is not merely a cradle, a workshop, and a grave for man. The past is not a lie; the present a dream; the future a blank. No! This world forms the outer court of the great temple of the Creator: this human life is but the prelude to life eternal. The past is full of instruction; the present, a serious fact; the future, by faith, is full of promise. The wise man is he who can look back and appreciate, look around and understand, look forward and clearly perceive the course of human events. His motto is, "Corrige præteritum, præsens rege, cerne futurum." Life to such a one, now and for ever, has a noble aim and a deathless purpose. Science instructs him; religion is his guide; truth his watchword; and love is the life of his soul. Such a one fears no evil; advances ever onward boldly and with a brave heart; seeks wisely his own welfare; seeks earnestly the welfare of his fellow-creatures; seeks zealously and above all things the love and knowledge of God, and to walk steadfastly in His ways. Such a one, finally, must be each member of the Universal Church.

FLOREAT IN ÆTERNUM.

POSTSCRIPT.

ALL those who have read and approved of the contents of this book, who do not adhere to the opinions held by the present Churches of the world in religious matters, and who reject all priesthoods preferring a special claim to sanctity, apostolic succession, and so forth; who regard the present Churches of the world as hindrances rather than as aids to progress; who desire to belong to some Church, and yet cannot conscientiously join in the services of those to which they may nominally belong; all who are willing to become active members of the Universal Church, are earnestly requested to forward their names and addresses to the writer of this book, at Messrs. Trübner and Co., 60, Paternoster-row, and in due time they will receive further communication regarding the practical development and future organisation of this Church, which is destined to take the lead in the civilisation of mankind, and to combat with an uncompromising and bold spirit, and by all lawful means to seek the extermination of evil and of error throughout the entire world.



